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OF  
THE PERSIAN WARS,  
FROM  
HERODOTUS.  
VOL. II.

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THE  
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THE PERSIAN WARS,  
FROM  
HERODOTUS.

WITH  
ENGLISH NOTES,  
EXAMINATION QUESTIONS, AND INDEXES.

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# POLYHYMNIA.

## ARGUMENT OF THE SEVENTH BOOK.

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# Η Ρ Ο Δ Ο Τ Ο Υ

## ΙΣΤΟΡΙΩΝ ΕΒΔΟΜΗ.

### ΠΟΛΤΜΝΙΑ.

(1) ΕΠΕΙ δὲ ἡ ἀγγελίη ἀπίκετο περὶ τῆς μάχης τῆς ἐν Μαραθῶνι γενομένης παρὰ βασιλέα Δαρεῖον τὸν Ὑστάσπεος, καὶ πρὶν μεγάλως κεχαραγμένον<sup>1</sup> τοῖσι Ἀθηναίοισι διὰ τὴν ἐς Σάρδεις ἐξουσίαν, καὶ δὴ καὶ τότε πολλῶν τε δεινότερα ἐποίηε, καὶ μᾶλλον ὥρμητο στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα. καὶ αὐτίκα μὲν ἐπηγγέλλετο, πέμπων ἀγγέλους κατὰ πόλεις, ἐτοιμάζειν στρατὸν, πολλῶν πλέων ἐπιτάσσων ἑκάστοισι, ἢ πρότερον παρήχον, καὶ νέας τε καὶ ἵππους καὶ σῖτον καὶ πλοῖα.<sup>2</sup> τούτων δὲ περιαγγελλομένων<sup>3</sup>, ἡ Ἀσίη ἐδονέετο<sup>4</sup> ἐπὶ τρία ἔτεα, καταλεγομένων τε τῶν ἀρίστων, ὥς ἐπὶ τὴν Ἑλλάδα στρατευσομένων, καὶ παρασκευαζομένων. τετάρτῳ δὲ ἔτει Αἰγύπτιοι, ὑπὸ Καμβύσῳ δουλωθέντες, ἀπέστησαν ἀπὸ Περσέων. ἐνθαῦτα δὴ καὶ μᾶλλον ὥρμητο καὶ ἐπ' ἀμφοτέρους στρατεύεσθαι.

(2) Στελλομένου δὲ Δαρείου ἐπ' Αἴγυπτον καὶ Ἀθήνας, τῶν παίδων αὐτοῦ στάσις ἐγένετο μεγάλη περὶ τῆς ἡγεμονίης· ὥς δεῖ μιν<sup>5</sup>, ἀποδέξαντα<sup>6</sup> βασιλέα, κατὰ τὸν Περσέων νόμον, οὕτω<sup>7</sup> στρα-

1. κεχαραγμένον] ὠργισμένον, Hes. The expression is applied to animals grinding their teeth with rage. *LR*. The metaphor is rather taken from the roughness of money newly coined, which was termed *asper* in Latin; Suet. iv, 44; Sen. E. xix, 9. The impression on the coin was called *χαρακτήρ*, Eur. E. 559; *BL*. compare 572; κελνφ [τόσον, *POR*.] μὴ χαράσσου, M. 157. *MV*. 'exasperated.'

3. τούτων περιαγγελλομένων] 'these orders being sent round.' Thu. ii, 10;

Xen. H. vi, 4, 2; Arr. Al. vii, 14, 16. *BF*.

4. ἐδονέτο] App. C. iv, 52; Herod. vii, 13. *WE*.

5. ὥς δεῖ μιν] 'since it is necessary for him.' It would be more correct, as Darius is here meant, to use *ἐδει* 'it was necessary'; but as the same necessity existed in the case of every sovereign, Herodotus might also have said *ὥς δεῖ βασιλέα, ἀποδέξαντα διάδοχον*, &c. *SW*. i, 208, 61.

6. ἀποδέξαντα] ἐπιτρέψαντος Εὐρυ-

τεύεσθαι. ἦσαν γὰρ Δαρεῖω, καὶ πρότερον ἢ βασιλεύσαι, γεγονότες τρεῖς παῖδες ἐκ τῆς προτέρης γυναικός, Γωρῶνεω θυγατρὸς· καὶ βασιλεύσαντι, ἐξ Ἀτόσσης τῆς Κύρου ἕτεροι τέσσερες. τῶν μὲν δὴ προτέρων ἐπρέσβευε<sup>8</sup> Ἀρτοβαζάνης· τῶν δὲ ἐπιγενομένων, Ξέρξης. ἐόντες δὲ μητρὸς οὐ τῆς αὐτῆς, ἐστασίαζον<sup>9</sup> ὁ μὲν Ἀρτοβαζάνης, κατότι<sup>10</sup> πρεσβύτατός τε εἶη παντὸς τοῦ γόνου, καὶ ὅτι νομιζόμενα<sup>11</sup> εἶη πρὸς πάντων ἀνθρώπων, τὸν πρεσβύτατον τὴν ἀρχὴν ἔχειν· Ξέρξης δὲ, ὡς Ἀτόσσης τε παῖς εἶη, τῆς Κύρου θυγατρὸς, καὶ ὅτι Κύρος εἶη ὁ κτησάμενος τοῖσι Πέρσησι τὴν ἔλευθερίην. (3) Δαρείου δὲ οὐκ ἀποδεικνυμένου κω γνῶμην, ἐτύγγχανε κατὰ τωτὸ τοῦτοισι<sup>12</sup> καὶ Δημάρτος<sup>13</sup>, ὁ Ἀρίστωνος, ἀναβεβηκώς ἐς Σοῦσα, ἐστέρημένος τε τῆς ἐν Σπάρτῃ βασιλῆϊς, καὶ φυγὴν ἐπιβαλὼν ἐνωτῷ ἐκ Λακεδαιμόνος. οὗτος ὤνηρ, πυθόμενος τῶν Δαρείου παιδῶν τὴν διαφορὴν, ἐλθὼν, ὡς ἡ φάτις<sup>14</sup> μιν ἔχει, Ξέρξη συνεβούλευε λέγειν, πρὸς τοῖσι ἔλεγε ἔπεισι, ὡς “ αὐτὸς μὲν γένοιτο “ Δαρεῖω ἤδη βασιλεύοντι, καὶ ἔχοντι τὸ Περσέων κράτος· Ἀρτο- “ βαζάνης δὲ, ἐτι ἰδιώτῃ ἐόντι Δαρεῖω· οὐκ ὦν οὐτ’ οἶκος εἶη, οὔτε “ δίκαιον, ἄλλον τινὰ τὸ γέρας ἔχειν πρὸ ἐνωτοῦ<sup>15</sup> ἐπεὶ γε καὶ ἐν “ Σπάρτῃ,” ἔφη ὁ Δημάρτος ὑποτιθέμενος, “ οὕτω νομιζεσθαι, ἣν οἱ “ μὲν προγεγονότες ἔωσι πρὶν ἢ τὸν πατέρα σφέων βασιλεύσαι, ὁ δὲ “ βασιλεύοντι ὀψίγονος ἐπιγέννηται, τοῦ ἐπιγενομένου τὴν ἐκδεξιν “ τῆς βασιλῆϊς γίνεσθαι.” χρησαμένου δὲ Ξέρξεω τῇ Δημαρτήτου ὑποθήκῃ, γνὼνς ὁ Δαρεῖος, ὡς λέγοι δίκαια, βασιλεία μιν ἀπέδεξε. δοκεῖ δέ μοι καὶ ἄνευ ταύτης τῆς ὑποθήκης βασιλεύσαι ἂν Ξέρξης· ἡ γὰρ Ἀτοσσα<sup>16</sup> εἶχε τὸ πᾶν κράτος. (4) Ἀποδέξας δὲ βασιλεία

σθῆναι, δὲ ἰσθράτευε Μυκῆνας τε καὶ τὴν ἀρχὴν, κατὰ τὸ οἰκίον, Ἀτρεΐ, Thu. i, 9. The object was to prevent civil commotion in case of the king's death while abroad. WE.

7. οὕτω] ‘thus,’ i.e. ‘after taking this precaution.’ SW.

8. ἐπρέσβευε] πρεσβύτατος ἦν, Hes. αἰσχρὸν τὸ πρεσβεῖον· ἐμὲ οὕτω γελᾶσθαι τοῦ κασιγνήτου πάρα, Soph. C. 1422. VK.

9. ἐστασίαζον] A different account is given by Plu. t. ii, p. 488, D; Jus. ii, 10; and Jul. O. i, p. 33; v. VK. Perhaps this may be borrowed from Ctesias, who is fond of contradicting Herodotus. LR.

10. κατότι] ‘inasmuch as.’

11. νομιζόμενα] i. e. νομιζόμενον,

Eust. νόμῳ φύσεως, Euseb. L. of Con. i, 21; maximus natu, ætatis privilegio, regnum sibi vindicabat; quod jus, et ordo nascendi, et natura ipsa gentibus dedit, Jus. ii, 10. VK. WE.

12. κατὰ τωτὸ τοῦτοισι] und. τοῖσι πρήγμασι, which is supplied vii, 206; and the expression will imply, κατὰ τὸν αὐτὸν χρόνον (iii, 48;), ἐν ᾧ ταῦτα ἐγένετο. MA. STG.

13. Δημάρτος] vi, 70. SW.

15. πρὸ ἐνωτοῦ] ‘in preference to himself.’ MA, 575, 2.

16. Ἀτοσσα] Ξέρξης, ὁ τῶν Περσῶν βασιλεὺς, μανείας, ἔφαγε τὴν ἐαυτοῦ μητέρα κρεουργήσας, Aspas. on Ar. Eth. p. 124. According to Hellanicus, she was the first woman who ever wrote letters. LR.

Πέρσῃ Δαρείῳ Ξέρξῃ, ὄρμητο στρατεύεσθαι. ἀλλὰ γὰρ<sup>17</sup>, μεῖα ταῦτά τε καὶ Αἰγύπτου ἀπόστασιν τῷ ὑστέρῳ ἔτει, παρασκευαζόμενον συνήνεκε αὐτὸν Δαρεῖον, βασιλεύσαντα τὰ πάντα<sup>18</sup> ἕξ τε καὶ τρήκοντα ἔτεα, ἀποθανεῖν· οὐδὲ οἱ ἐξεγένετο οὔτε τοὺς ἀπεστεῶτας Αἰγυπτίους οὔτε Ἀθηναίους τιμωρήσασθαι. ἀποθανόντος δὲ Δαρείου, ἡ βασιληΐη ἀνεχώρησε<sup>19</sup> ἐς τὸν παῖδα τὸν ἐκείνου Ξέρξῃ.

(5) Ὁ τοίνυν Ξέρξης ἐπὶ μὲν τὴν Ἑλλάδα οὐδαμῶς πρόθυμος ἦν κατ' ἀρχὰς στρατεύεσθαι, ἐπὶ δὲ Αἰγυπτον ἐποιέετο τὴν στρατιῆς ἀγερσιν. παρεὼν δὲ καὶ δυνάμενος<sup>20</sup> παρ' αὐτῷ μέγιστον Περσέων Μαρδόνιος ὁ Γοβρύεω, ὃς ἦν Ξέρξῃ μὲν ἀνεψιός, Δαρείου δὲ ἀδελφεῆς παῖς, τοιούτου λόγου εἶχετο<sup>21</sup>, λέγων· “Δέσποτα<sup>22</sup>, οὐκ οἰκός “ ἐστι Ἀθηναίους, ἐργασαμένους πολλὰ ἤδη κακὰ Πέρσας, μὴ οὐ<sup>23</sup> “ δοῦναι δίκας τῶν ἐποίησαν. ἀλλὰ τὸ μὲν νῦν ταῦτα πρήσσοις, τὰ “ περ ἐν χερσὶ ἔχεις· ἡμερώσας<sup>24</sup> δὲ Αἰγυπτον τὴν ἐξυβρίσασαν, “ στρατηλάτῃ ἐπὶ τὰς Ἀθήνας, ἵνα λόγος τέ σε ἔχῃ πρὸς ἀνθρώπων “ ἀγαθός, καὶ τις ὑστερον φυλάσσηται ἐπὶ γῆν τὴν σὴν στρατεύ- “ εσθαι.” Οὗτος μὲν οἱ ὁ λόγος ἦν τιμωρός·<sup>25</sup> τοῦδε δὲ τοῦ λόγου παρενθήκην ποιέσκετο τήνδε, ὥς “ ἡ Εὐρώπῃ περικαλλὲς χώρα, καὶ “ δένδρεα παντοῖα φέρει τὰ ἡμέρα, ἀρετὴν<sup>26</sup> τε ἀκρῇ, βασιλεῖ τε “ μούνῃ θνητῶν ἀξίη ἐκτῆσθαι.” (6) Ταῦτα δὲ ἔλεγε, οἷα νεωτέρων ἔργων ἐπιθυμητῆς ἔων, καὶ θέλων αὐτὸς τῆς Ἑλλάδος ὑπαρχος εἶναι. χρόνῳ δὲ κατεργάσατό τε καὶ ἀνέπεισε Ξέρξῃ, ὥστε ποιέειν ταῦτα· συνέλαβε<sup>27</sup> γὰρ καὶ ἄλλα οἱ σύμμαχα γενόμενα<sup>28</sup>

17. ἀλλὰ γὰρ] The ellipsis may be thus supplied, ἀλλ' οὐκ ἐδύνατο, οἷς ἠθέλησε ποιεῖν, τέλος ἐπιθεῖναι, μετὰ γὰρ &c. A similar ellipsis occurs in ἀλλ' οὐ γὰρ εἶχον, ii, 120; STG. and in μηκέτι ἐθέλει προτείνει τοῦ πρόσω, ἀλλ' ὀκνεῖν γὰρ, Arr. Al. ii, 6; here ἀναχωρήσειν may be supplied after ἀλλὰ, which appears preferable to the explanation by HGV, (who gives instances of the similar use of *sed enim* in Latin, Vir. Æ. i, 23; Ov. M. ix, 248; on VG, viii, 1, 6. If the adverb οὐ, instead of the conjunction οὐδέ, had followed after ἀποθανεῖν, then ἀλλὰ would have referred to οὐκ οἱ ἐξεγένετο, and γὰρ to συνήνεκε. s. i, 30, 39; ix, 50, 73; Liv. xxiii, 45, g.

20. δυνάμενος] βασιλεύει Ξέρξης ὁ υἱὸς αὐτοῦ, καὶ Ἀρτάπανος ὁ Ἀρτασούρα

παῖς γίνεται δυνατὸς παρ' αὐτῷ, καὶ Μαρδόνιος ὁ παλαιός, Ctes. P. 20. VK.

21. εἶχετο] vii, 6; 'kept harping upon, stuck to.' ZN, on VG, v, 7, 15.

25. τιμωρός] ἐς τιμωρίην φέρων; i. e. οὗτος ὁ λόγος πρὸς τιμωρίην παράρμα. STG.

26. ἀρετὴν] 'in point of excellence;' v, 124, 37; for ἀρετὴ may be defined, ἡ ἀρίστη διάθεσις, ἡ καθ' ἣν ἀριστα διακρίνεται τὸ ἔχον. So ἕκαστον τῶν ἐόντων τέλῃον καὶ ἕκρον γίνεται κατὰ τὰν οἰκίαν τὰς φύσεις ἀρετὰν, Μετωρ. in Sto. p. 7, 11. VK.

27. συνέλαβε] 'co-operated with. Had σύμμαχα γενόμενα been omitted, this verb would have required τοῦ πείθεσθαι instead of ἐς τὸ π. SW. STG.

28. σύμμαχα γενόμενα] und. αὐτῷ,



ἐς τὸ πείθεσθαι *Ἰέρξεα* τοῦτο μὲν, ἀπὸ τῆς Θεσσαλίας παρὰ τῶν Ἀλευνάδων<sup>29</sup> ἀπικύμενοι ἄγγελοι ἐπεκαλέοντο βασιλέα, πᾶσαν<sup>30</sup> προθυμίην παρεχόμενοι, ἐπὶ τὴν Ἑλλάδα· οἱ δὲ Ἀλευνάδαι οὗτοι ἦσαν Θεσσαλίας βασιλεῖς· τοῦτο δὲ, Πεισιστρατιδῶν οἱ ἀναβεβηκότες ἐς Σοῦσα, τῶν τε αὐτῶν λόγων ἐχόμενοι, τῶν καὶ οἱ Ἀλευνάδαι, καὶ δὴ τι πρὸς τούτοις ἔτι πλέον προσορέγοντο<sup>31</sup> οἱ, ἔχοντες Ὀνομάκριτον, ἄνδρα Ἀθηναῖον, χρησμολόγον τε καὶ διαθήτην<sup>32</sup> χρησμῶν τῶν Μουσαίου. ἀναβεβήκεσαν γὰρ τὴν ἐχθρὴν προκαταλυσάμενοι· ἐξηλάσθη γὰρ ὑπὸ Ἰππάρχου τοῦ Πεισιστράτου ὁ Ὀνομάκριτος ἐξ Ἀθηνῶν, ἐπ' αὐτοφώρῳ<sup>33</sup> ἀλούς ὑπὸ Λάσου<sup>34</sup> τοῦ Ἑρμιονέως ἐμποιέων<sup>35</sup> ἐς τὰ Μουσαίου χρησμὸν, ὡς αἱ ἐπὶ Λήμνῳ ἐπικείμεναι νῆσοι ἀφανίζοιτο<sup>36</sup> κατὰ τῆς θαλάσσης.<sup>37</sup> διὸ ἐξήλασε μιν ὁ Ἰππάρχος, πρότερον χρεώμενος<sup>38</sup> τὰ μάλιστα. τότε δὲ συναναβὰς, ὅπως ἀπικοίτο ἐς ὅσιν τὴν βασιλείας, λεγόντων τῶν

SW. 'conspiring to aid' him. The verb *συνέλαβε* might have been omitted, and *γεγνημένα* changed to *ἐγένετο*. STG.

29. Ἀλευνάδων] vii, 130 ; SW. 172, 100 ; LR. Pau. vii, 10. The *παῖδες Ἀλεῖων* are said to be *Θώρηξ*, *Εὐρύπυλος*, καὶ *Θρασυδῆϊος*, ix, 58 ; where they are called Larissæans. The family was still flourishing at Larissa in the times of Plautus and of Demosthenes. *ὁμολόγηται δ' οἱ Θετταλοὶ πάντων Ἑλλήνων πολυτελέστατοι γεγενῆσθαι, περὶ τε τὴν διαίταν καὶ τὴν ἐσθῆτα*· ὅπερ αὐτοῖς αἴτιον ἐγένετο κατὰ τῆς Ἑλλάδος ἐπαγαγεῖν τοὺς Πέρσας, *ζηλώσαντας τὴν τούτων τρυφὴν καὶ πολυτέλειαν*, Crit. in Ath. xii, 33. WE. VK. Aleas, or Alevas, was nominated king of Thessaly by the Pythian oracle ; Plu. t. ii, p. 492, a. He is called 'Larissæus' by Ov. I. 325. *ἐν Λαρίσση ἐπὶ τῆς τῶν Ἀλευνάδων ἀρχῆς*, Arist. P. v, 6. LR. In the words immediately following these we should perhaps read τῶν περὶ Σίμων instead of Σάμων. Simus is mentioned in Harp. [ex Dem. p. 142, 86 ; VK.] as one of the Aleuadæ, who was considered to be in the Macedonian interests. s. Ov. I. 513 ; ML, D. i, 6, 3.

30. πᾶσαν] 'the utmost.'

31. προσορέγοντο] i, 123, 8, 'they applied themselves to, they pressed' the king. SW.

32. διαθήτην] 'editor,' V. 'vender:' GR. διατίθεσθαι, 'to expose for sale,' i, 1 ; πωλεῖν, Ulp. LR.

33. ἐπ' αὐτοφώρῳ] 'in the very act:' literally, ἐπ' αὐτῇ τῇ κλεψίᾳ, being derived from φῶρ 'a thief ;' Moschop. It was afterwards used of any flagrant crime. VG, iii, 3, 9.

34. Λάσου] Lasus, a poet and musician, of Hermione in Argolis, instituted the Cyclic chorus and invented the dithyrambus. LR. He is mentioned, Arist. V. 1410 f ; and many further particulars respecting him will be found in the note of FNŠ. s. i, 29, 16.

35. ἐμποιέων] Pau. ii, p. 171 ; ἐμβάλλων, παρεπιθεῖς πεπλασμένον, ἐγγράφων. VK. Similar interpolations are noticed by POR, on Eu. O. 5. SW.

36. ἀφανίζοιτο] In oblique speech, after ὡς and ὅτι, the optative is used ; and a future action is not always expressed by the future tense. MA, 529, 2.

37. κατὰ τῆς θαλάσσης] κ. τῆς δ. καταδευκέναι, vii, 235 ; Ἀτλαντὶς νῆσος κ. τῆς θαλάττης δῦσα ἡφανίσθη, Pla. Ti. 6 ; WE. iv, 132, 57.

38. χρεώμενος] is thus formed ; χρεώμενος, by crasis χρεώμενος, by parenthesis χρεώμενος. Another form is χρεώμενος by antithesis from χρεώμενος, SW. or regularly from χρεέσθαι, i, 34, 81.

Πεισιστρατιδῶν περὶ αὐτοῦ σεμνοὺς λόγους, κατέλεγε τῶν χρησμών<sup>39</sup> εἰ μὲν τι ἐνέοι σφάλμα φέρον τῷ βαρβάρῳ, τῶν μὲν ἔλεγε οὐδέν· ὁ δὲ, τὰ εὐτυχέστατα ἐκλεγόμενος, ἔλεγε τὸν τε Ἑλλησποντον ὡς ζευχθῆναι χρεὸν εἶη ὑπ' ἀνδρὸς Πέρσῃ, τὴν τε ἔλασιν ἐξηγεόμενος.<sup>40</sup> οὗτός τε δὴ χρησμῶδῶν προσεφέρετο, καὶ οἱ τε Πεισιστρατίδαι καὶ οἱ Ἀλευάδαι γνώμας ἀποδεικνύμενοι.

(7) Ὡς δὲ ἀνεγνώσθη Ξέρξης στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα, ἐνθαῦτα, δευτέρῳ μὲν ἔτεϊ μετὰ τὸν θάνατον τὸν Δαρείου, πρῶτα στρατητὴν ποιεῖται ἐπὶ τοὺς ἀπεστεῶτας. τούτους μὲν νυν καταστρεψάμενος, καὶ Αἰγύπτου πᾶσαν πολλὸν<sup>41</sup> δουλοτέρην<sup>42</sup> ποιήσας, ἡ ἐπὶ Δαρείου ἦν, ἐπιτρέπει Ἀχαιμένει, ἀδελφεῷ μὲν ἑωυτοῦ, Δαρείου δὲ παιδί. Ἀχαιμένεα μὲν νυν ἐπιτροπεύοντα<sup>43</sup> Αἰγύπτου χρόνῳ μετέπειτα<sup>44</sup> ἐφόνευσε Ἰνάρως ὁ Ψαμμίτιχου, ἀνὴρ Δίεως.

(8) Ξέρξης δὲ μετὰ Αἰγύπτου ἀλωσιν, ὡς ἔμελλε ἐς χεῖρας ἄξεσθαι τὸ στράτευμα τὸ ἐπὶ τὰς Ἀθήνας, σύλλογον ἐπέκλητον<sup>45</sup> Περσέων τῶν ἀρίστων ἐποιεῖτο, ἵνα γνώμας τε πύθηται σφέων, καὶ αὐτὸς ἐν πᾶσι εἴπῃ τὰ θέλει. 1. Ὡς δὲ συνελέχθησαν, ἔλεξε Ξέρξης τάδε.<sup>46</sup> “Ἀνδρες Πέρσαι, οὐ τ' αὐτὸς κατηγοῖσθαι νόμον τόνδε ἐν

39. τῶν χρησμών] ‘the prophecies.’ The genitive is put, even with verbs which govern the accusative, when the action does not refer to the whole object, but to a part only. *MA*, 356, *b*.

40. ἐξηγεόμενος] Sometimes, when two actions are expressed, one of which has a greater extent, and the other is confined to itself, the latter is put in the participle, where we should have put the finite verb. *MA*, 555, *obs.* 1.

41. πολλὸν] π. ἐλάσσων, i, 77; δυνατώτεροι π. iii, 103. *WE*.

42. δουλοτέρην] Comparatives and superlatives of substantives, which are used in an adjective sense, and which, for the most part, are properly adjectives, are of common occurrence. *MA*, 133, *obs.* 2.

43. ἐπιτροπεύοντα] iii, 15; 82; viii, 127. In later writers, D. Cass., Dion. H., and App., it governs sometimes a genitive, and sometimes an accusative, of the province, &c. presided over; and in App. a dative of the person, on whose behalf the authority is exercised: *SW*. ἐσατράπευεν αὐτῷ τῆς χώρας, Xen. H. iii, 1, 10.

44. μετέπειτα] twenty-two years after this, in the reign of Artaxerxes, 464 B. C. iii, 12; *LR*. Thu. i, 104. *WS*.

45. σύλλογον ἐπέκλητον] An extraordinary assembly of the people at Athens was called σύγκλητος ἐκκλησία, Dem. Co. 12; and Æsch. ordinary assemblies were called κυρία: the assembly of the Argives is called ἐύλλογος πόλεως, Eur. O. 721; and ἐκκλητος Ἀργείων ὄχλος, ib. 605. The popular assembly is called ἀγορῇ, Hom. Il. B, 51; which was sometimes preceded by βουλὴ γερόντων, 53; ἀποκλήτους, Ætoli) vocant sanctius consilium (c. *arcantum gentis*, 35): ex delectis constat viris, opposed to consilium universæ gentis, Liv. xxxv, 34; ἐσκλητὸς, ἡ τῶν ἐξόχων ἄθροια ἐν Συνακοῦσαις, Hes. σύγκλητος γερόντων λέσχη, Soph. An. 165; οἱ σύγκλυδες ἄνθρωποι, Herod. vii, 7, 2. [?] *VK*. *DAM*.

46. τάδε] Dion. H. has turned the whole of this speech into the Attic dialect, t. ii, p. 307. as a proof that Herodotus's λέξιν τῆς τε αὐστηρᾶς καὶ τῆς ἡδίας ἀρμονίας μέσση εἶναι, in

“ ὑμῖν τιθεῖς, παραδεξάμενός τε αὐτῷ χρήσομαι. ὥς γὰρ ἐγὼ πυν-  
 “ θάνομαι τῶν πρεσβυτέρων, οὐδαμὰ κω<sup>47</sup> ἡτρημέσασιν<sup>48</sup>, ἐπεὶ τε<sup>49</sup>  
 “ παρελάβομεν τὴν ἡγεμονίην τῆνδε παρὰ Μῆδων, Κύρον κατε-  
 “ λόντος Ἀστυάγεα· ἀλλὰ θεός τε οὕτω ἄγει<sup>50</sup>, καὶ αὐτοῖσι ἡμῖν  
 “ πολλὰ ἐπέπουσι συμφέρεται ἐπὶ τὸ ἄμεινον. Τὰ μὲν νυν Κύρος  
 “ τε καὶ Καμβύσης πατὴρ τε ἐμὸς Δαρεῖος κατεργάσαντο καὶ προσ-  
 “ ἐκτήσαντο ἔθνεα, ἐπισταμένοισι<sup>51</sup> εὖ οὐκ ἂν τις λέγοι. ἐγὼ δὲ,  
 “ ἐπεὶ τε παρέλαβον τὸν θρόνον, τοῦτο ἐφρόντιζον, ὅπως μὴ λεί-  
 “ ψομαι τῶν πρότερον γενομένων ἐν τιμῇ τῇδε, μηδὲ ἐλάσσω  
 “ προσκτήσομαι δύναμιν Πέρσῃσι· φροντίζων δὲ, εὐρίσκω ἅμα μὲν  
 “ κῶδος ἡμῖν προσγινόμενον, χώρην τε τῆς νῦν ἐκτέμμεθα οὐκ  
 “ ἐλάσσονα οὐδὲ φλαυροτέραν, παμφορωτέραν τε· ἅμα δὲ τιμωρίην  
 “ τε καὶ τίσιν γινομένην. διὸ ὑμέας νῦν ἐγὼ συνέλεξα, ἵνα, τὸ  
 “ νοέω πρήσσειν, ὑπερθέωμαι<sup>52</sup> ὑμῖν.<sup>53</sup> 2. Μέλλω, ζεύξας<sup>54</sup> τὸν  
 “ Ἑλλησποντον, ἐλᾶν στρατὸν διὰ τῆς Εὐρώπης ἐπὶ τὴν Ἑλλάδα,  
 “ ἵνα Ἀθηναίους τιμωρήσωμαι, ὅσα δὴ πεποιήκασιν Πέρσας τε καὶ  
 “ πατέρα τὸν ἐμόν. ὥρᾱτε μὲν νυν καὶ Δαρεῖον ἰθύνοντα<sup>55</sup> στρατεύ-  
 “ εσθαι ἐπὶ τοὺς ἄνδρας τούτους. ἀλλ’ ὁ μὲν τετελεύτηκε, καὶ οὐκ  
 “ ἐξεγένετό οἱ τιμωρήσασθαι· ἐγὼ δὲ ὑπέρ τε ἐκείνου καὶ τῶν ἄλλων  
 “ Περσέων οὐ πρότερον παύσομαι, πρὶν ἢ ἔλω τε καὶ πυρώσω<sup>56</sup> τὰς  
 “ Ἀθήνας, οἷ<sup>57</sup> γε ἐμὲ καὶ πατέρα τὸν ἐμόν ὑπῆρξαν ἄδικα

which happy medium Homer shines pre-eminent; π. Σ. O. p. 51. VK. This version by Dionysius is given by MTT, 136, a.

47. οὐδαμὰ κω] οὐδένα χρόνον, Dion. VK.

48. ἡτρημέσασιν] ἀτρεμίζοντα, i, 190; vii, 18; ἀτρεμίας εἶχον, viii, 14; 16. LR.

49. ἐπεὶ τε] vi, 84; vii, 59, 21; and just below; ‘after that, from the time that,’ HGV, i, and xv. ἐξ οὗ, Dion. also ἐπεὶ, ἐξότου, or ἀφ’ οὗ, Hes. in Attic; VK. ex quo, Hor. iii O. iii, 21. s. vi, 109; 95.

50. ἄγει ἐνάγει, Dion. δ. θ. ἴσως ἂν οὕτως, Xen. A. vi, 3, 11; δεῶν ἀγόντων, Soph. OE. C. 998; VK. θνατὸν οὕτω σθένος ἂν μοῖρα, Pin. N. xi, 54; MV. στφ φρένας δεῶς ἂν πρὸς ἔταν, Soph. An. 635; ἦγεν αὐτὸν ταύτη τὸ δαμόνιον, Arr. Al. vii, 16; θ. ὅστις μαίνεσθαι ἐνάγει ἀνθρώπους, iv, 79.

51. ἐπισταμένοισι] Sometimes the preposition ἐν is supplied, as by Aristid.

Gor. p. 154. BU. Thu. ii, 36; sometimes πρὸς is used with an accusative, as Thu. iii, 53; vi, 77; Æsch. A. 1373; or μετὰ with a dative, as Hom. Il. K, 250; but the absence of a preposition here, and in Il. A, 365; TR. confirms the text of Æsch. P. V. 450. BL.

53. ἵνα... ὑμῖν] ἴ. ἂν διανοοῦμαι πράττειν, ὑποθῶ δ. Dion. VK.

54. ζεύξας] und. γεφυρώσας, i. e. γεφυρώσας. Herodotus also combines the two words, as τὸν ποταμὸν ζεύξαντας γεφυρώσας, vii, 24.

55. ἰθύνοντα] προθυμούμενον, Dion. VK.

56. πυρώσω] ἐμπρήσω, καύσω, Eust. σὺ δὲ, τῶν εἰνεκα τὸν στόλον ἐποίησω, πυρώσας τὰς Ἀθήνας, ἀπελξῆς, viii, 102; Soph. An. 292. WE.

57. Ἀθήνας, οἷ] A pronoun, or adjective, often refers to a preceding substantive, which is not expressed, but understood from a cognate substantive, verb, or adverb. HGV. HE,

“ποιεῦντες” πρῶτα μὲν, ἐς Σάρδις ἐλθόντες ἅμα Ἀρισταγόρῃ τῷ  
 “Μιλήσιω, δούλῳ δὲ ἡμετέρῳ, ἀπικόμενοι<sup>58</sup> ἐνέπηρσαν τὰ τε ἄλσεια  
 “καὶ τὰ ἱρά· δεύτερα δὲ, ἡμέας οἷα ἔρξαν ἐς τὴν σφετέρην ἀπο-  
 “βάντας, ὅτε Δαΐτις τε καὶ Ἀρταφέρνης ἐστρατήγεον, τὰ ἐπίστασθαι  
 “κον. πάντες. 3. Τούτων μὲν τοι<sup>59</sup> εἵνεκα ἀνάρτημαι<sup>60</sup> ἐπ’ αὐτοὺς  
 “στρατεύεσθαι. ἀγαθὰ δὲ ἐν αὐτοῖσι τοσάδε ἀνευρίσκω λογιζόμενος·  
 “εἰ τούτους τε καὶ τοὺς τούτοις πλησιοχώρους καταστρεψόμεθα, οἱ  
 “Πέλοπος τοῦ Φρυγὸς νέμονται χώραν<sup>61</sup>, γῆν τὴν Περσίδα ἀπο-  
 “δέξομεν τῷ Διὸς αἰθέρι ὁμουρέουσιν. οὐ γὰρ δὴ χώραν γε οὐδεμίαν  
 “κατόψεται ὁ ἥλιος ὅμουρον εἶναι τῇ ἡμετέρῃ, ἀλλὰ σφεας πάσας  
 “ἐγὼ ἅμα ὑμῖν μίαν χώραν θήσω, διὰ πάσης διεξελθὼν τῆς  
 “Εὐρώπης. πυνθάνομαι γὰρ ὧδε ἔχειν· οὔτε τινα πόλιν ἀνδρῶν  
 “οὐδεμίαν, οὔτε ἔθνος οὐδὲν ἀνθρώπων ὑπολείπεσθαι, τὸ ἡμῖν οἶον  
 “τε ἔσται ἐλθεῖν ἐς μάχην, τούτων τῶν κατέλεξα ὑπεξαίρημένων.  
 “οὕτω οἱ τε ἡμῖν αἴτιοι ἔξουσι δούλιον ζυγόν, οἱ τε ἀναίτιοι.  
 “4. Ὑμεῖς δ’ ἂν μοι, τάδε ποιέοντες, χαρίζοισθε· ἐπεὶ ἂν ὑμῖν  
 “σημήνῳ τὸν χρόνον, ἐς τὸν ἥκειν δεῖ, προθύμως πάντα τινα ὑμέων  
 “χρήσει παρῆναι· ὅς ἂν δὲ ἔχων ἤκη παρεσκευασμένον στρατὸν  
 “κάλλιστα, δώσω οἱ δῶρα, τὰ τιμώτατα νομίζεται εἶναι ἐν ἡμετέ-  
 “ρον.<sup>62</sup> ποιητέα μὲν νυν ταῦτά ἐστι οὕτω. ἵνα δὲ μὴ ἰδιοβουλεύειν<sup>63</sup>

on *VG*, iii, 1, 9. Ἀθηναῖοι is understood in Ἀθήνας, as Πελοποννήσιοι in Πελοποννήσου, cf. *Thu.* vi, 80. *MA*, 435.

58. ἐλθόντες... ἀπικόμενοι] ‘after coming... on their arriving.’

59. μὲν τοι appear here to be two separate particles in juxtaposition; the τοι being affirmative; δὲ, which follows, referring to the μὲν. *HGV*, i.

60. ἀνάρτημαι] ἀνάρημαι, *Dion.* ἀναρτημένον, i, 90, 67; vi, 88; i.e. ἐπηρμένον; *VK.* ὠρητημένον, s. vii, 1; 4; 19; ix, 61.

61. Πέλοπος τοῦ Φ. χώραν] Herodotus purposely uses this expression, to intimate that, Pelops being a Phrygian and consequently a vassal of the Persians, (vii, 11;) the country over which he reigned belonged of right to the Persian king as his liege lord. *LR.* And yet, neither in the time of Pelops, nor at any preceding period, was Phrygia subject to the Medes: *WE.* but s. i, 4, 25.

62. ἐν ἡμετέρῳ] i, 35; *Dion.* H.

t. vi, p. 1087; *Heliod.* vi, p. 265; ἐς ἡ. *Hom. H.* to M. 370. *WE.* Whenever these anomalous expressions occur, *CY* and *SH* would substitute ἐν ἡμετέρῳ and ἐς ἡμέτερον. *BO*, 197. It is certainly almost impossible to supply the ellipsis in a satisfactory manner; but, on the other hand, how can we account for the introduction of such an anomaly by good copyists, when the phrases ἐν ἡμετέρῳ, ἐν ἡμετέρῳ, and ἐς ἡμέτερον are so obvious and familiar? Every language has many idioms not reducible to strict grammatical accuracy; and this expression seems to be one of the sort, *quæ sunt in honore, si volet usus, quem penes arbitrium est et jus et norma loquendi*, *Hor.* A. P. 71. *SW.* The correct expression would be either ἐν τῇ ἡμῶν, or ἐν τῇ ἡμετέρῃ, the deviation from which might be owing to some confusion of the two forms in the writer's mind. *STG.*

63. ἰδιοβουλεύειν] αὐθάδης καὶ μογερῶμεν εἶναι, *Dion.* A. R. ii, 12;

“ ὑμῖν δοκέω, τίθημι τὸ πρῆγμα ἐς μέσον<sup>64</sup>, γνώμην κελεύων  
 “ ὑμέων τὸν βουλούμενον ἀποφαίνεσθαι.” Ταῦτα εἶπας ἐπαυέτο.  
 (9) Μετ’ αὐτὸν δὲ Μαρδόνιος ἔλεγε· “ ὦ δέσποτα, οὐ μόνον εἰς  
 “ τῶν γενομένων Περσέων ἄριστος, ἀλλὰ καὶ τῶν ἐσομένων” ὃς τὰ  
 “ τε ἄλλα λέγων ἐπῖκεο ἄριστα καὶ ἀληθέστατα, καὶ Ἴωνας<sup>65</sup> τοὺς  
 “ ἐν τῇ Εὐρώπῃ κατοικημένους οὐκ ἐάσεις καταγελάσαι ἡμῖν<sup>66</sup>,  
 “ ἐόντας ἀναξίους.<sup>67</sup> καὶ γὰρ δεινὸν ἂν εἴη πρῆγμα, εἰ Σάκας<sup>68</sup>  
 “ μὲν καὶ Ἰνδοὺς<sup>69</sup> καὶ Αἰθιοπὰς τε καὶ Ἀσσυρίους<sup>70</sup> ἄλλασ τε ἔθνεα  
 “ πολλὰ καὶ μεγάλα<sup>71</sup>, ἀδικήσαντα Πέρσας οὐδὲν, ἀλλὰ δύναμιν  
 “ προσκτᾶσθαι βουλούμενοι, καταστρεψάμενοι δούλους ἔχομεν  
 “ Ἕλληνας δὲ, ὑπάρξαντας<sup>72</sup> ἀδικίης, οὐ τιμωρησόμεθα. τί δεῖ-  
 “ σαντες; κοίην πλήθεος<sup>73</sup> συστροφὴν; κοίην δὲ χρημάτων δύναμιν;  
 “ 1. τῶν ἐπιστάμεθα μὲν τὴν μάχην, ἐπιστάμεθα δὲ τὴν δύναμιν,  
 “ ἐοῦσαν ἀσθενέα· ἔχομεν δὲ αὐτῶν παῖδας καταστρεψάμενοι  
 “ τούτους, οἱ, ἐν τῇ ἡμετέρῃ κατοικημένοι, Ἴωνές τε καὶ Αἰολέες καὶ  
 “ Δωριέες καλέονται. ἐπειρήθην δὲ καὶ αὐτὸς ἡδὴ ἐπελαύνων ἐπὶ  
 “ τοὺς ἄνδρας τούτους, ὑπὸ πατρὸς τοῦ σοῦ κελευσθείς· καί μοι,  
 “ μέχρι Μακεδονίης ἐλάσαντι καὶ ὀλίγον ἀπολιπόντι ἐς αὐτὰς  
 “ Ἀθήνας ἀπικέσθαι<sup>74</sup>, οὐδεὶς ἀντίωθῃ ἐς μάχην. 2. Καί τοί γε  
 “ ἐώθασι Ἕλληνες, ὥς πυνθάνομαι, ἀξουλότατα πολέμους<sup>75</sup> ἴστα-  
 “ σθαι ὑπὸ τε ἀγνωμοσύνης καὶ σκαιότητος. ἐπεὰν γὰρ ἀλλήλοισι  
 “ πόλεμον<sup>76</sup> προεῖπωσι, ἐξευρόντες τὸ κάλλιστον χωρίον καὶ λειό-

WE. *ne viderer meo tantummodo usus consilio, vos contraxi; ceterum mementote, parendum magis vobis esse, quam suadendum*, V. Max. ix, 5. VK.

65. Ἴωνας] πάντας τοὺς Ἕλληνας Ἰάονας οἱ βάρβαροι ἐκάλουν, Schol. on Ar. Ach. 106.

67. ἀναξίους] ‘worthless.’ SW.

68. Σάκας] Their country is now Saketa. The Persians called the Scythians, in general, Sacæ, ‘dogs.’ A.

69. Ἰνδοὺς] see INDIA in A. δ’ Ἀρταξέρξης ἀπὸ τῆς Ἰνδικῆς ἑκατὸν εἰκοσιπτά χωρῶν ἐκράτησεν, LXX, Esther, i, 1. BNS.

71. πολλὰ καὶ μεγάλα] The Greeks regularly join πολλὸς with another adjective, expressive of praise or blame, by means of the copula. vii, 10, 1; 18; viii, 61, 67; MA, 444, 4. LAU. γῆ πολλή καὶ ἀγαθὴ, Xen. H. iii, 2, 8; δῶρα πολλὰ τε καὶ χαρίεντα, Hom. Il. Θ, 203; *multa et mira efficeret*, Lucr. v,

1180; *multæ et claræ domus*, Liv. iii, 32; Juv. xiv, 132.

72. ὑπάρξαντας] ὑπάρχειν in this sense has always a participle (vii, 8, 2; ix, 78;) or a genitive case (i, 5; iv, 1;) joined to it. VK.

73. πλήθεος] ὡδὲ τις πόρεστιν αὐτοῖς ἀνδροπληθία στρατοῦ; πλοῦτος ἐξαρκῆς δόμοις; Compare also the other questions of Atossa, Æsch. P. 240. BL.

74. δ. ἀπ. ἀπικέσθαι] The infinitive is put after ὀλίγου or πολλοῦ δεῖ and similar expressions; MA, 531. ix, 33, 97. HE, on VC, i, 18.

75. πολέμους] Compare the conclusion of v, 49; and κατὰ γῆν πόλεμος, ὅθεν τις καὶ δύναμις παρεγένετο, οὐδεὶς ξυνέστη· πάντες δὲ ἦσαν, ὅσοι καὶ ἐγένοντο, πρὸς ὁμούς τοὺς σφετέρους ἐκάστοις· κατ’ ἀλλήλους ὥς ἑκάστοι οἱ ἀστυγιτονες ἐπολέμουν, Thu. i, 15. AO.

“τατον, ἐς τοῦτο κατιόντες μάχονται· ὥστε σὺν κακῷ μεγάλῳ οἱ  
 “νικῶντες<sup>77</sup> ἀπαλλάσσονται· περὶ δὲ τῶν ἐσσωμένων οὐδὲ λέγω  
 “ἀρχήν·<sup>78</sup> ἐξώλεες γὰρ δὴ γίνονται· τοὺς χρῆν, ἐόντας ὁμογλώσ-  
 “σους, κήρυξί τε διαχρεωμένους καὶ ἀγγέλοισι, καταλαμβάνειν<sup>79</sup>  
 “τὰς διαφορὰς, καὶ παντὶ μᾶλλον ἢ μάχησι· εἰ δὲ πάντως ἔδεε  
 “πολεμείναι πρὸς ἀλλήλους, ἐξευρίσκειν χρῆν, τῇ ἐκάτεροι εἰσι δυσ-  
 “χερωτότατοι, καὶ ταύτῃ πευᾶν. τρόπῳ τοίνυν οὐ χρηστῷ “Ελλη-  
 “νες διαχρεώμενοι, ἐμέο ἐλάσαντος μέχρι Μακεδονίης γῆς, οὐκ  
 “ἦλθον ἐς τοῦτον λόγον<sup>80</sup>, ὥστε μάχεσθαι. Σ. Σοὶ δὲ δὴ μέλλει  
 “τίς, ὃ βασιλεῦ, ἀντιώσεσθαι πόλεμον προσφέρων, ἄγοντι καὶ  
 “πλῆθος τὸ ἐκ τῆς Ἀσίας καὶ νέας τὰς ἀπάσας; ὥς μὲν ἐγὼ  
 “δοκῶ, οὐκ ἐς τοῦτο θράσσεος<sup>81</sup> ἀνήκει τὰ Ἑλλήνων πρήγματα. εἰ  
 “δὲ ἄρα ἐγὼ γε ψευσεῖν γνῶμη<sup>82</sup>, καὶ ἐκείνοι, ἐπαρθέντες  
 “ἔβουλήν, ἔλθοιεν ἡμῖν ἐς μάχην, μάθοιεν ἂν, ὥς εἰμεν ἀνθρώπων  
 “ἄριστοι τὰ πολεμῆια. ἔστω δ’ ὢν μηδὲν ἀπειρήτον· αὐτόματον  
 “γὰρ οὐδὲν, ἀλλ’ ἀπὸ πείρης<sup>83</sup> πάντα, ἀνθρώποισι φιλέει<sup>84</sup> γί-  
 “νεσθαι.” Μαρδόνιος μὲν, τοσαῦτα ἐπιλέηντας<sup>85</sup> τὴν Ξέρξεω

76. πόλεμον] Polybius highly extols the open and honourable mode of warfare prevalent among the ancients, xiii, 3; Τιθαρηνοὶ δικαιοῦτατοι λέγονται· καὶ οὐδέποτε μάχην τινὶ συνέβαλον, εἰ μὴ πρότερον καταγγέλειαν καὶ ἡμέραν καὶ τόπον καὶ ὄραν τῆς μάχης, Schol. on Ap. Rh. ii, 1012. WE.

77. νικῶντες] Hence their victory may be considered as Καθμένη τις νίκη, i, 166, 6.

79. καταλαμβάνειν] ‘to adjust, to settle;’ iii, 128. The dative cases belong to this verb as well as to διαχρεωμένους: χρῆν αὐτὸν οὐκ ὅπλοισι τὰς διαλλαγὰς ποιεῖσθαι· πᾶν γὰρ ἐφαίρει λόγος, ὃ καὶ σίδηρος πολεμίων δράσειεν ἂν, Eur. Ph. 525. The ancient Athenians, ὄντες τὰς ἄλλας πόλεις· ἐν πολλοῖς κακοῖς καὶ πολέμοις καὶ ταραχαῖς ὄντας, in all cases where it was practicable, πρεσβείας καὶ λόγοις ἐφαίρειν ἐπειράντο τὰς διαφορὰς, Iso. Pan. p. 460. He gives a different character of the Lacedæmonians, agreeing with that in Thucydides, βούλονται πολέμῳ μᾶλλον ἢ λόγοις τὰ ἐγκλήματα διαλύεσθαι, i, 140; and this was the disposition of the Athenians in after times. Philip of Macedon also

considered it κάλλιον ὅπλοισι ἢ λόγοις διακρίνεσθαι, Ep. in p. 94 of Dem. Luc. t. iii, p. 516. VK.

80. ἐς τοῦτον λόγον] ‘to this state of things.’ LAU. The expression also occurs, iii, 99; WE. and seems to mean no more than ἐς τοῦτο, ‘to this;’ SW. εἰ δέοι ἐς τοῦτο ἀπικνεύεσθαι, iv, 127. Our author might have said ἐς τὸ μάχεσθαι simply, as οὐκ ἔκτο ἐς τὸ τυθῆναι, i, 216. STG. ‘to a talk or to the mention of this.’

81. ἐς τοῦτο θράσσεος] ‘to that state with respect to rashness, to that degree of temerity, to such a pitch of audacity.’ In point of sense it is the same as ἐς τοῦτο θράσος or ἐς τόσονδε θ. MA, 319, 4; 353, 4. vii, 16, 3; ἐς τοῦθ’ ὕβρεως ἐλήλυθε, Dem. Ph. i, 13; ἐς τ. ἤκει τὰ πράγματα αἰσχύνης, ib. 15.

82. γνῶμη] The same verb has the genitive after it in viii, 40; ix, 61. SW. 83. ἀπὸ πείρης] πείρα δὴν πάντα τελεῖται, Theoc. xv, 62. WE.

85. ἐπιλέηντας] ‘softening down’ so as to render more palatable or digestible: λείηντας, viii, 142; τὴν τῶν λογίων ἀκριβῆστί σαφῆνειαν λεπτουργεῖν καὶ καταλεάειν, Clem. A. St. vii, p. 901. The metaphor is taken from ruminating

γνώμην, ἐπέπαυτο. (10) Σιωπώντων δὲ τῶν ἄλλων Πέρσων καὶ οὐ τολμώντων γνώμην ἀποδείκνυσθαι ἀντίην τῇ προκειμένῃ, Ἀρτάβανος ὁ Ὑστάσπερος, πάτρως ἐὼν Ξέρξῃ, τῷ δὴ καὶ πίσυρος ἐὼν, ἔλεγε τάδε· 1. “ὦ βασιλεῦ, μὴ λεχθεισέων μὲν γνωμῶν ἀντιέων “ἀλλήλησι, οὐκ ἔστι τὴν ἀμείνω αἰρεόμενον ἐλέσθαι, ἀλλὰ δεῖ τῇ “εἰρημένῃ χρῆσθαι, λεχθεισέων δὲ, ἔστι· ὥσπερ τὸν χρυσὸν<sup>86</sup> τὸν “ἀκήρατον<sup>87</sup>, αὐτὸν μὲν ἐπ’ ἐωντοῦ οὐ διαγινώσκομεν, ἐπεὰν δὲ “πατραίψωμεν ἄλλῳ χρυσῷ, διαγινώσκομεν τὸν ἀμείνω. ἐγὼ<sup>88</sup> “δὲ καὶ πατρὶ τῷ σῷ, ἀδελφεῷ δὲ ἐμῷ, Δαρείῳ, ἡγόρευον μὴ “στρατεύεσθαι ἐπὶ Σκύθας, ἄνδρας οὐδαμῶθι γῆς ἄστου νέμοντας· ὁ “δὲ, ἐλπίζων Σκύθας τοὺς νομάδας καταστρέψεσθαι, ἐμοὶ τε οὐκ “ἐπιείθετο, στρατευσάμενός τε, πολλοὺς τε καὶ ἀγαθοὺς τῆς στρατιῆς “ἀποβαλὼν, ἀπῆλθε. σὺ δὲ, ὦ βασιλεῦ, μέλλεις ἐπ’ ἄνδρας στρα- “τεύεσθαι πολλὸν ἀμείνονας ἢ Σκύθας·<sup>89</sup> οἱ κατὰ θάλασσαν τε “ἄριστοι καὶ κατὰ γῆν λέγονται εἶναι. τὸ δὲ αὐτοῖσι<sup>90</sup> ἔνεστι “δεῖνόν, ἐμέ σοι δίκαιόν ἐστι φράζειν. 2. Ζεύξας φῆς τὸν Ἑλλήσ-

animals, which are said τὴν τροφήν ἐπιλαίειν, and ‘the chewing of the cud’ is called ἐπιλάαναι τροφῆς, Phil. de Post. Ca. p. 254. WE.

86. τὸν χρυσὸν] ὥσπερ τὴν πορφύραν καὶ τὸν χρ. θεωροῦμεν καὶ δοκιμάζομεν, ἕτερα παραδεικνύοντες, τῶν καὶ τὴν δψιν ὁμοίαν ἔχόντων, καὶ τῆς τιμῆς τῆς αὐτῆς ἀξιουμένων, Isoc. Pnth. p. 416; οὕτω καὶ χρυσὸς ἐτέρῳ χρυσῷ παραπεθεῖς, κρείττων τε καὶ χείρων εὐρίσκεται, Dion. H. ii, p. 202, 24: ἡ πορφύρα παρὰ πορφύραν διακριτέα was an old proverb: *evanescent haec atque emoriuntur comparatione meliorum*; ‘ut lana tincta fuco citra purpuram placet; at si contuleris eam Lacenae, conspectu melioris obruiatur,’ ut Ovidius ait, Quin. xii, 10. VK. The Lydian stone τῇ παρατρίψει τὸν χρυσὸν δοκιμάζει, Theoph. de L. p. 397; WE. εἰς βάσανον ἐλθὼν, παρατρίβόμενος τε μολίβδῳ, χρυσὸς ἀπεφθός ἐὼν, καλὸς ἅπασιν ἔσθ, Theog. 1101; 417. ‘By rubbing pure gold on the touchstone (ἐπὶ τὴν βάσανον) by the side of other gold, we can compare the two, and discern their comparative standard.’ SW. κακοῦ χαλκοῦ τρόπον, τρίβῃ τε καὶ προσβολαῖς μελαμπαγῆς πέλει δικαιο-

υθελς, Aesch. A. 381; δ χρυσὸς, παρὰ μολύβδῳ (ἢ παρὰ χαλκῷ) τριβόμενος (ἐπὶ τὴν βάσανον), διαφέρει τῇ χροίᾳ, CM. Λυδία γὰρ λίθος μανύει χρυσὸν, Bacch. περὶ ὧντι χρυσὸς ἐν βασάνῳ πρίπει, Pin. P. x, 105; Eur. M. 516. BL.

87. ἀκήρατον] from κῆρ, whence κηραίνω, ἀκήραντος, ἀκήράτος, Etym. καθαρός, Tim. BL. ἀκήρατον ἐκβαλόντα, ὥσπερ χρυσὸν ἐν πυρὶ βασανίζομενον, Pla. Luc. iii, 108. STE, Th. L. Gr. 4961.

88. ἐγὼ] iv, 83. WE.

89. ἀμείνονας ἢ Σκύθας] In the construction of comparatives with ἢ, the word with which another is compared is usually put in the same case with the subject of the comparison. MA, 448, 1, a.

90. αὐτοῖσι] SW translates this word ‘to us,’ and understands τῇ γνώμῃ τῇ σῇ; if so, ἡμῶν is to be supplied. MA, 489, 11, n. But, as ἐν αὐτοῖσι is sometimes equivalent to ἐν τοῖτοισι, it perhaps bears the same meaning here as in vii, 8; 3; 10, 7; and viii, 60, 2; where it may be rendered ‘in so doing;’ more literally, (πρὴγμασι being understood) ‘in such deeds.’

“ποντον, ἐλαῖν στρατὸν διὰ τῆς Εὐρώπης ἐς τὴν Ἑλλάδα. καὶ δὴ  
 “καὶ <sup>91</sup> συνήνευκε ἢ τοι κατὰ γῆν ἢ κατὰ θάλασσαν ἐσσωθῆναι, ἢ  
 “καὶ κατ’ ἀμφοτέρω<sup>92</sup> οἱ γὰρ ἄνδρες λέγονται εἶναι ἄλκιμοι  
 “πάρεστι δὲ καὶ σταθμώσασθαι, εἰ στρατιὴν γε τοσαύτην σὺν Δάτι  
 “καὶ Ἀρταφέρνηϊ ἐλθοῦσαν ἐς τὴν Ἀττικὴν χώραν μῦνοι Ἀθη-  
 “ναῖοι διέφθειραν. οὐκ ὦν ἀμφοτέρῃ σφι ἐχώρησε.<sup>93</sup> ἀλλ’<sup>94</sup>, ἦν  
 “τῆσι νηυσὶ ἐμβάλωσι, καὶ νικήσαντες ναυμαχίῃ, πλώσι ἐς τὸν  
 “Ἑλλήσποντον, καὶ ἔπειτα λύσωσι τὴν γέφυραν, τοῦτο δὴ, βασιλεῦ,  
 “γίνεται δεινόν. 3. Ἐγὼ δὲ οὐδεμὴ σοφίῃ οἰκίῃ αὐτὸς ταῦτα συμ-  
 “βάλλομαι· ἀλλ’ οἶόν<sup>95</sup> κοτε ἡμέας ὀλίγον ἐδέησε καταλαβεῖν πά-  
 “θος, ὅτε πατὴρ σὸς, ζεύξας Βόσπορον τὸν Θρηϊκίον, γεφυρώσας  
 “δὲ ποταμὸν Ἰστρον, διέβη ἐπὶ Σκύθας, τότε παντοῖοι ἐγένοντο<sup>96</sup>  
 “Σκύθαι δέομενοι Ἰώνων λῦσαι τὸν πόρον, τοῖσι ἐπιτέτραπτο<sup>97</sup> ἡ φυ-  
 “λακὴ τῶν γεφυρέων τοῦ Ἰστροῦ. καὶ τότε γε Ἰστιάϊος ὁ Μιλήτου  
 “τύραννος εἰ ἐπέσπετο τῶν ἄλλων τυράννων τῇ γνώμῃ, μηδὲ ἦντι-  
 “ώθη, διέργαστο ἂν τὰ Περσέων πρήγματα. καὶ τοι καὶ λόγῳ ἀκού-  
 “σαι δεινόν<sup>98</sup>, ἐπ’ ἀνδρὶ γε ἐνὶ<sup>99</sup> πάντα τὰ βασιλείος πρήγματα  
 “γεγενῆσθαι. 4. Σὺ ὦν μὴ βούλευ ἐς κίνδυνον μηδένα τοιοῦτον  
 “ἀπικέσθαι, μηδεμῆς ἀνάγκης εἰσῆς· ἀλλ’ ἐμοὶ πείθευ. νῦν μὲν  
 “τὸν σύλλογον τόνδε διάλυσον· αὐτῖς δὲ, ὅταν τοι δοκῇ, προσκε-  
 “ψάμενος ἐπὶ σεωντοῦ, προαγόρευε τὰ τοι δοκέει εἶναι ἄριστα. τὸ  
 “γὰρ εὖ βουλεύεσθαι κέρδος μέγιστον εὐρίσκω ἐόν· εἰ γὰρ καὶ ἐναν-  
 “τιωθῆναι<sup>100</sup> τι θέλει, βεβούλευται μὲν οὐδὲν ἦσπον εὖ, ἔσσωται<sup>1</sup>

91. καὶ δὴ καὶ] und. τοῦτο φάθι, ‘and now suppose this too:’ καὶ δὴ τεθνήσκει, Eur. M. 387; 1104; καὶ δὴ παρέϊκεν, Hl. 1058; DAL. καὶ δὴ δέδεγμαι, Aesch. Eu. 892; Soph. E. 1465; HE, on VG, viii, 7, 14. EE. ‘and now, to come to the point,’ (for this is most probably the force of the second καὶ,) ‘suppose &c.’ s. vii, 184, 56; Vir. A. iv, 603; Liv. xxiii, 9, k; xxviii, 28, g.

92. κατ’ ἀμφοτέρω] Plu. M. t. i, p. 33; und. μέρη. The ellipsis is frequent; and Diodorus often gives the full expression. SH, on BO, 167.

93. οὐκ ὦν δ. σ. ἐχώρησε] Artabanus is here anticipating the objection of an opponent: STG. ‘Well then, we will suppose that they have not succeeded both ways.’ DAL.

94. ἀλλ’] ‘yet.’

95. ἀλλ’ οἶόν] ἀλλ’ ἐξ ἐκείνου (or ἐκείνῳ) οἶον, &c. Other examples of this construction will be found in MA, 474, b.

96. παντοῖοι ἐγένοντο] iii, 124; ix, 109; i. e. παντοίας χρήσαντο μηχαναῖς. STG.

97. τοῖσι ἐπιτέτραπτο] ἄνδρα, φ λαοὶ ἐπιτετράφεται, Hom. Il. B, 24.

98. καὶ τοι κ. λ. δ. δεινόν] εἰ καὶ δεινὸν τῷ ἀκούσαι, Thu. i, 122. BF.

99. ἐπ’ ἀνδρὶ ἐνὶ] ‘dependent upon’ or ‘in the power of one man.’ MA, 585, b, a. s. vii, 52, 94.

100. ἐναντιωθῆναι] for, as Eustathius justly observes, οὐκ ἐκ τῶν ἀποτελεσμάτων δὲ κρίτεον τὰ καλὰ εἶτε καὶ φαῦλα, on Il. B, p. 131, 38: notwithstanding which, πρὸς τὸ τελευταῖον, ἐκβάν ἐκαστον τῶν προηραγμένων, ὡς τὰ πολλὰ, κρίνεται, Dem. O. i, 5.



“ δὲ ὑπὸ τῆς τύχης τὸ βούλευμα· ὁ δὲ βουλευσάμενος αἰσχροῦς, εἴ  
 “ οἱ ἡ τύχη ἐπίσκοιτο, εὖρημα εὗρηκε, ἦσσαν δὲ οὐδέν οἱ κακῶς βε-  
 “ βούλευται. 5. Ὅρᾳς τὰ ὑπερέχοντα ζῶα ὡς κεραυνοῖ ὁ θεὸς,  
 “ οὐδὲ εἴ φαντάζεσθαι<sup>2</sup>, τὰ δὲ μικρὰ οὐδέν μιν κνίξει<sup>3</sup>; ὅρᾳς δὲ,  
 “ ὅς ἐς οἰκήματα τὰ μέγιστα αἰεὶ καὶ δένδρεα<sup>4</sup> τὰ τοιαῦτα<sup>5</sup> ὑπο-  
 “ σκῆπτει<sup>6</sup> τὰ βέλεα<sup>7</sup>; φιλέει γὰρ ὁ θεὸς τὰ ὑπερέχοντα<sup>8</sup> πάντα κολου-  
 “ ειν.<sup>9</sup> οὕτω δὲ καὶ στρατὸς πολλὸς<sup>10</sup> ὑπὸ ὀλίγου διαφθείρεται κατὰ  
 “ τοιόνδε· ἐπεάν σφι ὁ θεὸς φθονήσας<sup>11</sup> φόβον ἐμβάλῃ ἢ βροντῇ<sup>12</sup>,

It is however notorious that πολλὰ κακῶς γνωσθέντα, ἀβουλοτέρων τῶν ἐναντίων τύχωντα, καταρβώθη· καὶ ἐτι πλέω, & καλῶς δοκοῦντα βουλευθῆναι, ἐς τοῦτων τῶν αἰσχροῦς περίεστη, Thu. i, 120; for it so happens that τοῦ εὐτυχεῖν καὶ τοῦ καλῶς βουλεύεσθαι οὐχ ἅμα ἡ κτῆσις παραγίνεται τοῖς ἀνθρώποις, Dem. c. Ar. 29. VK.

1. ἦσσονται] for ἦσονται, the third singular of the perfect passive, from ἔσσομαι, an Ionic form of ἡσδομαι. DAL.

2. φαντάζεσθαι] iv, 124; vii, 15; φαίνεσθαι, Thom. M. BEC. It seems here to have a rather stronger meaning, not merely ‘to show themselves,’ but ‘to show themselves off, to flaunt ostentatiously, to make a display:’ it is rather ostentare than ostendere se; SW. the difference between which is nicely marked in the following passage, ut potius amorem tibi ostenderem meum, quam ostenturem prudentiam, Cic. E. x, 3.

3. οὐδέν μιν κνίξει] vi, 62; vii, 12; Eur. An. 208; BEC. ‘stung him not at all;’ SW. i.e. ‘do not in the least wound his pride,’ or ‘ruffle his temper,’ or ‘provoke his jealousy.’

4. δένδρεα] scripsit ventis agitur ingens pinus; et celsa graviore casu decidunt turres; feriuntque summos fulgura montes, Hor. ii O. x, 9. excelsus multo facilius casus nocet, P. Syr. fr. 36; Liv. xxx, 30, 15.

5. τὰ τοιαῦτα] i.e. τὰ μέγιστα, agreeing with δένδρεα. LR.

6. ἀποσκήπτει] ἐνσκήπτει, κατασκήπτει, and ἐγκατασκήπτει bear the same meaning: s. VK, on Eu. Hi. 440; ἐγκατασκήψον βέλος κεραυνοῦ,

Soph. Tr. 1103; WE. Zeus μεγάλης γλώσσης κόμπους ὑπερεχθαίρει, καὶ παλτῶ ριπτεῖ πυρὶ ἤδη νίκην ὁρμῶντ’ ἀλαλάζει, An. 129; τὸ ὑπερκύτως κλῆειν εἶ, βαρὺ βάλλεται γὰρ ὅσοις Διόθεν κεραυνός, Æsch. A. 453.

7. τὰ βέλεα] ‘his bolts,’ iv, 79. SW.

8. τὰ ὑπερέχοντα] summa; ... excellens, quod supra cetera emineat, Liv. ii, 9.

9. κολουεῖν] ‘to cut short;’ ἐκόλουε αἰεὶ ὅκως τινα ἴδοι τῶν ἀσταχύνων ὑπερέχοντα· κολουῖν δὲ, τὸ κάλλιστόν τε καὶ βαθύτατον διέφθειρε, v, 92, 6; τὸ μὲν τελείει, τὸ δὲ καὶ μεσογγὺν κολουεῖ, Hom. Il. T, 370; BL. ἀκέφαλον καὶ ἀτελεῖ ποιήσει, Schol. TR.

10. στρατὸς πολλός] vii, 18: “These are the words of the Most High: ‘How many times has it not happened by divine permission that a small troop has vanquished a numerous army!’” Alcoran, Sur. ii, 250; in a Letter of the Sultan Barsebai to Schahrokh; DY, Ch. Ar. t. ii, p. 74.

11. φθονήσας] τὸ θεῖον ἐστὶ φθονερὸν, i, 32; iii, 40; vii, 46, 47; compare also iv, 205. The meaning of Herodotus in which assertion appears to be this: When mortals abuse the gifts of fortune or are insolently elated by them, the Deity, who is the supreme dispenser of fortune, ‘envies’ (as it were) the prosperity of such men; that is, judging them undeserving of its continuance, he regards them with aversion, and not only snatches away the gifts previously conferred, but even in some cases inflicts punishment on the offenders. SW. μεμφθῆς, Phav. BF adopts this signification here and in

“ δι’ ὧν ἐφθάρησαν <sup>13</sup> ἀναξίως ἐωνυῶν. οὐ γὰρ ἐξ̄ φρονέειν μέγα <sup>14</sup>  
 “ ὁ θεὸς ἄλλον ἢ ἐωνυόν. 6. Ἐπειχθῆναι μὲν νυν πᾶν πρῆγμα  
 “ τίκει σφάλματα, ἐκ τῶν ζημίαι μεγάλοι φιλέουσι γίνεσθαι· ἐν  
 “ δὲ τῷ ἐπισχεῖν ἔνεστι ἀγαθὰ, εἰ μὴ παραντίκα δοκέοντα εἶναι <sup>15</sup>,  
 “ ἀλλ’ ἀνὰ χρόνον ἐξεύροι τις ἄν. 7. Σοὶ μὲν δὴ ταῦτα, ὦ βασιλεῦ,  
 “ συμβουλεύω. σὺ δὲ, ὦ παῖ Γωβρύεω Μαρδόνιε, παῦσαι λέγων  
 “ λόγους ματαίους <sup>16</sup> περὶ Ἑλλήνων, οὐκ ἐόντων ἀξίων φλαύρως  
 “ ἀκούειν. <sup>17</sup> Ἑλλήνας γὰρ διαβάλλων, ἐπαίρεις <sup>18</sup> αὐτὸν βασιλέα  
 “ στρατεύεσθαι, αὐτοῦ δὲ τούτου εἵνεκα δοκέεις μοι πᾶσαν προθυμίην  
 “ ἐκτείνειν. μή νυν οὕτω γένηται. διαβολή <sup>19</sup> γὰρ ἐστι δεινότατον·  
 “ ἐν τῇ δύο μὲν εἰσι οἱ ἀδικέοντες, εἷς δὲ ὁ ἀδικέμενος. ὁ μὲν γὰρ  
 “ διαβάλλων ἀδικεῖ, οὐ παρεόντι κατηγορεῖν <sup>20</sup>, ὁ δὲ ἀδικεῖ, ἀνα-  
 “ πειθόμενος πρὶν ἢ ἀτρεκέως ἐκμάθῃ· ὁ δὲ δὴ <sup>21</sup> ἀπεὼν τοῦ λόγου,

the following passages, Thu. iii, 43; Xen. Con. 6, 6; Eur. I. 1025; Pin. P. iii, 125: ὁ ἀθανάτων φθόνος is Nemesis, in Pin. I. vii, 55: *HY. eis τὰ πῖσημα ὁ φθόνος πηδᾶν φιλεῖ*, Eur. Bel. fr. x, 2. s. BL, on *Æ. P.* 368; *MG*, on *Eu. Al.* 1154; *Liv.* xxviii, 39, 3; *Acts* xii, 21...23. To this idea may be traced the epithet *invidenda*, *Hor. II O.* x, 7.

12. *βροντήν* literally ‘thunder,’ here, by metonymy, ‘stupor, infatuation,’ and ‘blindness’ similar to that resulting from being thunder-struck; *ἐμβροντησία. LR.*

13. *δι’ ὧν ἐφθάρησαν*] i. e. *διεφθάρησαν οὖν*, ‘consequently they are generally destroyed:’ ii, 85; 86; 87. *WE. SW. MA.* 594, 2. s. iii, 82, 67 and 71.

14. *φρονέειν μέγα*] *ἔβριν γὰρ οὐ στέργουσιν οὐδὲ δαίμονες*, *Soph. Tr.* 284.

15. *εἰ μὴ π. δ. εἶναι*] *ἀ ἀγαθὰ, εἰ μὴ π. δοκοῖν εἶναι. STG.*

16. *ματαίους*] not only ‘foolish’ and ‘inconsiderate,’ but ‘reproachful, malicious, injurious, libellous:’ vii, 15; iii, 120; vi, 68. *SW.*

17. *φλαύρως ἀκούειν*] ‘to be slightly spoken of;’ *VG*, v, 5, 7. *καὶ ὡς ἀ. vii, 16*, 1. Milton has imitated this idiom ‘Or hear’st thou rather pure ethereal stream, Whose fountain who shall tell?’ *P. L.* iii, 7. *SEA. si herum insimulabis malitiæ, male audies,*

*Ter. Ph. ii*, 2, 12; *innocentes ergo sunt, ut bene audiant? et, ut tumorem bonum colligant, pudet impudica loqui? Cic. de L. i*, 19. s. vi, 94, 92.

18. *ἐπαίρεις*] ‘thou excitest.’ This verb is placed before an infinitive, *Eur. S.* 591; with *ᾧστε*: which particle seems often redundant before that mood, as after *ἤθελε*, *Hi.* 1323. *MR.* In the passive sense Xenophon uses *ἀναπτεροῦσθαι*, *H. iii*, 1, 14; 4, 2.

19. *διαβολή*] *ἄμαχον κακὸν ἀμφοτέροισι διαβολῶν ὑποφάτιες* *Pin. P.* ii, 139; *WE. μέγιστον κακὸν διαβολή ἐστι· τί γὰρ ἂν γένοιτο ταύτης κακούργότερον; ἢ ποιεῖ τοὺς μὲν ψευδομένους εὐδοκιμεῖν, τοὺς δὲ μηδὲν ἡδικοκίας δοκεῖν ἀδικεῖν, τοὺς δὲ δικάζοντας ἐπιπορκεῖν*, (for the judges at Athens were obliged by the law to take an oath *ὁμοῖως ἀμφοῖν ἀκροᾶσθαι*,) *ἔλας δὲ τὴν μὲν ἀληθειαν ἀφανίσει, ψευδῇ δὲ δόξαν παραστήσασα τοῖς ἀκούουσιν, ὃν ἂν τύχη τῶν πολιτῶν ἀδίκως ἀπόλλυσιν*, *Isoc. de Perm.* 9; *δ τῇ διαβολῇ λάθρα χράμενος δλον τὸν ἀκρατην σφετερίζεται, τὴν ἀπολογία τῷ λαθραίῳ τῆς κατηγορίας παραιρούμενος*, *Luc. de Cal.* t. iii, 8, p. 135 and 137. *VK.* The Jews say “An evil tongue kills three: him that speaks; him that hears; and him of whom he speaks,” *R. Levi, Præc. cxxliii. PK*, on *Leviticus* xix, 16.

21. *ὁ δὲ δὴ*] One *Ms* gives the following paraphrase of this sentence: *δ*

“τάδε ἐν αὐτοῖσι ἀδικέεται, διαβληθεὶς τε ὑπὸ τοῦ ἐτέρου, καὶ νομι-  
 “σθεις πρὸς τοῦ ἐτέρου κακὸς εἶναι. 8. Ἄλλ’ εἰ δὴ δεῖ γε πάντως  
 “ἐπὶ τοὺς ἄνδρας τούτους στρατεύεσθαι, φέρε, βασιλεὺς μὲν αὐτὸς  
 “ἐν ἥθεσι τοῖσι Περσέων μενέτω· ἡμέων δὲ ἀμφοτέρων παραβαλλο-  
 “μένων τὰ τέκνα, στρατηλάτее αὐτὸς σὺ, ἐπιλεξάμενός τε ἄνδρας,  
 “τοὺς ἐθέλεις, καὶ λαβὼν στρατιήν, ὁκόσῃν τινὰ βούλει. καὶ ἦν  
 “μὲν, τῇ<sup>22</sup> σὺ λέγεις, ἀναβαίνειν<sup>23</sup> βασιλεῖ τὰ πρήγματα, κτεινέ-  
 “σθων<sup>24</sup> οἱ ἐμοὶ παῖδες, πρὸς δὲ αὐτοῖσι καὶ ἐγώ· ἦν δὲ, τῇ ἐγὼ  
 “προλέγω, οἱ σοὶ ταῦτα πασχόντων<sup>25</sup>, σὺν δὲ σφί καὶ σὺ, ἦν ἀπο-  
 “νοστήσης. εἰ δὲ ταῦτα μὲν ὑποδύνειν οὐκ ἐβελήσεις, σὺ δὲ πάντως  
 “στράτευμα ἀνάξεις ἐπὶ τὴν Ἑλλάδα, ἀκούσεσθαι τινὰ<sup>26</sup> φημι τῶν  
 “αὐτοῦ τῆδε ὑπολειπομένων, Μαρδόνιον, μέγα τι κακὸν ἐξεργασμένον  
 “Πέρσας, ὑπὸ κυνῶν τε καὶ ὀρνίθων<sup>27</sup> διαφορεύμενον, ἥ κου ἐν γῇ  
 “τῇ Ἀθηναίων, ἥ σέ γε<sup>28</sup> ἐν τῇ Λακεδαιμονίων, εἰ μὴ ἄρα καὶ  
 “πρότερον κατ’ ὁδόν, γνόντα<sup>29</sup> ἐπ’ οἷους ἄνδρας ἀναγινώσκεις<sup>30</sup>

δὲ διαβαλλόμενος ἀδ διπλῶς ἀδικεῖται· δ. τε ὑπὸ τοῦ ἐ., καὶ ἅμα νομισθεὶς πρὸς τοῦ ἐτέρου ἀκούσαντος καὶ πεισθέντος εἶναι κακός. GAI.

22. τῇ] τῇ ὁδῷ ᾗ, DAL. ‘in the manner that.’ MA, 486, 2, c.

23. ἀναβαίνειν] ‘turn up,’ for ἀποβαίνειν or ἐκβαίνειν, ‘turn out.’ SW.

24. κτεινέσθων] Instead of the termination -σσαν in the third person plural of the imperative passive, the form -ων is very much used in the Ionic, the Doric, and particularly the Attic. MA, 197, 3. s. i, 89, 64.

26. τινὰ] s. vi, 9, 35. εἰ δ’ ἄπιτε δεύτερον ἡμῶς προδόντες, αὐτίκα πεύσεται τις Ἑλλήνων, Ἀθηναίους καὶ πόλιν ἐλευθέραν, καὶ χώραν οὐ χεῖρονα κεκτημένους, ᾗς ἀπέβαλον, Plu. V. vii, 11. STG.

27. ὑπὸ κυνῶν τε καὶ ὀρνίθων] νεκρὸν διαφορηθέντα ὑπὸ τῶν ἐκ θαλάσσης ὀρνίθων, Pau. ii, p. 192; Arist. Av. 338; 355; inseparata membra different lupi, et Equilinae alites, Hor. E. v, 99; jam ego te faciam ut hic formica frustillatim differant, Plau. Cu. iv, 4, 20; VK. heu! terra ignota, canibus data praeda Latinis alitibusque jaces! Vir. Æ. ix, 485; WE. αὐτοὺς δὲ φελώρια τεύχε κύνεσσιν, οἰωνοῖσι τε πάσι, Hom. Il. A, 4; ἔσονται οἱ νεκροὶ ὑμῶν κατὰ θῶρα τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ τοῖς θηρίοις

τῆς γῆς, καὶ οὐκ ἔσται ὁ ἐκφῶθων, lxx, Deut. xxviii, 26; TR. νεκρὸν ἔξω βαλεῖν ἄσπατον, ἀρπαγὴν κυσίν, ὑπ’ οἰωνῶν ταφέντ’ ἀτίμως, Æsch. Th. 1015; ἔταφον, οἰωνοῖς γλυκύν θησαυρόν, Soph. An. 29; εἰς ἄσπατον, καὶ πρὸς οἰωνῶν δέμας καὶ πρὸς κυνῶν ἔδεσθον, 211; 708; 1029; δῶν σπαράγματ’ ἡ κύνας καθήγισαν, ἡ δῆρες, ἡ τις πτηνὸς οἰωνός, 1093; dilaceranda feris dabor alitibusque praeda, Cat. lxiv, 152; BL. Liv. xxiv, 21, 3; xxv, 2, 9; “Her wing shall the eagle flap O’er the false-hearted; His warm blood the wolf shall lap, Ere life be parted,” Scott, Marm. iii, 11.

28. ἥ σέ γε] CK (after BY, on Hor. i O. ix, 15;) observes that the pronoun is introduced in the second clause for the sake of emphasis. Thus ἡ ὄγε, Hom. Il. Γ, 409; O. B, 327; Hes. O. D. 244; in Latin, Vir. Æ. v, 457; Ov. F. ii, 677; TR. s. Soph. C. E. R. 1092; 1102; An. 1144.

29. γνόντα] agrees with σέ.

30. ἀναγινώσκεις] properly ‘thou readest,’ here ‘thou persuadest.’ In Yorkshire the former English verb bears also the sense of the latter: BNS. “A while I read you rest,” Spenser, F. Q. i, 10, 17; i. e. advise; still in use in the north. So also the substantive: “The man is blest that hath not

“στρατεύεσθαι βασιλέα.” (11) Ἀρτάβανος μὲν ταῦτα ἔλεξε. Ξέρξης δὲ θυμωθεὶς ἀμείβεται τοῖσδε· “Ἀρτάβανε, πατὴρ εἰς τοῦ ἔμου ἀδελφεός· τοῦτό σε ῥύσεται μηδένα ἄξιον μισθὸν λαβεῖν ἑπών ματαίων· καὶ τοι ταύτην τὴν ἀτιμίην προστίθῃμι, ἐόντι κακῷ τε καὶ ἀθύμῳ, μὴ τε συστρατεύεσθαι ἔμοι γε ἐπὶ τὴν Ἑλλάδα, αὐτοῦ τε μένειν ἅμα τῇσι γυναιξί· ἐγὼ δὲ καὶ ἄνευ σέο, ὅσα περ εἶπα, ἐπιτελέα ποιήσω. μὴ γὰρ εἶην ἐκ Δαρείου<sup>31</sup> τοῦ Ὑστάσπερος τοῦ Ἀρσάμεος τοῦ Ἀριαράμνεω τοῦ Τεΐσπερος τοῦ Κύρου τοῦ Καμβύσεω τοῦ Τεΐσπερος τοῦ Ἀχαιμένεος γεγονώς, μὴ τιμωρησάμενος Ἀθηναίους· εὖ ἐπιστάμενος, ὅτι, εἰ ἡμεῖς ἡσυχίην ἄχομεν<sup>32</sup>, ἀλλ’ οὐκ ἐκείνοι, ἀλλὰ καὶ μάλα στρατεύσονται ἐπὶ τὴν ἡμετέραν, εἰ χρὴ σταθμώσασθαι τοῖσι ὑπαργμένοις ἐξ ἐκείνων· οἱ Σάρδις τε ἐνέπρησαν, καὶ ἤλασαν ἐς τὴν Ἀσίην. οὐκ ὦν ἐξαναχωρεῖν οὐδετέροις δυνατῶς ἔχει, ἀλλὰ ποιέειν ἢ παθεῖν· προκείμεαι ἀγών· ἵνα ἡ τάδε πάντα ὑπὸ Ἑλλήσι, ἢ ἐκείνα πάντα ὑπὸ Πέρσῃσι γένηται· τὸ γὰρ μέσον οὐδὲν<sup>33</sup> τῆς ἐχθρῆς<sup>34</sup> ἐστί. Καλὸν ὦν προπεπονθότας ἡμέας τιμωρεῖν<sup>35</sup> ἤδη γίνεται· ἵνα καὶ τὸ δεινὸν, τὸ πείσομαι, τοῦτο<sup>36</sup> μάθω, ἐλάσας ἐπ’ ἀνδρας τούτους, τοὺς γε καὶ Πέλοψ ὁ Φρύξ, ἐὼν πατέρων τῶν ἐμῶν δοῦλος, κατεστρέψατο οὕτω, ὥς καὶ ἐς τὸδε αὐτοὶ τε ὠνθρωποι καὶ ἡ γῆ αὐτῶν ἐπώνυμοι τοῦ καταστρεφάμενου καλέονται.”

(12) Ταῦτα μὲν ἐπὶ τοσούτῳ ἐλέγετο· μετὰ δὲ, εὐφρόνη<sup>37</sup> τε ἐγίνετο, καὶ Ξέρξης ἐκνίζε ἢ Ἀρταβάνου γνώμῃ· νυκτὶ<sup>38</sup> δὲ βουλήν διδοὺς<sup>39</sup>, πάγχυ εὗρισκέ οἱ οὐ πρῆγμα εἶναι<sup>40</sup> στρατεύεσθαι ἐπὶ

lent To wicked read his ear,” Sternhold, Ps. i, l. JO.

31. ἐκ Δαρείου] See the Genealogical Table of the Achæmenidæ.

32. ἡσυχίην ἄχομεν] vii, 161; WE. τὴν εἰρήνην ἔχων, ἡσυχίαν εἶχεν, Dem. Ph. ii, 7; ἢ. ἄγειν καὶ σιωπῆσαι, c. Ar. 2; ἢ. ἔχειν, ib. 4.

33. μέσον οὐδὲν] ‘no medium, no middle course.’

34. μ. τῆς ἐχθρῆς] MA, 331, obi.

35. τιμωρεῖν] for τιμωρέσθαι. STG.

36. τὸ δ. τὸ π. τοῦτο] ‘this formidable danger, which’ you say ‘I am to suffer.’ He is speaking ironically. SW.

37. εὐφρόνη] From what follows, it would seem that Herodotus alludes to the etymology of this word; εὐφρόνην γὰρ οἱ ποιεῖται οὐ δι’ ἄλλο τι τὴν νύκτα ἐκάλεσαν, ἢ διὰ τὸ ἐδ φρονεῖν ἐν αὐτῇ, ὥς καὶ Ἐπίχαρμος· “αἶτε τι ζητεῖ σο-

φόν τις, νυκτὸς ἐνθυμητόν,” Cornut. de N. D. xiv, p. 161; BL. κατὰ τὴν παροιμίαν τὴν λέγουσαν, “ἐν νυκτὶ βουλή,” (Zenob. Cen. iii, 97;) ὡς τῶν καιριωτέρων σκέψεων νυκτὸς μάλιστα φροντισομένων, Eust. on Il. B, p. 127, 16; sub noctem cura recurrit, Vir. Æ. i, 666; ἢδη ποτ’ ἄλλως νυκτὸς ἐν μακρῷ χρόνῳ ἐφρόντισα, Eur. Hi. 377; VK. ἢ. π. ἐν μ. χ. ν. διηγήρηται, Arist. R. 929; ἢ πολλὰκις ἐννοχίασι φροντίσι συγγεγένημαι, Eq. 1287; MV. πάντα τὰ σπουδαῖα νυκτὸς μᾶλλον ἐξευρίσκεται, Epich. MG.

38. νυκτὶ] The dative is put in definitions of time, in answer to the question ‘when?’ MA, 405, 8, a. The genitive is more usual, as ἡμέρης φροντίζει, vii, 16, 2.

39. ν. β. διδοὺς] und. ἐνυφῶ, which is expressed in the equivalent phrase

τὴν Ἑλλάδα. δεδομένων δέ οἱ αὖτις τούτων, κατύπνωσε. Καὶ δὴ  
 κου ἐν τῇ νυκτὶ εἶδε ὅσιν τοιήνδε, ὡς λέγεται ὑπὸ Περσέων· ἐδόκεε<sup>41</sup>  
 ὁ Ψέρξης ἄνδρα οἱ ἐπιστάντα μέγαν τε καὶ εὐειδέα εἰπεῖν· “μετὰ δὴ  
 “βουλευέαι, ὦ Πέρσα, στράτευμα μὴ<sup>42</sup> ἄγειν ἐπὶ τὴν Ἑλλάδα, προ-  
 “εἰπας ἀλίξιν Πέρσας<sup>43</sup> στρατόν; οὔτε ὦν μεταβουλευόμενος ποιέ-  
 “εις εὖ, οὔτε ὁ συγγνωσόμενός τοι πάρα<sup>44</sup> ἄλλ’, ὥσπερ τῆς ἡμέρης  
 “ἐβουλεύσαιο ποιείν, ταύτην ἴθι τῶν ὁδῶν.” Τὸν μὲν, ταῦτα εἴ-  
 παντα, ἐδόκεε ὁ Ψέρξης ἀποπτάσθαι. (13) Ἡμέρης δὲ ἐπιλαμ-  
 ψάσης, ὀνείρου μὲν τούτου λόγον οὐδένα ἐποιέετο, ὁ δὲ, Περσέων  
 συναλίσας τοὺς καὶ πρότερον συνέλεξε, ἔλεγέ σφι τάδε· “Ἄνδρες  
 “Πέρσαι, συγγνώμην μοι ἔχετε, ὅτι ἀγχίστροφα<sup>45</sup> βουλευόμεαι  
 “φρενῶν τε γὰρ ἐς τὰ ἐμειντοῦ πρώτα<sup>46</sup> οὐ κω ἀνήκω, καὶ οἱ παρη-  
 “γορεύμενοι κείνα ποιείν, οὐδένα χρόνον μεν ἀπέχονται· ἀκούσαντι  
 “μέντοι μοι τῆς Ἀρταβάνου γνώμης, παραντίκα μὲν ἡ νεότης  
 “ἐπέξεσε<sup>47</sup>, ὥστε αἰεκέστερα ἀπορρίψαι ἔπεα ἐς ἄνδρα πρεσβύτερον,  
 “ἢ χρεῶν· νῦν μέντοι, συγγνώμης, χρήσομαι τῇ ἐκείνου γνώμῃ. ὡς  
 “ὦν μεταδεδογμένον μοι μὴ στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα, ἥσυχοί

λόγον ἔ. διδοῖαι, i, 34, 75; ἐωντοῖσι  
 λόγους ἐδίδσαν, καὶ σφισι βουλευ-  
 ομένοις, vi, 138. SW. STG. The  
 common Greek expression is νύκτωρ  
 βουλευέσθαι, *Æ*.

41. ἐδόκεε] nocte brevem si forte in-  
 dulsit cura soporem, et toto versuta  
 toro jam membra quiescunt; continuo,  
 quod præcipuis mentem sudoribus ur-  
 guet, se videt in somnis: tua sacra et  
 major imago humana turbat pavidum,  
 Juv. xiii, 217; compare vii, 14; 17;  
 and 18. WE here refers to δολόμην  
 ἀπάταν θεοῦ, *Æsch.* P. 95.

42. μετὰ βουλευέαι μὴ] *MA*, 533,  
 obs. 3, 2. HE, on VG, vii, 12, 11. So  
 μεταδεδογμένον μὴ, just below.

43. Πέρσας] Another reading is  
 Πέρσῃ; neither would be wrong:  
 WE. the construction being προείπας  
 Πέρσῃ, Πέρσας ἀλίξιν [i, 62, 56;]  
 στρατόν. s. i, 3, 94.

44. πάρα] οὔτε τις πάρεστί τοι, ὅς  
 συγγνώσεται τοι. Instead of the com-  
 position of a preposition with the  
 verb εἶμι, the preposition only is often  
 put: μέτα, vii, 157, 94. *MA*, 594, 2.

45. ἀγχίστροφα] ‘suddenly turning,  
 suddenly changed,’ und. *Βουλευόμενα*.  
 Thucydides has ἀγχίστροφος μεταβολή,

ii, 53; and is imitated by Greg. N. O.  
 xxviii, p. 473, a; *WE.* Dion. of H.  
 Proc. *Æl.* and Liban. who use the ad-  
 jective metaphorically with μ, or τύχη.  
 Procopius also employs the word liter-  
 ally, ἀγχίστροφοι διώξεις, p. 21, 10.  
*BF.*

46. φρενῶν ἐς τὰ πρώτα] ἡ ψυχὴ  
 ὅσον περ χρόνον ἴρ ἐπὶ τὸ φρονιμώτερον  
 καὶ ἀξιεραστοτέρα γίγνεται, Xen. Con.  
 8, 14; ἥδης ἐς τὸ σῶφρον, *Ἰκετο*,  
 Soph. fr. VK.

47. ἀκούσαντι μοι ἐπέξεσε] In *MA*,  
 425, this passage is incorrectly adduced  
 as an instance of ἐπιζέειν being followed  
 by a dative to signify ‘to be warm upon  
 any subject.’ The dative here would  
 seem to be either put absolutely, v,  
 97, 36; or put for the genitive, in re-  
 ference to the verb. *MA*, 392, g. 1.  
 ἐπιζέειν governs either an accusative  
 of the object, as δεινὴ τις ὀργὴ δαιμό-  
 νων ἐπέξεσεν τὸ ταυτάλειον σπέρμα,  
 Eur. I. T. 994; *WE.* or a dative, as  
 δεινὸν τι πῆμα Πριαμίδαις ἔ. id. Hc. 581;  
*BL.* μεταφορὰ τοῦ ζέοντος ὕδατος ἐν  
 τοῖς λέθῃσι, καὶ ἐπαυρομένου ἐν τῷ ζέειν,  
 Schol. *ebullire* in Latin (whence our  
 noun ‘ebullition’) conveys the same  
 metaphor. Liv. xxviii, 40, o.

“έστε.” Πέρσαι μὲν, ὡς ἤκουσαν ταῦτα, κεχαρηκότες προσεκύονεν.  
 (14) Νυκτὸς δὲ γενομένης, αὐτῖς<sup>48</sup> τῷτὸ ὄνειρον τῷ Ἰέρει κατ-  
 υπνωμένῳ ἔλεγε ἐπιστάν· “ὦ παῖ Δαρείου, καὶ δὴ φαίναί ἐν Πέρσῃσι  
 “τε ἀπειπάμενος τὴν στρατηλασίην, καὶ τὰ ἐμὰ ἔπεα ἐν οὐδενὶ  
 “ποιεῦμενος λόγῳ, ὡς παρ’ οὐδενὸς ἀκούσας. εὖ νυν τόδ’ ἴσθι, ἦν  
 “περ μὴ αὐτίκα στρατηλατῆς, τάδε τοι ἐξ αὐτῶν ἀνασχῆσειν· ὡς  
 “καὶ μέγας καὶ πολλὸς ἐγένεο ἐν ὀλίγῳ χρόνῳ, οὕτω καὶ ταπεινὸς  
 “ὀπίσω κατὰ τάχος ἔσσει.” (15) Ἰέρξης μὲν, περιδεὴς γενόμενος  
 τῇ ὄψει, ἀνά τε ἔδραμε ἐκ τῆς κοίτης<sup>49</sup>, καὶ πέμπει ἄγγελον ἐπὶ  
 Ἀρτάabanον, καλέοντα.<sup>50</sup> ἀπικομένῳ δὲ οἱ ἔλεγε Ἰέρξης τάδε·  
 “Ἀρτάabανε, ἐγὼ τὸ παραντίκα μὲν οὐκ ἐσωφρόνεον, εἶπας ἐς σέ<sup>51</sup>  
 “μάταια ἔεχα χρηστῆς εἵνεκα συμβουλῆς· μετὰ μέντοι οὐ πολλὸν  
 “χρόνον μετέγνων· ἔγνων δὲ ταῦτά μοι ποιητέα ἐόντα, τὰ σὺ  
 “ὑπεθήκαο. οὐκ ὦν δυνατὸς τοι εἰμὶ ταῦτα ποιεῖν, βουλόμενος·  
 “τετραμμένῳ γάρ δὴ καὶ μετεγνώκῃ ἐπιφοιτῶν ὄνειρον φαντάζεται  
 “μοι, οὐδαμῶς συνέπαινον ἔδν<sup>52</sup> ποιεῖν με ταῦτα· νῦν δὲ καὶ δια-  
 “πειλῆσαν οἰχεται. εἰ ὦν θεὸς ἐστὶ ὁ ἐπιτέμπων, καὶ οἱ πάντως ἐν  
 “ἡδονῇ<sup>53</sup> ἐστὶ γενέσθαι στρατηλασίην ἐπὶ τὴν Ἑλλάδα, ἐπιπτῆ-  
 “σεται καὶ σοὶ τῷτὸ τοῦτο ὄνειρον, ὁμοίως καὶ ἐμοὶ ἐντελλόμενον.  
 “εὐρίσκω δὲ ὧδε ἂν γινόμενα ταῦτα, εἰ λάθοις τὴν ἐμὴν σκευὴν  
 “πᾶσαν, καὶ ἐνδύς, μετὰ τοῦτο ἴζοιο ἐς τὸν ἐμὸν θρόνον, καὶ ἔπειτα  
 “ἐν κοιτῇ τῇ ἐμῇ κατὑπνώσεις.” (16) Ἰέρξης μὲν ταῦτά οἱ  
 ἔλεγε· Ἀρτάabανος δὲ, οὐ τῷ πρώτῳ οἱ κελεύσματι<sup>54</sup> πειθόμενος, οἷα  
 οὐκ ἀξιεύμενος ἐς τὸν βασιλῆϊον θρόνον ἴζεσθαι<sup>55</sup>, τέλος, ὡς ἡναγ-  
 κάζετο, εἶπας τάδε, ἐποίησε τὸ κελευόμενον· 1. “Ἴσον<sup>56</sup> ἐκεῖνο, ὃ

48. αὐτῖς] *huic se forma dei, vultu redeuntis eodem, obtulit in somnis, rursusque ita visa monere est*, Vir. *Æ.* iv, 556.

49. κοίτης] *tum vero Æneas, subitis exterritus umbris, corripit e somno corpus, sociosque fatigat*, Vir. *Æ.* iv, 571.  
 50. καλέοντα] und. αὐτόν. *SW.*

51. ἐς σέ] The preposition is sometimes suppressed; *ἴνα τίς σε καὶ ὀψιγόνων εὖ φίλη*, Hom. O. A, 302. *SW.*

52. συνέπαινον ἔδν] iii, 119; v, 20; 31; 32. *Æ.*

53. οἱ ἐν ἡδονῇ] ‘his pleasure:’ *εἰ σοι τοῦτ’ ἐν ἡδονῇ μαθεῖν*, Eur. I. T. 495. *MR.* *MA.* 577, 2.

54. οἱ κελεύσματι] Instead of the genitive, a dative often accompanies substantives, which are derived from

verbs governing the dative; *MA.* 396. *ZN.* on *VG.* iii, 1, 9. *WE.* or the pronoun may depend on *γενομένῳ* understood. *DU.* *SW.* *HGV.* But by *SH.* *HE.* and, apparently, *MA.* *ol* is referred to Xerxes, which seems more natural; compare i, 34, 84 f; Hom. II. *Δ.* 219; 289.

55. ἐς τὸν β. θ. ἴζεσθαι] *rex ipse ex sella sua exsiluit, torpentemque militem in sua sede jussit considerare. ille, tandem recepto calore vitali, ut regiam sedem regemque vidit, territus surgit. quem intuens Alexander, “ecquid intelligis, miles,” inquit, “quanto meliore sorte, quam Persæ sub rege, vivatis? illis enim in sella regis consedissee capitale foret; tibi salutis fuit,”* Curt. viii, 4, 15. *WE.*

“ βασιλεῦ, παρ’ ἐμοὶ κέκριται, φρονέειν τε εὖ, καὶ τῷ λέγοντι χρηστὰ  
 “ ἐθέλιν πείθεσθαι· τὰ σέ καὶ ἀμφοτέρα περιήκοντα<sup>57</sup> ἀνθρώπων  
 “ κακῶν ὁμιλία<sup>58</sup> σφάλλουσι<sup>59</sup>, κατὰ περ τὴν πάντων χρησιμω-  
 “ τάτην ἀνθρώποισι θάλασσαν πνεύματά φασι ἀνέμων ἐμπίπτοντα  
 “ οὐ περιορᾷν φύσει τῇ ἐωντῆς χρῆσθαι.<sup>60</sup> ἐμὲ δὲ, ἀκούσαντα πρὸς  
 “ σεῦ κακῶς, οὐ τοσοῦτο ἔδακε λύπη, ὅσον, γνωμῶν δύο προκειμε-  
 “ νέων Πέρσῃσι, τῆς μὲν, ὕβριν αὐξανούσης, τῆς δὲ, καταπανούσης,  
 “ καὶ λεγούσης, ὡς κακὸν εἶη διδάσκειν τὴν ψυχὴν πλεον τι δίζησθαι  
 “ αἰεὶ ἔχειν τοῦ παρεόντος, τοιούτων προκειμενῶν τῶν γνωμῶν,  
 “ ὅτι τὴν σφαλερωτέραν σεωυτῷ τε καὶ Πέρσῃσι ἀναίρεο. 2. Νῦν  
 “ ὦν, ἐπειδὴ τέτραψαι ἐπὶ τὴν ἀμείνω, φῆς τοι, μετιέντι τὸν ἐπ’  
 “ Ἑλλήνας στόλον, ἐπιφοιτᾷν ὄνειρον, Θεοῦ τινὸς πομπῇ, οὐκ  
 “ ἐώντά<sup>61</sup> σε καταλύειν τὸν στόλον. ἀλλ’ οὐδὲ ταῦτά ἐστι, ὦ παῖ,  
 “ Θεία· ἐνύπνια γάρ, τὰ ἐς ἀνθρώπους πεπλανημένα<sup>62</sup>, τοιαῦτά  
 “ ἐστι, οἷά σε ἐγὼ διδάξω, ἔτεσι σεῦ πολλοῖσι πρεσβύτερος ἐὼν·  
 “ πεπλανῆσθαι<sup>63</sup> αὐτὰι μάλιστα ἐώθασι αἱ ὄψεις τῶν ὀνειράτων,  
 “ τὰ τις ἡμέρης φροντίζει·<sup>64</sup> ἡμεῖς δὲ τὰς πρὸ τοῦ ἡμέρας ταύτην τὴν

56. Ἰσον] οἶτος μὲν πανάριστος, ὃς αὐτὸς πάντα νοήσει ἐσθλὸς δ’ αὖ κακεί-  
 νος, ὃς εὖ εἰπόντι πίθηται, Hes. O. D. 291; WE. *sepe ego audivieum primum esse virum, qui ipse consulat quid in rem sit; secundum eum, qui bene monenti obediāt: nobis quoniam prima animi ingenique negata sors est, secundam teneamus; et parere prudenti in animum inducamus*, Liv. xxii, 29, 7; *sapientissimum esse dicunt eum, cui, quod opus sit, ipsi veniat in mentem; proximo accedere illum, qui alterius bene inventis obtemperet*, Cic. for Clu. 31; LR. *φήμ’ ἔγωγε πρεσβεύειν πολὺ φῖναι τὸν ἄνδρα πάντ’ ἐπιστήμης πλέων εἰ δ’ οὖν, φιλεῖ γὰρ τοῦτο μὴ ταύτην βέβαιον, καὶ τῶν λεγόντων εὖ, καλὸν τὸ μαυθάνειν*, Soph. An. 731.

57. περιήκοντα] The order is ὁμ. ἂν. κ. σφ. σὲ π. (ταῦτα) ἀμφ.; and the participle seems to signify the same as ἡκοντα ἐς ‘having attained to:’ τοῦτον τὸν ἄνδρα φαμέν τὰ τε ἄλλα πάντα περιήκειν τὰ πῶτα, καὶ δὴ καὶ ἀκούειν ἄριστα, δικάσούνης περί, πάντων, vi, 86, l. SW. ‘To compass’ is perhaps the English verb which comes nearest to the metaphor conveyed by περιήκειν.

58. κακῶν ὁμιλία] φθείρουσιν ἥθη χρηστὰ δ. κακά, 1 Corinthians xv, 33; from Menander’s Thais. WE.

59. σφάλλουσι] The ancients always used this verb actively; it occurs frequently in Eur. VK.

60. περιορᾷν χρῆσθαι] π. in the sense of εἶναι, has an infinitive after it, ii, 64; iii, 48; MA, 550, obs. 3. so περιεῖδε χρῆσασθαι, iv, 113. STG.

61. ἐώντα] Herodotus follows Homer in making ὄνειρον sometimes masculine, sometimes neuter. VK.

62. ἐνύπνια πεπλανημένα] *vaga somnia*, Stat. Th. x, 112; s. Hom. O. T, 560 . . . 569; WE. Vir. Æ. vi, 893.

63. πεπλανῆσθαι] und. ἐς ἀνθρώπους. GA1.

64. φροντίζει] *quæ in vita usurpant homines, cogitant, curant, vident, quæque aiunt vigilantes, agitantque, ea si cui in somno accidant, minus mirum*, Acc. in Cic. D. i, 22. VK. “The dreams of sleeping men are, as I take it, all made up of the waking man’s ideas, though, for the most part, oddly put together,” Locke, on H. U. ii, 1, 17. BEO. *quo quisque fere studio defunctus adheret, aut quibus in rebus multum sumus ante moratei, atque in ea*

“στρατηλασίην καὶ τὸ κάρτα εἶχομεν μετὰ χεῖρας. 3. Εἰ δὲ ἄρα μὴ  
 “ἔστι τοῦτο τοιοῦτο, ὅλον ἐγὼ διαίρῃω, ἀλλὰ τι τοῦ θεοῦ μετέχον, σὺ  
 “πᾶν αὐτὸ συλλαῶν<sup>65</sup> εἶρηκας· φανήσεται γὰρ δὴ καὶ ἐμοί, ὥς καὶ  
 “σοί, διακελευόμενον· φανῆναι δὲ οὐδὲν μᾶλλον μοι ὀφείλει ἔχοντι  
 “τὴν σὴν ἐσθῆτα, ἢ οὐ<sup>66</sup> καὶ τὴν ἐμὴν, οὐδέ τι μᾶλλον ἐν κοίτῃ τῇ  
 “σῇ ἀναπαυομένη, ἢ οὐ καὶ ἐν τῇ ἐμῇ· εἰ πέρ γε καὶ ἄλλως ἐθέλει  
 “φανῆναι.<sup>67</sup> οὐ γὰρ δὴ ἐς τοσοῦτό γε εὐηθείης ἀνήκει τοῦτο, ὃ τι δὴ  
 “κοτέ ἐστι<sup>68</sup>, τὸ ἐπιφαινόμενόν τοι ἐν τῷ ὕπνῳ, ὥστε δόξει, ἐμὲ ὀρών,  
 “σὲ εἶναι, τῇ σῇ ἐσθῆτι τεκμαιρόμενον. εἰ δὲ ἐμὲ μὲν ἐν οὐδενὶ λόγῳ  
 “ποιήσεται, οὐδὲ ἀξιώσει ἐπιφανῆναι, οὔτε ἦν τὴν ἐμὴν ἐσθῆτα ἔχω,  
 “οὔτε ἦν τὴν σὴν, σὲ δὲ ἐπιφοιτήσῃ, τοῦτο ἤδη μαθητέον ἐστί· εἰ  
 “γὰρ δὴ ἐπιφοιτήσῃ γε συνεχῶς, φαίην ἂν καὶ αὐτὸς θεῖον εἶναι.  
 “εἰ δὲ τοι οὕτω δεδοκῆται<sup>69</sup> γίνεσθαι, καὶ οὐκ οἶά τε αὐτὸ παρατρέ-  
 “ψαι, ἀλλ’ ἤδη δεῖ ἐμὲ ἐν κοίτῃ τῇ σῇ κατυπνῶσαι, φέρε, τοῦτων ἐξ  
 “ἐμεῦ ἐπιτελευμένων, φανήτω καὶ ἐμοί. μέχρι δὲ τούτου, τῇ παρούσῃ  
 “γνώμῃ χρῆσομαι.” (17) Τοσαῦτα εἶπας, Ἀρτάβανος, ἐλπίζων  
 “Ἰέρξεα ἀποδέξιν λέγοντα οὐδὲν, ἐποίεε τὸ κελευόμενον· ἐνδὺς δὲ τὴν  
 “Ἰέρξεω ἐσθῆτα, καὶ ἰζόμενος ἐς τὸν βασιλῆϊον θρόνον, ὥς μετὰ ταῦτα  
 “κοῖτον<sup>70</sup> ἐποίεετο, ἤλθε οἱ κατυπνῳμένῳ τῷντ’ ὄνειρον, τὸ καὶ παρὰ  
 “Ἰέρξεα ἐφοῖτα· ὑπερστὰν<sup>71</sup> δὲ τοῦ Ἀρταβάνου, εἶπε τάδε· “Ἄρα  
 “σὺ δὴ κείνος εἶς, ὁ ἀποσπεύδων<sup>72</sup> Ἰέρξεα στρατεύεσθαι ἐπὶ τὴν  
 “Ἑλλάδα, ὥς δὴ κηδόμενος αὐτοῦ· ἀλλ’ οὔτε ἐς τὸ μετέπειτα, οὔτε ἐς  
 “τὸ παραντίκα νῦν καταπροῖξαι ἀποτρέπων τὸ χρεῶν γενέσθαι.  
 “Ἰέρξεα δὲ τὰ δεῖ ἀνηκουστέοντα παθεῖν, αὐτῷ ἐκείνῳ δεδήλωται.”  
 (18) Ταῦτα τε δὴ ἐδόκεε Ἀρτάβανος τὸ ὄνειρον ἀπειλείν, καὶ  
 “θερμοῖσι σιδηρίοις<sup>73</sup> ἐκκαίειν αὐτοῦ μέλλειν τοὺς ὀφθαλμούς.<sup>74</sup> καὶ  
 “δς<sup>75</sup>, ἀμβώσας<sup>76</sup> μέγα, ἀναθρώσκει· καὶ παριζόμενος Ἰέρξῃ, ὥς τὴν

rationes fuit contenta magis mens; in  
 somneis eadem plerumque videmur obire.  
 usque adeo magni refert studium atque  
 voluntas, et quibus in rebus consuerint  
 esse operatei non homines solum, sed  
 vero animalia cuncta, Lucr. iv, 963;  
 985: s. “The Antiquary,” c. ix f; and  
 note.

65. συλλαῶν] iii, 82. SW.

67. φανῆναι] und. ἐμοί, as with ἐπι-  
 φοιτήσῃ, below. SW.

68. ὃ τι δὴ κοτέ ἐστι] ὃ θεός, ὃν ὃ  
 τί πότ’ ἐστι, Arist. E. ix, 4.

69. δεδοκῆται] Pin. N. v, 36. WE.  
 Such regular forms of δοκέω occur only  
 in the poets or in old prose writers.  
 MA, 229.

70. κοῖτον] κοίτην, v, 20. WE.

71. ὑπερστὰν] βῆ δ’ ἄρ’ ἐπ’ Ἀτρεΐδην  
 Ἀγαμέμνονα· τὸν δ’ ἐκίχωνεν εὐδόντ’ ἐν  
 κλισίῃ, περὶ δ’ ἀμειρόσιος κέχυθ’ ὕπνος·  
 στῆ δ’ ἄρ’ ὑπὲρ κεφαλῆς· . . . προσεφώνεε  
 Δείος ὄνειρος, Hom. Il. B, 18 ff.

72. ἀποσπεύδων] ἀπέτρεπον καὶ ἀπέ-  
 σπενδον, Thu. vi, 29; BF. vii, 18.

73. σιδηρίοις] iii, 29; ix, 36; Pla.  
 Go. p. 300. WE.

74. ὀφθαλμοὺς] ἔνοπλος ἐπ’ αὐτὸν  
 ἐπεθρόσκει πυρὶ καὶ στερροπαῖς ὁ Διὸς  
 γενέτας, Soph. CE. R. 470.

75. καὶ δς] for καὶ οὗτος. MA,  
 484, c.

76. ἀμβώσας] i, 8. The Ionic, Doric,  
 and Attic poets often reject the



ὑπὶν οἱ τοῦ ἐνυπνίου διεξήλθε ἀπηγεόμενος, δεύτερά οἱ λέγει τάδε·  
 “ Ἐγὼ μὲν, ὦ βασιλεῦ, οἷα ἀνθρώπος ἰδὼν ἤδη πολλά τε καὶ με-  
 “ γάλα πεσόντα πρήγματα ὑπὸ ἡσόνων<sup>77</sup>, οὐκ ἔων σε τὰ πάντα τῇ  
 “ ἡλικίῃ εἵκειν<sup>78</sup>, ἐπιστάμενος, ὥς κακὸν εἶη τὸ πολλῶν ἐπιθυμείν,  
 “ μεμνημένος μὲν τὸν ἐπὶ Μασσαγέτας Κύρου στόλον, ὥς ἔπρηξε,  
 “ μεμνημένος δὲ καὶ τὸν ἐπ’ Αἰθιοπας τὸν Καμβύσῃ, συστρατεύ-  
 “ μενος δὲ καὶ Δαρείῳ ἐπὶ Σκύθας. ἐπιστάμενος ὦν ταῦτα, γνῶμην  
 “ εἶχον, ἀτρεμίζοντά<sup>79</sup> σε μακαριστὸν εἶναι πρὸς πάντων ἀνθρώπων.  
 “ ἐπεὶ δὲ δαιμονίη τις γίνεται ὁρμή<sup>80</sup>, καὶ Ἑλλήνας, ὥς ἔοικε, φθορὴ  
 “ τις καταλαμβάνει θεήλατος<sup>81</sup>, ἐγὼ μὲν καὶ αὐτὸς τράπομαι, καὶ  
 “ τὴν γνῶμην μετατίθεμαι· σὺ δὲ σήμερον μὲν Πέρσῃσι τὰ ἐκ τοῦ  
 “ θεοῦ πεμπόμενα, χρῆσθαι δὲ κέλευε τοῖσι ἐκ σέο πρώτοις προειρη-  
 “ μένοισι ἐς τὴν παρασκευὴν· ποιεε δὲ εὖτω, ὅπως, τοῦ θεοῦ παρα-  
 “ δίδόντος<sup>82</sup>, τῶν σῶν ἐνδεήσει μηδέν.” Τούτων λεχθέντων, ἐνθαῦτα  
 ἐπαρθέντες τῇ ὄψει, ὥς ἡμέρῃ ἐγένετο τάχιστα, Ξέρξης τε ὑπερετίθετο  
 ταῦτα Πέρσῃσι καὶ Ἀρτάβατος, ὃς πρότερον ἀποσπεύδων μόνος  
 ἐφαίνετο, τότε ἐπισπεύδων φανερὸς ἦν.<sup>83</sup> (19) Ὀρμημένῳ<sup>84</sup> δὲ  
 Ξέρξῃ στρατηλατεῖν, μετὰ ταῦτα τρίτῃ ὄψει ἐν τῷ ὑπνῳ ἐγένετο,  
 τὴν οἱ μάγοι ἔκριναν ἀκούσαντες φέρειν<sup>85</sup> τε ἐπὶ πᾶσαν γῆν, δουλεύ-  
 σαιν τέ οἱ πάντας ἀνθρώπους. ἡ δὲ ὄψις ἦν ἡδε· ἐδόκει ὁ Ξέρξης

final vowel of a preposition in composition, and consequently change the consonant which preceded this vowel: here, for instance, *ν* coming before a labial is changed into *μ*. *MA*, 38, *obs.* 1; and 37, i, 3.

77. ἡσόνων] πολλὰ στρατόπεδα ἤδη ἔπεισεν ὑπ’ ἐλασσόνων τῇ ἀπειρίᾳ, ἔστι δὲ ἅ καὶ τῇ ἀτολίᾳ, *Thu.* ii, 89. *VK.*

78. τῇ ἡλικίᾳ εἵκειν] ‘to give way to’ the impetuosity of ‘youth’: ἡμαρτον ὀργῇ δ’ εἶξα μᾶλλον ἢ μ’ ἐχρην, *Eur.* *HI.* 80; λέων ὥς, μεγάλην τε βίην καὶ ἀγῆνορι θυμῷ εἶξας, *Hom.* *II.* *Ω.* 41; *VK.* εἶξας ἑφ’ ᾧ δ’. ‘yielding to the impulse of his mind,’ *I.* 594; 109; *O. N.* 143; *E.* 157; *X.* 288; *TR.* νικάμενος ὑπὸ τῆς ἑαυτοῦ βίας καὶ τῆς ἰσχύος ὥστε διὰ τοῦτο ἐξυβρίζειν, *Did.*

79. ἀτρεμίζοντα] ἐν μέρει ἀτρεμίζοντες ἐτοιμότερα καὶ ἐκινητότερα τὰ τοῦ σώματος ἰσχύων μέρη, *Phil. de Sep.* p. 1186, *a.* *WE.*

80. δαιμονίῃ ὁρμῇ] *Herodotus* appears to have believed in the truth of this apparition, which was but a trick

of Mardonius to deter the king from abandoning the expedition. *LR. SW.*

81. φθορὴ θεήλατος] This is represented as falling heavily on the Persians, *Æsch. P.* 95... 111: s. i, 127, 42. *WE.* so Pompey is described as having been under the influence of infatuation, and as having consequently acted most foolishly ἀφρόνως, just before the battle of Pharsalia; αὐτὸν θεοβλάβεια δοκεῖ παραγαγεῖν, ἐν καιρῷ μάλιστα δὴ πάντων ἦδε τῷ Καίσαρι γενομένη· διὰ γὰρ αὐτὴν ὁ στρατὸς ὁ τοῦ Πομπηίου κουφόνως πόλεως ἐπύρρηθ, καὶ ἐς τὸ ἔργον ἀπειροπολέμως ἐτράποντο· ἀλλὰ τότε μὲν ἄφρονόμει θεὸς ἐς ἀρχὴν τῆσδε τῆς νῦν ἐπεχούσης τὰ πάντα ἡγεμονίας, *App.* *C.* ii, 71.

82. τοῦ θεοῦ παραδίδόντος] *v.* 67. *SW.*

83. ἐ. φανερός ἦν] *MA*, 296; \*548, 5.

84. ὀρμημένῳ] ‘having been instigated,’ *SW.*

85. φέρειν] ‘to relate, to have a reference;’ i, 120; vi, 19; ix, 33. *SW.*

ἔσπεφανῶσθαι ἐλαίης θαλλῶ, ἀπὸ δὲ τῆς ἐλαίης τοὺς κλάδους γῆν πᾶσαν ἐπισχεῖν μετὰ δὲ ἀφανισθῆναι περὶ τῇ κεφαλῇ κείμενον τὸν στέφανον. Κρινάντων δὲ ταύτῃ τῶν μάγων, Περσέων τε τῶν συλλεχθέντων αὐτίκα πᾶς ἀνὴρ, ἐς τὴν ἀρχὴν τὴν ἐωντοῦ ἀπελάσας, εἶχε προθυμίην πᾶσαν ἐπὶ τοῖσι εἰρημένοισι, θέλων αὐτὸς ἔκαστος<sup>86</sup> τὰ προκείμενα δῶρα λαβεῖν· καὶ Ψέρξης τοῦ στρατοῦ οὕτω ἐπάγερσιν ποιέεται, χῶρον πάντα ἐρευνῶν τῆς ἡπείρου.

(20) Ἀπὸ γὰρ Αἰγύπτου ἁλώσιος, ἐπὶ μὲν τέσσερα ἔτεα πλήρεια παραρτέετο στρατιήν τε καὶ τὰ πρόσφορα<sup>87</sup> τῇ στρατιῇ· πέμπτῃ δὲ ἔτει ἄνομένῳ<sup>88</sup> ἐστρατηλάτее χειρὶ μεγάλῃ<sup>89</sup> πλήθεος, στόλων γὰρ, τῶν ἡμεῖς ἴδμεν, πολλῶν δὴ μέγιστος οὗτος ἐγένετο. (21) Τί γὰρ οὐκ ἦγαγε ἐκ τῆς Ἀσίας ἔθνος ἐπὶ τὴν Ἑλλάδα<sup>90</sup> Ψέρξης; κοῖον δὲ πινόμενόν μιν ὕδωρ οὐκ ἐπέλιπε<sup>91</sup>, πλὴν τῶν μεγάλων ποταμῶν; οἱ μὲν γὰρ νέας παρείχοντο, οἱ δὲ ἐς πεζὸν ἐτετάχατο, τοῖσι δὲ ἵππος προσετέτακτο, τοῖσι δὲ ἵππαγωγὰ πλοῖα, ἅμα στρατευομένοισι, τοῖσι δὲ ἐς τὰς γεφύρας μακρὰς νέας παρέχειν, τοῖσι δὲ σιτὰ τε καὶ νέας. (22) Καὶ τοῦτο μὲν<sup>92</sup>, ὥς προσπταισάντων τῶν πρώτων περιπλεόντων περὶ<sup>93</sup> τὸν Ἄθων, προετοιμάζετο ἐκ τριῶν ἐτέων κου μάλιστα ἐς τὸν Ἄθων· ἐν γὰρ Ἑλαιούντι<sup>94</sup> τῆς Χερσονήσου ὤρ-

87. τὰ πρόσφορα] ἐκπορίζεσθαι ἑδῶ· καὶ ἐκάστοις ἀ π. ἦν, Thu. i, 125; vii, 62; Aesch. Eu. 202; ἐπιτήδεια. BF.

88. π. κ. ἀνομένῳ] 'when the fifth year was finishing, but not finished.' AO. ἀνομένῳ, Hes. Suid. VK. μάλα νῦν ἔσται, ἐγγύθι δ' ἤως· παρέχθηκε πλέων νῦν τῶν δύο μοιρῶν, τριτάτῃ δ' ἔτι μοῖρα λείπεται, Hom. Il. K. 251; τελειοῦται, Eust. ἡμος δὲ τρίτατον λάχος ἡματος ἀνομένοιο λείπεται ἐξ ἡούς, καλέουσι δὲ κεκμηῶτες ἐργαῖναι γλυκερόν σφιν ὅρα βουλευτὴν ἰκέσθαι, Apoll. iii, 1339; ii, 496. WE.

89. χειρὶ μεγάλῃ] πολὺ χειρὶ καὶ πολυναύτας. Aesch. P. 85. Compare the whole of that passage. BL.

90. ἐπὶ τὴν Ἑλλάδα] This expedition of Xerxes was predicted about eighty years before, ἔτι τρεῖς βασιλεῖς ἀναστήσονται ἐν τῇ Περσίδι, καὶ ὁ τέταρτος πλουτήσκει πλούτον μέγαν παρὰ πάντας· καὶ μετὰ τὸ κρατῆσαι αὐτὸν τοῦ πλοῦτος αὐτοῦ, ἐπαναστήσεται πάσαις βασιλείαις Ἑλλήνων, lxx, Daniel xi, 2. LR.

91. ἐπέλιπε] This verb is generally

put absolutely, without any accusative case expressed, iii, 108, vii, 58; 127; τὸ ὕδωρ ἐκ τῶν φρεάτων ἐ. Dem. Pol. 16; Sym. 8; τὰ ἐκείνων ρεύματα ὑπὸν Εἰρήνῃ πάντα ἐ. Aristid. t. i, p. 223; φασὶ τοὺς ἀενάδους ποταμοὺς διὰ τὴν τοῦ πλήθους συνέχειαν ἐπιλιπεῖν, Diod. ix, 5. VK. An accusative follows in ii, 25; vii, 43. SW.

92. καὶ τοῦτο μὲν] Herodotus is here commencing the narrative of the particular preparations for the invasion. WE. 'and, in the first place;' τοῦτο μὲν is not always followed by τοῦτο δέ; it is answered by μετὰ δέ, in vi, 125 f; by ἡ δὲ αἰ, in vii, 176; by ἡ δὲ δὴ, in iii, 108: in the present instance it is referred to by the words ταῦτα μὲν νυν, vii, 25; and answered by παρεσκευάζετο δέ. SW, HE, on VG, i, 16. The imperfections in this passage have a graphic force.

93. περὶ] is sometimes omitted, as περιέπλων Σοῖνιον, vi, 116; WE. περιέπλει τὸν Ἄθων, Thu. v, 3.

94. Ἑλαιούντι] now 'the New Castle of Europe' at the Dardanelles. LR.

μεον<sup>95</sup> τριήρεις· ἐνθεῦτεν δὲ ὀρμεύμενοι, ὥρυσσον ὑπὸ μαστίγων<sup>96</sup> παντοδαποῦ τῆς στρατιῆς, διάδοχοι δ' ἐφοίτων· ὥρυσσον δὲ καὶ οἱ περὶ τὸν Ἄθων κατοικημένοι.<sup>97</sup> Βουβάρης δὲ ὁ Μεγαβάζου καὶ Ἀρταχαιῆς ὁ Ἀρταίου, ἄνδρες Πέρσαι, ἐπεσάτεον<sup>98</sup> τοῦ ἔργου. Ὁ γὰρ Ἀθως<sup>99</sup> ἐστὶ ὅρος μέγα τε καὶ οὐνομαστόν, ἐς θάλασσαν κατῆκον, οἰκημένον ὑπὸ ἀνθρώπων. τῇ δὲ τελευτᾷ ἐς τὴν ἡπειρον τὸ ὄρος, χερσονησοειδὲς τέ ἐστι καὶ ἰσθμὸς ὡς δώδεκα σταδίων· πεδίον δὲ τοῦτο, καὶ κολωνοὶ οὐ μεγάλοι, ἐκ θαλάσσης τῆς Ἀκανθίων ἐπὶ θάλασσαν τὴν ἀντίον Τορώνης.<sup>100</sup> ἐν δὲ τῷ ἰσθμῷ τούτῳ, ἐς τὸν τελευτᾷ ὁ Ἄθως, Σάνη πόλις Ἑλλάς<sup>1</sup> οἰκῆται. αἱ δὲ ἐντὸς Σάνης, ἔσω δὲ τοῦ Ἄθω οἰκημέναι, τὰς τότε ὁ Πέρσης νησιώτιδας ἀντὶ ἡπειρωτῶν ὥρμητο ποιεῖν, εἰσὶ αἶδε, Δῖον, Ὀλόφνξος, Ἀκρόθων<sup>2</sup>, Θύσσοις, Κλεωναί. πόλις μὲν αὗται, αἱ τὸν Ἄθων νέμονται. (23) Ὁρυσσον δὲ ὤδε· δασάμενοι τὸν χώρον οἱ βάρβαροι κατὰ ἔθνηα, κατὰ Σάνην πόλιν σχοινοτενές<sup>3</sup> ποιησάμενοι· ἐπεὶ δὲ ἐγένετο βαθεῖα ἡ διώρυξ, οἱ μὲν, κατώτατα ἐστεῶτες, ὥρυσσον· ἕτεροι δὲ παρεδίδοσαν τὸν αἰεὶ ἐξορυσσόμενον χοῦν<sup>4</sup> ἄλλοισι κατ' ὕπερθε ἐστεῶσι ἐπὶ βάθρων· οἱ δ' αὖ ἐκδεκόμενοι ἐτέροισι, ἕως ἀπίκοντο ἐς τοὺς ἀνωτάτω· οὗτοι δὲ ἐξεφόρεόν τε καὶ ἐξέβαλλον. Τοῖσι μὲν νυν ἄλλοισι, πλὴν Φοινίκων, καταβρῆγγνύμενοι οἱ κρημνοὶ τοῦ ὀρύγματος πόνον διπλήσιον παρῆχον· ἅτε γὰρ τοῦ τε ἄνω στόματος καὶ τοῦ κάτω τὰ αὐτὰ μέτρα ποιουμένων<sup>5</sup>, ἐμελλέ σφι τοιοῦτο ἀποδείσσειν. οἱ δὲ Φοινίκες σοφίην ἐν τε τοῖσι ἄλλοισι ἔργοις ἀποδείκνυνται, καὶ δὴ καὶ ἐν ἐκείνῳ· ἀπολαχόντες γὰρ μόριον, ὅσον αὐτοῖσι ἐπέβαλλε<sup>6</sup>, ὥρυσσον, τὸ μὲν ἄνω στόμα τῆς διώρυχος ποι-

95. ὤρμεον] λιμένα ἐκκληρῶν πλάτρυ, ἀκταῖσιν ὀρμεῖ, Eur. O. 54.

96. ὑπὸ μαστίγων] Such was the Persian discipline, vii, 56; 103; 223, 33; Xen. A. iii, 4, 16; WE. VK. LR. ἴδε καὶ τοὺς ὑπὸ μάστιγι διορύττοντας τὸν Ἄθω, Plu. M. xxiv, p. 470, e. HU. MA, 592, β.

99. Ἀθως] ἡ Ἀκτὴ καλουμένη ἐστὶν ἀπὸ τοῦ βασιλείους διορύγματος ἔσω προβήχουσα, καὶ ὁ Ἄ. αὐτῆς ὄρος ὑψηλὸν τελευτᾷ ἐς τὸ Αἰγαῖον πέλαγος· πόλις δὲ ἔχει Σάνην μὲν, Ἀνδρίων ἀποικίαν, παρ' αὐτὴν τὴν διώρυχα, ἐς τὸ πρὸς Εὐβοίαν πέλαγος τετραμμένην, τὰς δὲ ἑλλας Θύσσους, καὶ Κλεωνὰς, καὶ Ἀκροθώους, καὶ Ὀλόφνξον, καὶ Δῖον, Thu. iv, 109; WE. s. vii, 24, 16.

100. Τορώνης] now Toron. LR.

1. Ἑλλάς] for Ἑλληνική. MA, 429, 4.

2. Ἀκρόθων] or Acroathon, so called from ἄκρος and Ἀθως, as being built on the extreme point of the mountain. A. LR.

3. σχοινοτενές] i, 189.

4. τὸν αἰεὶ ἐξορυσσόμενον χ.] 'the earth as it was dug out:' ix, 102, 100; ἐκέλευον τὸν ἀπογραφόμενον αἰεὶ διὰ τῆς πυλίδος ἐξίνααι, Xen. H. ii, 4, 8; τὰς αἰεὶ πληρουμένας ναῦς ἐξέπεμπον, Thu. iii, 77.

5. ἅτε... ποιουμένων] 'for, as they made the aperture of the same dimensions both above and below.' Here the participle with the participle expresses the ground of what follows. MA, 569.

6. μ. δ. αὐ. ἐπέβαλλε] i, 106; ii,

εὐντες διπλήσιον ἢ ὅσον ἔδει αὐτὴν τὴν δῶρυχα γενέσθαι· προβαίνοντος δὲ τοῦ ἔργου, συνῆγον αἰεῖ.<sup>7</sup> κάτω τε δὴ ἐγίνετο, καὶ<sup>8</sup> ἐξισούτο τοῖσι ἄλλοις τὸ ἔργον. Ἐνθαῦτα δὲ λειμών ἐστι, ἵνα σφί ἀγορὴ τε ἐγίνετο καὶ πρητήριον.<sup>9</sup> σίτος δὲ σφίσι πολλὸς ἐφοῖτα<sup>10</sup> ἐκ τῆς Ἀσίης ἀληλεσμένους.<sup>11</sup> (24) Ὡς μὲν ἐμὲ συμβαλλεόμενον εὐρίσκειν, μεγαλοφροσύνης εἵνεκα<sup>12</sup> αὐτὸ Ξέρξης ὀρύσσειν ἐκέλευε, ἐθέλων τὴν δύναμιν ἀποδείκνυσθαι καὶ μνημόσυνα λιπέσθαι· παρεὼν γάρ, μηδὲνα<sup>13</sup> πόνον λαβόντας, τὸν ἰσθμὸν τὰς νέας διειρύσαι<sup>14</sup>,

180; ἀπολαχόντες τῶν κτημάτων τὸ ἐπιβάλλον, iv, 115; i. e. μέρος, 114; δὸς μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας, St Luke xv, 12.

7. συνῆγον αἰεῖ] 'they kept contracting it.' s. vii, 210, 67.

9. ἀγορὴ τε καὶ πρητήριον] This is an instance of the figure ἐν διὰ δυοῖν, the second word being added to show what kind of ἀγορὴ is here meant, namely τῶν ὀνίων, τῶν πιπρασκομένων. SW. This explanation was the more necessary from the circumstance that the Persians did not use this kind of ἀγορὴ, i, 153, 6. πωλητήριον, Ἀττικῶς· πρητήριον, Ἑλληνικῶς, Mær. VK.

10. ἐφοῖτα] 'used to come,' i. e. 'was brought' or 'imported': δθεν καὶ ὁ κατὰ Δαλάτταν σίτος φοιτᾷ, Xen. p. 253, 39. οὐ μέλλει ἐκ Κύπρου σ. ἔξιν ἐνταῦθα, Andoc. p. 22, 17. VK. ἐσάγειν σίτον ἀληλεσμένον, Thu. iv, 26. BF.

11. ἀληλεσμένους] In verbs beginning with a vowel the Ionians, and still more the Attics, form the reduplication by repeating the first two letters; but, instead of the long vowel, they take the corresponding short one, as ἀλέω, ἡλεκα, ἀλήλεκα. MA, 168, obs. 2. This participle with its substantive σίτος constitutes the leading idea ('meal,' literally 'ground corn'), to which the other epithet πολλὸς refers; and therefore no conjunction is required. MA, 444, 3.

12. μεγαλοφροσύνης εἵνεκα] πρὸς τὴν τοῦ βασιλέως μᾶλλον ἐπιθυμίαν ἢ χρεῖαν, Aristid. Th. t. iii, p. 297; ὅτι ἡδύνατο ταῖς τρήρεσι τὸν Ἄθω περιπεύσαι, καὶ οὕτως ἐλθεῖν νῦν δὲ ἐρύξει τὸν Ἄ. καθάπερ ἐπιθυμίαν πληρῶν διὰ γὰρ μεγαλοφροσύνην τοῦτο ἐποίησεν, οὐ

διὰ χρεῖαν, Schol. VK. "Yet it seems no rash conjecture that deep policy may have prompted it. To cross the Ægean, even now, with all the modern improvements in navigation, is singularly dangerous. To double the cape of Athos is still more formidable;" MT, viii, 1. ante experimentum belli, fiducia virium, veluti nature ipsius dominus, et montes in planum deducebat, et convexa vallium aequabat et quædam maria pontibus sternebat, quædam ad navigationis commodum per compendium ducebat, Jus. ii, 10. EH, on Arn. i, p. 5; who refers to many other authors. Ξέρξης εἰς τοσοῦτον ἦλθεν υπερηφανίας, ὥστε μικρὸν μὲν ἡγησάμενος ἔργον εἶναι τὴν Ἑλλάδα χειρόσασθαι, βουληθεὶς δὲ τοιούτων μνημεῖον καταλιπεῖν, ὃ μὴ τῆς ἀνθρωπίνης φύσεως ἐστίν, οὐ πρότερον ἐπαύσατο πρὶν ἐξεῦρε καὶ συνηγάκασεν ὅ πάντες δρυλοῦσιν, ὥστε τῷ στρατοπέδῳ πλεῖσαι μὲν διὰ τῆς ἡπείρου, περῆσαι δὲ διὰ τῆς θαλάττης, τὸν μὲν Ἑλλήσποντον (εὐξας, τὸν δὲ Ἄθω διορύξας, Isoc. Pan. 25. Xerxes wrote to the mountain the following absurd letter, "Divine Athos, who liftest thy summit to the skies, do not oppose to my workmen hard stones difficult to cut through; or I will have thee cut down, and precipitated into the sea;" according to Plu. M. xxxiii, p. 455, d. LR.

13. μηδὲνα] i. e. 'none' comparatively speaking. The soldiers of Dionysius of Sicily in one day drew eighty triremes over a space of ground upwards of two miles in width, and covered with mud and clay; Poly. v, 2, 6. WE.

14. διειρύσαι] i, 163, 84; διεκρύσαι, Diod. t. i, p. 300, 60; διαφέρειν, δια-

ορύσσειν ἐκέλευε διώρυχα τῇ θαλάσῃ, εἶρος, ὡς δύο τριήρεας πλέειν ὁμοῦ ἐλαστρευμένας.<sup>15</sup> τοῖσι δὲ αὐτοῖσι τούτοισι, τοῖσι περ καὶ τὸ ὄρυγμα<sup>16</sup>, προσετέτακτο καὶ τὸν Στρουμόνα ποταμὸν ζεύξαντας γεφύρωσαι. (25) Ταῦτα μὲν νυν οὕτω ἐποίηε. παρεσκευάζετο δὲ καὶ ὅπλα<sup>17</sup> ἐς τὰς γεφύρας<sup>18</sup> βύβλινά<sup>19</sup> τε καὶ λευκολίνου, ἐπιτάζας Φοίνιξί τε καὶ Αἰγυπτίοισι, καὶ σιτία τῇ στρατιῇ καταβάλλειν, ἵνα μὴ λιμῇ-ναιε ἡ στρατιή, μηδὲ τὰ ὑποζύγια ἐλαυνόμενα ἐπὶ τὴν Ἑλλάδα. ἀναπυθόμενος δὲ τοὺς χώρους, καταβάλλειν ἐκέλευε, ἵνα ἐπιτη-δεώτατον εἴη, ἄλλον<sup>20</sup> ἄλλῃ ἀγινέοντας ὀλκάσι τε καὶ πορθμη-

κομίσαι, Thu. viii, 8; ὑπερενεγκεῖν, 7. The simple verb εἶρηναι occurs, iv, 10; ἀνειρνεῖν, ix, 96; ἐχειρνεῖν, i, 141; διεχειρνεῖν, vii, 225; ἐπειρνεῖν, iv, 8; κατειρνεῖν, viii, 96; παρειρνεῖν, vii, 36. Hannibal suggested a novel method of transporting ships, "*via, quæ in portum per mediam urbem ad mare transmissa est, plaustis transvehant naves*;" and it proved successful, *contracta undique plaustra, junctaque inter se; et machinæ ad subducendas naves admotæ, munitumque iter, quo faciliora plaustra minorque moles in transitu esset: jumenta inde et homines contracti, et opus impigre captum: paucosque post dies classis instructa ac parata circumvehitur arcem, et ante os ipsum portus anchoras jacit*, Liv. xxv, 11. VK.

15. ἐλαστρευμένας] ii, 158; Ionic and poetic, = ἐλαυνόμενας, Æ. 'rowed' ὁμοῦ, 'abreast'.

16. τὸ ὄρυγμα] "Scarcely any circumstance of the expedition of Xerxes is more strongly supported by historical testimony than the making of the canal of Athos. The informed and exact Thucydides, (who had property in Thrace, lived part of his time upon that property, and held at one time an important command there,) speaks of the canal of Athos, made by the king of Persia, with perfect confidence, vii, 22, 99. Plato, L. iii, p. 699, t. 2; Isocrates, vii, 24, 12; and Lysias, O. Fu. all mention it as an undoubted fact; the latter adding that it was, in his time, still a subject of wonder and of common conversation. Diodorus relates the fact not

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less positively than Herodotus. That part of Strabo, which described Thrace, is unfortunately lost; but the canal of Xerxes remains confidently mentioned in the epitome of his work. The place was moreover so surrounded with Grecian settlements, that it seems impossible for such a report, if unfounded, to have held any credit. Yet Juvenal, x, 173, has chosen the story of this canal for an exemplification of the Grecian disposition to lie: and a traveller (BLL, S. R. O. p. 78), who two centuries ago visited, or thought he visited the place, has asserted that he could find no vestige of the work." MT, viii, 1. On the other hand, C-G (V. P. de la Gr. t. ii, pt. 1, p. 145;) describes the isthmus, and affirms that very evident traces of the canal still exist. SW. RC is inclined to doubt the truth of this grand expedition altogether.

17. ὅπλα] is here the accusative, ἑρέτης being the nominative to παρεσκευάζετο. SW. ὅπλα' κἀλοι ἀπὸ στυνέλου ἢ λίγιν ἢ καννῶδews, Gal. τὰ ἐν τῇ νηὶ διακρατοῦντα ὄρθον τὸν ἰσθμὸν σχοινία, Erot. WE. 'tackle.'

18. τὰς γεφύρας] just mentioned.

19. βύβλινά] 'of the inner bark of the papyrus.' It was manufactured not only into ropes, but into cloth of which sails and clothes were made, and also into writing-paper. SW. The Linnæan name of the plant is *Cyperus Papyrus*. s. Annual Register for 1759, p. 409.

20. ἄλλον] i. e. σῆτον ἀληθεσμένον. WE.

οισι<sup>21</sup> ἐκ τῆς Ἀσίης πανταχόθεν. τὸν δὲ ὦν πλείστον ἐς Λευκὴν Ἀκτὴν<sup>22</sup> καλεομένην τῆς Θρηίκης ἀγίνεον, οἱ δὲ ἐς Τυρόδιζαν<sup>23</sup> τὴν Περινηθίων, οἱ δὲ ἐς Δορίσκον, οἱ δὲ ἐς Ἡϊόνα<sup>24</sup> τὴν ἐπὶ Στρυμόνι, οἱ δὲ ἐς Μακεδονίην<sup>25</sup> διατεταγμένοι.

(26) Ἐν τῷ δὲ οὗτοι τὸν προκείμενον πόνον ἐργάζοντο, ἐν τούτῳ ὁ πεζὸς ἅπας συλλελεγμένος ἅμα Ψέρῃ ἐπορεύετο ἐς Σάρδις, ἐκ Κριτάλλων<sup>26</sup> ὁρμηθεὶς τῶν ἐν Καππαδοκίῃ· ἐνθαῦτα γὰρ εἰρητο συλλέγεσθαι πάντα τὸν κατ' ἡπειρον μέλλοντα ἅμα αὐτῷ Ψέρῃ πορεύεσθαι στρατόν. ὃς μὲν νυν τῶν ὑπάρχων στρατὸν κάλλιστα ἐσταλμένον ἀγαγὼν τὰ προκείμενα παρὰ βασιλέως<sup>27</sup> ἔλαβε δῶρα, οὐκ ἔχω φράσαι· οὐδὲ γὰρ ἀρχὴν ἐς κρίσιν τούτου πέρι ἐλθόντας οἶδα. οἱ δὲ, ἐπεὶ τε διαβάντες τὸν Ἄλυν ποταμὸν ὠμίλησαν τῇ Φρυγίῃ, δι' αὐτῆς πορευόμενοι παρεγένοντο ἐς Κελαινάς<sup>28</sup> ἵνα πηγαὶ ἀναδιδοῦσι Μαιάνδρου ποταμοῦ, καὶ ἐτέρου οὐκ ἐλάσσονος ἢ<sup>29</sup> Μαιάνδρου, τῷ οὐνομα τυγχάνει ἐὼν Καταρρόκτης<sup>30</sup>, ὅς, ἐξ αὐτῆς τῆς ἀγορῆς<sup>31</sup> τῆς Κελαινέων ἀνατέλλων, ἐς τὸν Μαιάνδρον

21. πορθμητοῖσι] literally, 'ferry-boats, punts.'

22. Λευκὴν Ἀκτὴν] 'White Shore,' was a name common to many places; that which is here meant is a sea-port of Thrace on the Propontis, without the isthmus of the Chersonese. It was the extremity of the 'White Plain,' Πεδίον Λευκόν, in the vicinity of Cardia. *LR*.

23. Τυρόδιζαν] a port of the Ægean, just to the westward of cape Serrhium, and to the south-east of Mesambria. *LR*.

24. Ἡϊόνα] Eion 'the Strand,' or Ægialus, now Rendina. *LR*. s. v, 126, 43. Consult *WS*, *DU*, and *AO*, on Th. i, 98.

25. Μακεδονίην] Macedonia had many other names, the most ancient of which was Ἐμαθία. *A*. Its inhabitants were mentioned in a very contemptuous manner by the Athenian orator; ὑπὲρ Φιλίππου, οὐ μόνον οὐχ Ἕλληνας οὐτος, οὐδὲ προσήκοντος οὐδὲν τοῖς Ἕλλησιν, ἀλλ' οὐδὲ βαρβάρου ἐντεῦθεν, θέν καλὸν εἰπεῖν, ἀλλ' ὀλέθρου Μακεδόνας, θέν οὐδ' ἀνδράποδον σκουβαῖον οὐδὲν ἦν πρότερον κρίσθαι, *Dem. Ph.* iii, 7.

26. Κριτάλλων] near the site of

the present Ereklî, the Archelais Colonia of the Romans. *REN*.

27. βασιλέως] On the omission of the article, see *BF*, on Th. vi, 82, 9.

28. Κελαινάς] Its modern name is Apamitzî, or Aphiom Kara-Hisar 'the Black Castle of Opium.' *Mæandri umnis fontes Celenis oriuntur: Celenæ urbs caput quondam Phrygiæ fuit: migratum inde haud procul veteribus Celenis, novæque urbi Apameæ nomen inditum ab Apamea sorore [usore? SM.] Seleuci regis. Mæander ex arce summa Celenarum ortus, media urbe decurrens, per Caras primum, deinde Ionas, in sinum maris editur, qui inter Prienen et Miletum est*, *Liv.* xxxviii, 13; *LR*. s. Xen. *A.* i, 2, 7 f; *VK*, *Curt.* iii, 1, 1 &c; *HU*. *Arr.* i, 30; *SM*, 826 &c. *BT*, *Ph.* i, 3.

29. ἢ] The comparative degree is often divided from the genitive, which it governs, by a redundant *ἢ*. *MA*, 450, *obs.* 2. In the present instance this conjunction was most probably inserted because the comparative itself was in the genitive case. *SW*.

31. ἀγορῆς] This 'public square' appears from Xenophon to have been immediately below the citadel. *LR*. s. v, 101, 70.

ἐκδιδοῖ· ἐν τῇ καὶ ὁ τοῦ Σιληνοῦ<sup>32</sup> Μαρσύεω<sup>33</sup> ἄσκος<sup>34</sup> ἐν τῇ πόλει<sup>35</sup> ἀνακρέματα, τὸν ὑπὸ Φρυγῶν λόγος ἔχει ὑπὸ Ἀπόλλωνος ἐκδαρέντα ἀνακρεμασθῆναι. (27) Ἐν ταύτῃ τῇ πόλει ὑποκατήμενος Πύθιος ὁ ἄνθρωπος, ἀνὴρ Λυδὸς, ἐξείνισσε τὴν βασιλιάς στρατιὴν πᾶσαν ξεινίοισι μεγίστοις, καὶ αὐτὸν Ἰέρξεα<sup>36</sup> χρήματά τε ἐπαγγέλλετο, βουλούμενος<sup>36</sup> εἰς τὸν πόλεμον παρέχειν. ἐπαγγέλλομένου δὲ χρήματα Πυθίου, εἶρετο Ἰέρξης Περσέων τοὺς παρεόντας, “ τίς τε ἐὼν ἀνδρῶν Πύθιος, καὶ κόσα χρήματα κεκτημένος, ἐπαγγέλλοιτο ταῦτα ; ” οἱ δὲ εἶπαν “ ὦ βασιλεῦ, οὗτός ἐστι, ὃς τοι τὸν πατέρα Δαρεῖον ἐδωρήσατο τῇ πλατανίστῃ<sup>37</sup> τῇ χρυσῇ καὶ τῇ ἀμπέλῳ· ὃς καὶ νῦν ἐστὶ πρῶτος ἀνθρώπων πλούτῳ, τῶν ἡμεῖς ἴδμεν, μετὰ σέ.” (28) Θωμάσας δὲ τῶν ἐπέων τὸ τελευταῖον Ἰέρξης, αὐτὸς δεύτερα εἶρετο Πύθιον, “ ὅκόσα οἱ εἴη χρήματα ; ” ὁ δὲ εἶπε “ ὦ βασιλεῦ, οὔτε σε ἀποκρύψω, οὔτε σκήψομαι τὸ μὴ<sup>38</sup> εἰδέναι τὴν

32. Σιληνοῦ] The satyrs in general were so called. SM.

33. Μαρσύεω] Hyagnis of Cefæne invented the flute, 1506 a.c. Marsyas, his son, invented the syrinx which was *fistula disparibus septem compacta cicutis*, Vir. E. ii, 36. Proud of his proficiency in music, he challenged Apollo to a contest, but was defeated; Ov. M. vi, 382 &c; F. vi, 703; *Apollo victum Marsyam ad arborem religatum Scythæ tradidit, qui cutem ei membratim separatam, reliquum corpus discipulo Olympe sepultura tradidit*, Hyg. F. clix, p. 279; οἷμα δὲ ἐκείνον ὑπὸ τοῦ θεοῦ κολασθῆναι, ὅτι, φορβεῖα καὶ ἀλόγους ἐπιστομίσας αὐτὸν, ἐτόλμησε ψιλῶ μέλει διαγωνίζεσθαι πρὸς φθὴν καὶ κιθάραν, Plu. Sym. SM. HU. LTI explains this as an allegory. Before the invention of the lyre, the flute was in high estimation, but afterwards it went out of fashion. In those early ages pieces of leather were circulated as money; and the flute-players then gaining very little, the poets feigned that the god of the lyre had flayed Marsyas, the flute-player; Hier. c. 119. LR.

34. ἄσκος] εἰ μοι ἡ δορὰ μὴ εἰς ἄσκον τελευτήσῃ, ὥσπερ ἡ τοῦ Μαρσύου, Pla. Euthd. 35; (HDF.) λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν, καὶ τὸ δέρμα κρεμάσαι ἐν τῇ ἑστῇ, ὅθεν αἱ πηγαὶ

(τοῦ Μαρσύου ποταμοῦ), Xen. A. i, 2, 8. WE. VK. s. iii, 9, 21.

35. πόλει] i. e. ἀκροπόλει. VK.

36. ἐπαγγέλλετο, βουλούμενος] δίκας ἐπαγγέλλοντο βουλούμενοι δίδοναι παντὸς τοῦ ἀδικήματος, vi, 139. STG.

37. τῇ πλατανίστῃ] εἰ ἐπιθυμῇ σκιάς, δένδρον ἦν αὐτῷ χρυσοῦν ἡ σκιά, Aristid. Pan. p. 223; πλάτανον εἶχε χρυσοῦν ἐπὶ τοῦ ὀρχήματος συσκιόουσας αὐτὸν, Schol. VK. ἦν ἐν τῇ κοιτῶνι λιθοκόλλητος ἄμπελος χρυσοῦ ὑπὲρ τῆς κλίνης, Chares; τὴν δὲ ἄμπελον ταύτην βότρυας ἔχειν ἐκ τῶν πολυτελεστάτων ψήφων συνθετιμένους, Amynt. in Ath. xii, 9; τὰς χρυσὰς πλατάνους, καὶ τὴν χρυσοῦν ἄμπελον, ὅφ' ἦν οἱ Περσῶν βασιλεῖς ἐχρημάτιζον πολυτάκεις καθήμενοι, σμαραγδίνους βότρυας ἐχούσας καὶ τῶν Ἰνδικῶν ἀνθρώπων, ἑλλων τε παντοδαπῶν λίθων ἐπερβαλόντων ταῖς πολυτελείαις, Phylar. in Ath. xii, 55. BNS. Antiochus being piqued at his reception by the king, depreciates his grandeur, εἶπε καὶ τὴν ὑμνουμένην ἂν χρυσοῦν πλάτανον οὐχ ἱκανὴν εἶναι τέττερι σκιάν παρέχειν, Xen. H. vii, 1, 38. Theophilus, emperor of the East in the ninth century, had a tree of gold made, on which were perched little birds, that, by means of tubes ingeniously arranged, sang melodiously; Symeon M. An. p. 416, c. LR.

“ἐμewντοῦ οὐσίην<sup>39</sup>, ἀλλ’ ἐπιστάμενός τοι ἀτρεκέως καταλέξω. ἐπεὶ  
 “τε γὰρ τάχιστά σε ἐπυθόμην ἐπὶ θάλασσαν καταβαίνοντα τὴν Ἑλ-  
 “ληνίδα, βουλόμενός τοι δοῦναι ἐς τὸν πόλεμον χρήματα, ἐξέμαθον,  
 “καὶ εὖρον, λογιζόμενος, ἀργυρίου μὲν δύο χιλιάδας εἰσάσας μοι τα-  
 “λάντων<sup>40</sup>, χρυσίου δὲ τετρακοσίας μυριάδας στατήρων<sup>41</sup> Δαρείων<sup>42</sup>,  
 “ἐπιδεοῦσας ἐπτά χιλιάδων. καὶ τούτοισί σε ἐγὼ δωρέομαι· αὐτῷ δ’  
 “ἐμοὶ ἀπὸ ἀνδραπόδων τε καὶ γεωπεδίων<sup>43</sup> ἀρκέων ἐστὶ βίος.” ὁ μὲν  
 ταῦτα ἔλεγε. (29) Ξέρξης δὲ, ἡσθεὶς τοῖσι εἰρημένοισι, εἶπε· “Ξεῖνε  
 “Λυδὲ, ἐγὼ ἐπεὶ τε ἐξῆλθον τὴν Περσίδα χώραν, οὐδενὶ ἀνδρὶ συν-  
 “έμιξα ἐς τὸδε, ὅστις ἡθέλησε ξείνια προθεῖναι στρατῷ τῷ ἐμῷ, οὐδὲ  
 “ὅστις, ἐς ὅψιν τὴν ἐμὴν καταστάς, αὐτεπάγγελτος ἐς τὸν πόλεμον  
 “ἐμοὶ ἡθέλησε συμβαλέσθαι χρήματα, ἔξω σεῦ. σὺ δὲ καὶ ἐξείνισας  
 “μεγάλως στρατὸν τὸν ἐμὸν, καὶ χρήματα μεγάλα ἐπαγγέλλεαι.  
 “σοὶ ὦν ἐγὼ ἀντὶ αὐτῶν γέρεα τοιάδε δίδωμι· ξεινόν τέ σε ποιεῦμαι  
 “ἐμὸν, καὶ τὰς τετρακοσίας μυριάδας τοι τῶν στατήρων ἀποπλήσω  
 “παρ’ ἐμewντοῦ<sup>44</sup>, δούς τὰς ἐπτά χιλιάδας, ἵνα μή τοι ἐπιδееς  
 “ἔωσι αἱ τετρακόσιαι μυριάδες ἐπτά χιλιάδων, ἀλλ’ ἧ τοι ἀπαρτι-  
 “λογίῃ<sup>45</sup> ὑπ’ ἐμέο πεπληρωμένη. κέκτησό τε αὐτὸς, τά περ αὐτὸς  
 “ἐκτήσαιο<sup>46</sup>, ἐπίστασό<sup>47</sup> τε εἶναι αἰεὶ τοιούτος· οὐ γάρ τοι ταῦτα  
 “ποιεῦντι, οὔτε ἐς τὸ παρεὼν<sup>48</sup>, οὔτε ἐς χρόνον, μεταμελήσει.”  
 (30) Ταῦτα δὲ εἶπας, καὶ ἐπιτελέα ποιήσας, ἐπορεύετο αἰεὶ τὸ

39. σὲ ἀποκρήψω τὴν ἐ. οὐσίην] *MA*, 412, 8.

40. δύο χιλιάδας τάλαντων] δισχίλια τάλαντα, *Tzetz. Ch. i*, 927. Equal to £450,000 sterling; *LR.* or £387,500. *A.* Callias, the richest of the Athenians, was worth 200 talents; *Lys. O.* xix, p. 349. *VK.*

41. στατήρων] Pythius was the proprietor of extensive gold mines; and in order to work these, agriculture had been neglected, till his wife by her good sense convinced him of the absurdity of persisting in such a line of conduct: *Plut. M.* xix, 27, p. 262. Each ‘stater’ equalled ἀργυρᾶς δραχμᾶς εἴκοσι. *VK.* The four millions were equal to 14,000 talents of silver, or £3,150,000. *LR.* According to *ARB*, the ‘stater’ was worth fifty drachmæ; and in that case the four millions would amount to £6,356,614; *TX.* but according to *RO*, only to £1,700,000.

42. Δαρείων] Δαρεῖος, χρυσίον καθάρτατον ἀπεψήσας ἐς τὸ δυνατότατον, νόμισμα ἐκόψατο· Ἀρνάνδης δὲ, ἄρχων Αἰγύπτου, ἀργύριον ταῦτ’ οὕτως ἐποίησε καὶ νῦν ἐστὶ ἀργύριον καθάρτατον τὸ Ἀρναυδικόν· μαθὼν δὲ Δαρεῖός μιν ταῦτα ποιεῖντα, ἀπέκτεινε, *iv*, 166.

43. γεωπεδίων] is a diminutive: *SW.* γῆπεδα or γεώπεδα are χωρία, κτήσσεις, ‘estates, farms.’ *WE.* s. *BL*, on *Æ.* *P. V.* 854.

44. παρ’ ἐμewντοῦ] ‘from my own substance,’ *ii*, 129; *viii*, 5. *MA*, 588, 4, a.

45. ἀπαρτιλογίῃ] ‘a round sum:’ ἀπηρτισμένους καὶ πλήρως ἀριθμὸς or λόγος. *VK.*

46. κέκτησο... ἐκτήσαιο] ‘and continue to possess yourself the things, which you yourself acquired for yourself:’ κέκτησο δ’ ὁρθῶς, ἀ’ ἔχης ἄνευ ψόγου, *Eur. In. fr.* xv, 1 *VK.*; *id. O.* 483; *Er. fr.* *ii*, 19.



πρόσω. "Ανανα δὲ καλεομένην Φρυγῶν πόλιν παραμειβόμενος καὶ λίμνην, ἐκ τῆς ἅλης γίνονται, ἀπῖκετο ἐς Κολοσσάς<sup>49</sup>, πόλιν μεγάλην Φρυγίης, ἐν τῇ Λύκος<sup>50</sup> ποταμὸς ἐς χάσμα γῆς<sup>51</sup> ἐσβάλλων ἀφανίζεται· ἔπειτα διὰ σταδίων πέντε<sup>52</sup> ὡς μάλιστα κη ἀναφαινόμενος, ἐκδίδοι καὶ οὗτος<sup>53</sup> ἐς τὸν Μαϊάνδρον. ἐκ δὲ Κολοσσέων ὁρμώμενος ὁ στρατὸς ἐπὶ τοὺς οὐρούς τῶν Φρυγῶν καὶ τῶν Λυδῶν, ἀπῖκετο ἐς Κύδραρα<sup>54</sup> πόλιν· ἔνθα στήλη καταπεπηγυῖα, σταθεῖσα δὲ ὑπὸ Κροίσου, καταμηνύει διὰ γραμμάτων τοὺς οὐρούς. (31) Ὡς δὲ ἐκ τῆς Φρυγίης ἐσέβαλε ἐς τὴν Λυδίην, σχιζομένης τῆς ὁδοῦ, καὶ τῆς μὲν ἐς ἀριστερὴν<sup>55</sup> ἐπὶ Καρίης<sup>56</sup> φερούσης, τῆς δὲ ἐς δεξιὴν ἐς Σάρδεις, τῇ καὶ πορευομένῃ διαβῆναι τὸν Μαϊάνδρον ποταμὸν πᾶσα ἀνάγκη γίνεται, καὶ ἵεναι παρὰ Καλλάτῃον πόλιν, ἐν τῇ ἄνδρες δημοεργοὶ<sup>57</sup> μέλι ἐκ μυρικής τε καὶ πυροῦ ποιεῦσι· ταύτην ἰὼν ὁ Ξέρξης τὴν ὁδὸν, εὗρε πλατάνιστον<sup>58</sup>, τὴν κάλλεος

49. Κολοσσάς] Xenophon also speaks of Colossæ as πόλιν οἰκουμένην, εὐδαίμονα καὶ μεγάλην, A. i, 2, 6. WE. St Paul addressed an epistle to the church there. Two years afterwards it was destroyed by an earthquake, but was rebuilt, and subsequently bore the name of Chonæ. It is now the village of Conos. A. LR. s. SD, on X. A. i. c. POR.

50. Λύκος] Stra. xii, p. 867, v; WE. ubi terreno Lycus estepotus hiatus, exsistit procul hinc, alioque renascitur ore, Ov. M. xv, 273. LR. There was more than one river of this name. The Greeks perhaps applied this appellation, as those of Τίγρις and Κέπρος, to streams which resembled such wild beasts in the impetuosity of their course and the extent of their ravages. SM.

51. χάσμα γῆς] χ. εὐρωπὸν πέτρας, Eur. I. T. 630; MR. χ. πελάγεος, iv, 85.

52. διὰ σταδίων πέντε] 'five stades off:' διὰ signifies 'a distance' or 'interval.' MA, 580, d. vii, 198. HE, on VG, ix, 2, 6. SH, on BO, 61.

53. καὶ οὗτος] i.e. as well as the Καταρρήκτης, vii, 26, 30. LAU.

54. Κύδραρα] Κούραρα, Stra. xii, p. 578, c; xiv, p. 663, c. SW. Ac-

cording to MNN, the same with Laodicea; if so, the modern name will be Ladik: s. A.

55. ἐς ἀριστερὴν] χέρα is supplied, vii, 42. SH, on BO, 301.

57. δημοεργοὶ] μέλι μὲν πολλὸν μέλισσαι καταργάζονται, πολλῷ δ' ἐτι πλέονι λέγεται δημιουργοὺς ἄνδρας ποιεῖν, iv, 194; WE. τοὺς τὰ πέμματα, προσέτι τε τοὺς ποιοῦντας τοὺς πλακοῦντας, οἱ πρότερον δημιουργοὺς ἐκάλουν, Ath. iv, 72. SW. These 'confectioners' had the art of preparing a conserve resembling honey from the juice of the tamarisk thickened with flour. Athenæus calls the art of confectionary αἱ τῶν περὶ τὰ πέμματα δημιουργίαι, i, 32; ὕψα καὶ πέμματα παρ' εσκενασμένα περιττῶς διὰ δημιουργῶν καὶ μαγείρων, Plu. M. xvi, p. 280, A. LR. This artificial honey was a substitute for sugar; i, 193. LG.

58. πλατάνιστον] (ὥσπερ ἐραστῆς) ἐξῆψεν αὐτῆς κόσμον πολυτελή, στρεπτοῖς καὶ ψελίοις τιμῶν τοὺς κλάδους· καὶ μελεδωνδὸν [iii, 61, 91] αὐτῇ κατέλιπεν, ὥσπερ ἐρωμένη φύλακα καὶ φρουρὸν, Æl. V. H. ii, 14. VK. Tzetzes, apparently led into the mistake by the mention of the golden 'plane-tree,' vii, 27, 37; says ἐχρύσωσεν αὐτὴν διὰ τὸ κάλλος, on L. p. 142. WE.

εἵνεκα δωρησάμενος κόσμῳ χρυσέῳ, καὶ μελεδωνῶ ἀθανάτῳ ἀνδρὶ<sup>59</sup> ἐπιτρέψας, δευτέρῃ ἡμέρῃ ἀπύκετο ἐς τῶν Ἀνδῶν τὸ ἄστυ.

(32) Ἀπικόμενος δὲ ἐς Σάρδις, πρῶτα μὲν ἀπέπεμπε κήρυκας ἐς τὴν Ἑλλάδα, αἰτήσοντας γῆν τε καὶ ὕδωρ, καὶ προερέοντας δεῖπνα βασιλεῖ παρασκευάζειν· πλὴν<sup>60</sup> οὔτε ἐς Ἀθήνας, οὔτε ἐς Λακεδαιμόνα ἀπέπεμπε ἐπὶ γῆς αἴτησιν, τῇ δὲ ἅλλῃ πάντῃ τῶνδε δὲ εἵνεκα τὸ δεύτερον ἀπέπεμπε ἐπὶ γῆν τε καὶ ὕδωρ· ὅσοι πρότερον οὐκ ἔδοσαν Δαρεῖφ πέμψαντι, τούτους πάγχυ ἐδόκει τότε δεῖσαντας δώσειν. βουλόμενος ὦν αὐτὸ τοῦτο ἐκμαθεῖν ἀκριβῶς, ἔπεμπε. Μετὰ δὲ ταῦτα, παρεσκευάζετο ὡς ἐλὼν ἐς Ἀβύδον. (33) Οἱ δὲ ἐν τούτῳ τὸν Ἑλλήσποντον ἐζεύγνυσαν ἐκ τῆς Ἀσίης ἐς τὴν Εὐρώπην,<sup>61</sup> ἔστι δὲ τῆς Χερσονήσου τῆς ἐν Ἑλλησπόντῳ, Σηστοῦ τε πόλιος μεταξὺ καὶ Μαδύτου<sup>62</sup>, ἀκτὴ τραχέα<sup>63</sup> ἐς θάλασσαν κατήκουσα, Ἀβύδῳ καταντίον.<sup>64</sup> (34) Ἐς ταύτην ὦν τὴν ἀκτὴν ἐξ Ἀβύδου ὁρμώμενοι, ἐγεφύρουν, τοῖσι προσεκέετο, τὴν<sup>65</sup> μὲν Λευκολίνου Φοῖνικες, τὴν δ' ἐτέρην τὴν βυβλινὴν Αἰγύπτιοι. ἔστι δὲ ἐπὶ τὰ στάδιοι<sup>66</sup> ἐξ Ἀβύδου ἐς τὴν ἀπαντίον. καὶ δὴ ἐξευγμένον τοῦ πόρου, ἐπιγενόμενος χειμῶν μέγας συνέκοψέ τε ἐκείνα πάντα καὶ διέλυσε. (35) Ὡς δ' ἐπύθετο Ξέρξης, δεινὰ ποιούμενος, τὸν Ἑλλήσποντον ἐκέλευε τριηκοσίας ἐπικέσθαι<sup>67</sup> μάστιγι πληγὰς, καὶ

59. ἀθανάτῳ ἀνδρὶ] WE and LR consider this man to have been one of the 'immortal' band, described in vii, 83. If our author had meant this, would he not have said τῶν ἀθανάτων ἀνδρὶ? VK. Here he seems rather to mean a man to whom a successor was appointed in his life-time, so that the office might never be vacant, and consequently the keeper of the tree was always living: SW. s. vii, 83, 39. In the same sense we say "the king never dies."

60. πλὴν] The reason of this exception is stated, vii, 133. WE.

61. Εὐρώπην] tales fama cunit tumidum super aquosa Xerxem construxisse vias, multum cum pontibus ausus Eurorampque Asiae, Sestonque admovit Abydo, incessitque fretum rapidi super Hellespontū, non Eurum Zephyrumque timens: cum vela ratesque in medium deferret Athos, Luc. ii, 672; μεγάλον πόντου γεφύρωσε πλατὺ νῶτον, Εὐρώπην τ' Ἀσίην Σηστόν τ' ἐπέλασεν Ἀβύδῳ, καὶ πελάγους δεῦν ὑγρὸν ἀφειδέϊ τύψεν ἱμάσθῃ. οὖρος δ',

αὐτὸν διόρυξεν Ἄθω μέγα δ' ὕψηλόν τε Esth. 1571. BNS.

62. Μαδύτου] Madytus, a few miles to the south-west of Sestos, is now Maydo or Maita. LR. REN.

63. ἀκτὴ τραχέα] γεφυροῦν ἐπέμψαν τὸν Ἑλλήσποντον περὶ τραχείαν ἀκτὴν λεγομένην, μεταξὺ Σηστοῦ καὶ Μαδύτου, Tzet.

64. καταντίον] is usually constructed with a genitive, Χαλκίδος κ. vi, 118; MV. vi, 103; viii, 52. SW.

66. ἔστι ἐπὶ τὰ στάδιοι] i, 26; SW. s. iv, 85. WE. TF represents the strait as a mile in breadth; GIB allows it no more than five hundred paces. REN.

67. τὸν Ἑλλήσποντον ἐπικέσθαι] i. e. ἐπὶ τὸν Ἑ. ἰκέσθαι, s. i, 163, 84; VK. ἂν τύχῃ βακτηρίαν ἔχων, ἂν μὴ ἐκφύγῃ φεύγων αὐτόν, εὖ μάλα μοι ἐπικέσθαι (αὐτῇ) πειράσεται, Pla. Hi. p. 292, 1; μέσον κἀρα διπλοῖς κέντροισί μου καθίκετο, Soph. CE. R. 808; WE. διακοσίας ῥάβδων πληγαῖς ἔτυψε τὸν Ἑλλήσποντον, καὶ δύο ζεύγη δεσμῶν σιδηρῶν ἐκέλευσεν ἐμβαλεῖν εἰς τὸ πέ-

κατεῖναι ἐς τὸ πέλαγος πεδέων ζεύγος.<sup>68</sup> ἤδη δὲ ἤκουσα, ὥς καὶ

λαγος, ὡς δῆθεν τὴν θάλασσαν, οἷα δοῦλην, δεσμῶν τοῖς κλοιοῖς, Tzetz. BNS.

68. πεδέων [ζεύγος] SY seems right in suspecting this story to have originated in the strong metaphor which Æschylus uses in speaking of the double bridge; Ἑλλήσποντον ἱερὸν, δούλον ὦς, δεσμώμασιν ἤλπισε σχῆσθαι καὶ πόρον μετεβῆθαι, καὶ πέδαις σφυρηλάτοις περιβαλὼν, πολλὴν κέλευθον ἤρυσεν πολλῷ στρατῷ. Δεῶν δὲ πάντων φέτο καὶ Ποσειδάωνος κρατήσιν, P. 751. STZ and BL agree with SY in his interpretation. Had any historical records of the Persians themselves reached us, we should perhaps see much fallacy and exaggeration in the Greek authors, which at present we can merely suspect. A Mede told Dio Ch. that the Persians in their accounts differed entirely from the Greeks; O. xi, p. 191, v. The next anecdote is too extravagant to be admitted even by the good-natured credulity of Herodotus. Juvenal sneers at the whole narrative; *creditor olim velificatus Athos, et quicquid Græcia mendax audet in historia: constratum classibus isdem suppositumque rotis solidum mare: credimus altos defecisse amnes, epotaque flumina Medo prandente. ille tamen qualis rediit Salamine relictus, in Corum atque Eurum solitus sævire flagellis barbarus, Æolio nunquam hoc in carcere passos, ipsum compedibus qui vinxerat Ennosigæum? mitius id sane, quod non et stigmatè dignum credidit. huic quisquam vellet servire deorum?* x, 173 ff; VK. s. Sen. de C. Sap. iv, 2; Vir. Cu. 30. R. Those who wrote on the Magi charged Herodotus with falsehood in attributing these frantic and impious actions to Xerxes; Diog. L. Pro. § ix, p. 7. Yet Pagans are not always very scrupulous in their treatment of divinities with whom they are offended. There is little doubt but that the Greeks purposely vilified the character of the Persian monarch even at the expense of truth. LR. MT also rejects these anecdotes of the ridiculous punishment

of the Hellespont, as utterly inconsistent with the character to whom they are ascribed, viii, 1. "The information we have hitherto received of the ancient history, mythology, and manners of eastern nations, has been almost entirely derived through the medium of the Grecian writers; whose elegance of taste, harmony of language, and fine arrangement of ideas, have captivated the imagination, misled the judgment, and stamped with the dignified title of history the amusing excursions of fanciful romance. (p. xiii.) There seems to be nearly as much resemblance between the annals of England and Japan, as between the European and Asiatic relations of the same empire. The names and numbers of their kings have no analogy. Not a vestige is to be discovered of that prodigious force, which Xerxes led out of the Persian empire to overwhelm the states of Greece. Minutely attentive as the Persian historians are to their numerous wars with the kings of Turan or Scythia; and recording, with the same impartiality, whatever might tarnish as well as aggrandize the reputation of their country, we can, with little pretence to reason, suppose that they should have been silent on events of such magnitude, had any records remained of their existence, or the faintest tradition commemorated their consequences. (p. xvi.) Those famous invasions have an appearance of being simply the movements of the governors of Asia Minor, to regulate or enforce a tribute which the Greeks might frequently be willing to neglect. (p. xvii.) The apparent conclusion to be drawn from the preceding observations are: — that the Greeks in their ancient histories of distant countries are often wrong; that their accounts of the East, as well with regard to manners, as historic facts, are inconsistent with the Asiatic authors; irreconcilable with Scripture; contradictory in themselves; and often impossible in nature: that as the later writers, Diodorus, Strabo, Plutarch, are often in complete oppo-

στιγίας<sup>69</sup> ἅμα τούτοις ἀπέπεμψε στίζοντας τὸν Ἑλλησπόντον. ἐνετέλλετο δὴ ὦν ῥαπίζοντας<sup>70</sup> λέγειν βάρβαρά τε καὶ ἀτάσθαλα·<sup>71</sup> “ὦ πικρὸν ὕδωρ, δεσπότης τοι δίκην ἐπιτιθεῖ τήνδε, ὅτι μιν ἡδίκησας, οὐδὲν πρὸς ἐκείνου ἄδικον παθόν. καὶ βασιλεὺς μὲν “ἱέρξης διαβήσεται σε, ἦν τε σύ γε βούλη, ἦν τε μή· σοὶ δὲ κατὰ “δίκην ἄρα οὐδεὶς ἀνθρώπων θύει, ὡς ἐόντι δολερῷ τε καὶ ἀλμυρῷ “ποταμῷ.”<sup>72</sup> Τὴν τε δὴ θάλασσαν ἐνετέλλετο τούτοις ζημιῶν, καὶ τῶν ἐπεστεῶτων τῇ ζεύξει τοῦ Ἑλλησπόντου ἀποταμεῖν τὰς κεφαλὰς. (36) Καὶ οἱ μὲν ταῦτα ἐποίεον, τοῖσι προσέεετο αὕτη ἡ ἄχαρις τιμή· τὰς δὲ<sup>73</sup> ἄλλοι ἀρχιτέκτονες ἐξεύγνυσαν· ἐξεύγνυσαν δὲ ὧδε· πεντηκοντέρους καὶ τριήρεας συνθέντες, ὑπὸ μὲν τὴν πρὸς τοῦ Εὐξείνου Πόντου ἐξήκοντά τε καὶ τριηκοσίας, ὑπὸ δὲ τὴν ἐτέραν τεσσερεσκαίδεκα καὶ τριηκοσίας, τοῦ μὲν Πόντου ἐπικαρσίας<sup>74</sup>, τοῦ δὲ Ἑλλησπόντου κατὰ ῥόον, ἵνα ἀνακωχεύῃ<sup>75</sup> τὸν τόνον τῶν ὅπλων· συνθέντες δὲ, ἀγκύρας κατήκαν περιμήκειας, τὰς μὲν πρὸς τοῦ Πόντου τῆς ἐτέρης, τῶν ἀνέμων εἵνεκεν τῶν ἔσωθεν ἐκπνεόντων, τῆς δὲ ἐτέρης<sup>76</sup> τῆς πρὸς ἐσπέρης τε καὶ τοῦ Αἰγαίου, εὗρου τε καὶ νότου εἵνε-

sition to the earlier historians, and complain of the repugnances with which they are every where perplexed, nothing can more strongly point to a fundamental error: that modern chronologers, commentators, and compilers of ancient history, differ likewise greatly in opinion: that a resemblance of names is often preferred to a consistency in facts: that the inventions of superstition, or the fictions of poets are often viewed as real events; that, such being the uncertain basis of ancient story, no materials ought to be despised: that the Persian and Arabian historians are entitled to attention, in whatever regards their own countries; their relations being grounded at least on national belief; and national belief never originating without some foundation.” (p. xxxii.) *RC*.

69. *στιγίας*] applies to the men and not to the instruments. *SW*.

70. *ραπίζοντας*] *ραβδίζοντας*, *ράβδω* *πλήττοντας*, *μαστιγοῦντας*,  *Hes. SS*.

71. *ἀτάσθαλα*] ‘extravagant, senseless, frantic;’ an Homeric word: *ἀτασθαλίη*, ii, 111. *HR*.

72. *ποταμῷ*] “Sailing upwards from the Aegean sea into the Hellespont, we were obliged to make our way

against a constant smart current, which, without the assistance of a north wind, generally runs about three knots in an hour. At the same time we were land-locked on all sides; and nothing appeared in view but rural scenery: and every object conveyed the idea of a fine river running through an inland country. In this situation I could hardly persuade myself that I was at sea; and it was as natural to talk of its comparative great breadth, as to mention its embouchure, its pleasant stream, its woody banks, and all those circumstances which belong to rivers only,” Wood, *D. of the Troade*, p. 320. *CND*, Tr. in *As. Mi. c. iii*, p. 10. *LR*. Hence it has the epithets *ἀγάρροος*, *Hom. Il. B. 845*; and *πλωτός*, *H. 86*; *Æsch. P. 880. BL*. Polybius, in his description of the Euxine, gives reasons for the stream always setting towards the Aegean, iv, 39. *RO*.

73. *τὰς δὲ*] und. *γεφύρας*, *VK*. as *γεφύραν* with *τὴν μὲν*, vii, 34. *SW*.

74. *ἐπικαρσίας*] *πλωτίας*, οὐκ *εὐθείας*. *ΓΑ*.

75. *ἀνακωχεύῃ*] ‘might keep up:’ und. *ὁ ῥόος*. *SW*.

76. *τῆς δὲ ἐτέρης*] i.e. *τὰς δὲ τῆς ἐτέρης*. *SLZ*.

κα. διέκπλουν<sup>77</sup> δὲ ὑπόφασιν<sup>78</sup> κατέλιπον τῶν πεντηκοντέρων<sup>79</sup> καὶ<sup>80</sup> τριχοῦ, ἵνα καὶ ἐς τὸν Πόντον ἔχῃ ὁ βουλούμενος πλείην πλοίοι-  
οισι λεπτοῖσι, καὶ ἐκ τοῦ Πόντου ἔξω. ταῦτα δὲ ποιήσαντες, κατέ-  
τεινον ἐκ γῆς, στρεβλοῦντες<sup>81</sup> ὄνοισι<sup>82</sup> ξυλίνοισι, τὰ ὄπλα· οὐκ ἐτι-  
χωρὶς ἐκάτερα τάξαντες, ἀλλὰ δύο μὲν λευκολίνου<sup>83</sup> δασάμενοι ἐς  
ἐκατέρην, τέσσαρα δὲ τῶν βυβλίνων<sup>84</sup> παχύτης μὲν ἡ αὐτὴ καὶ κατὰ  
λογὴν, κατὰ λόγον δὲ ἦν ἐμεριθέστερα τὰ λίνεα· τοῦ τάλαντον ὁ  
πῆχυς εἴλκε. ἐπειδὴ δὲ ἐγεφυρώθη ὁ πόρος, κορμούςνους ξύλων καταπρί-  
σαντες, καὶ ποιήσαντες ἴσους τῆς σχεδῆς τῷ εὐρεῖ, κόσμῳ ἐπέτιθεσαν  
κατύπερθε τῶν ὀπλων τοῦ τόνου<sup>84</sup> θέντες δὲ ἐπέξῃς, ἐνθαῦτα αὐτὶς  
ἐπέξεύγνυνον.<sup>85</sup> ποιήσαντες δὲ ταῦτα, ὕλην<sup>86</sup> ἐπεφόρησαν· κόσμῳ  
δὲ θέντες καὶ τὴν ὕλην, γῆν ἐπεφόρησαν· κατανάξαντες<sup>87</sup> δὲ καὶ τὴν  
γῆν, φραγμὸν παρείρυσαν ἔνθεν καὶ ἔνθεν<sup>88</sup>, ἵνα μὴ φοβέσθαι τὰ  
ὑποζύγια τὴν θάλασσαν ὑπερορῶντα<sup>89</sup>, καὶ οἱ ἵπποι.

(37) Ὡς δὲ τὰ τε τῶν γεφυρέων<sup>90</sup> κατεσκεύαστο καὶ τὰ περὶ

77. διέκπλουν] 'as a passage out;' τὸν δ. τῶν βραχέων δεικνύναι σφι, iv, 179. LR. It is here put in apposition to ὑπόφασιν. SW.

78. ὑπόφασιν] 'a clearspace:' ὑποφάσεις is interpreted to mean 'windows' in LXX, Ezekiel xli, 16. WE.

79. τῶν πεντηκοντέρων] 'The penteconter, or 'vessel of fifty oars,' was to the Greek fleets of triremes as our frigates to line-of-battle ships," MT, Iv, 1. These galleys and the ships were placed alternately; but in three places a penteconter was left out between the two triremes; over this interval there would consequently be a short suspension bridge, under which small craft might pass to and fro. SW.

80. καὶ] 'and that.'

81. στρεβλοῦντες] und. αὐτά. SW.

82. ὄνοισι] 'by capstans' or 'windlasses:' ὄνος τὸ περὶ τὰ τῶν ὀδάτων ἀγγεῖα πολέου καὶ συστρεφόμενον. ΓΛ.

83. λευκολίνου] 'of bleached hemp,' opposed to ὠμολίνου; ὠ. μακροὶ τόνοι, Æsch. P. I. SM. πεπέρακεν ὁ στρατὸς, λινὸδέσμιον σχεδία πορθμὸν ἀμείψας Ἑλλάς, πολὺ γομφὸν ὀδισμα (ζυγὸν ἀμφιβαλὼν ἀχέει [s. iv, 118, 68;] πόντου, P. 65. BL.

84. κ. τῶν δ. τοῦ τόνου] The order of the words is κατύπερθε τοῦ τόνου τῶν

ὀπλων, i. e. κ. τῶν δ. ἐντεταμένων. SW. The same inverted order occurs just before, ἴσους τῆς σχεδῆς τῷ εὐρεῖ, and in ἐπὶ τοῦ προνηίου τῆς γωνίης, i, 51.

85. ἐπέξεύγνυνον] 'they lashed them together.' SW.

86. ὕλην] 'fagots,' technically called 'fascines.' SW.

87. κατανάξαντες] 'after ramming down,' from κατανάσσω. WE.

88. π. ἔ. καὶ ἔ.] 'they threw up on either side.' WE.

89. ὑπερορῶντα] here used literally, 'looking over at.' WE.

90. γεφυρέων] The construction of these bridges has exercised the ingenuity of commentators. WE thinks that the 314 ships were placed lengthwise across the Hellespont. LR shows that this could not be, from the dimensions of the vessels; and he professes not to understand the interpretation of REN: but he expresses his own opinion with some diffidence; in giving which he apparently mistakes the penteconter for the quinquereme. SW disapproves of LR's explanation, but frankly owns that there are many obscurities, upon which he can throw no certain light. LAU abandons the commonly received notions as to the character of the two classes of vessels employed, and forms his calculations on this seemingly erroneous hypothesis. Therefore, as VK

τὸν Ἀθων, οἱ τε χυτοὶ<sup>91</sup> περὶ τὰ στόματα τῆς διώρυχος, οἱ τῆς ῥη-  
χίης<sup>92</sup> εἵνεκεν ἐποιήθησαν, ἵνα μὴ πίμπληται τὰ στόματα τοῦ  
ὀρύγματος, καὶ αὕτῃ ἡ διώρυξ παντελῶς πεποιημένη ἀγγελοῦ ἐν-  
θαῦτα χειμερίσας, ἅμα τῷ ἔαρι παρεσκευασμένος ὁ στρατὸς ἐκ τῶν  
Σαρδίῶν ὠρμάτο ἔλῶν ἐς Ἀβυδὸν. ὠρμημένῳ δέ οἱ, ὁ ἥλιος, ἐκλι-  
πῶν<sup>93</sup> τὴν ἐκ τοῦ οὐρανοῦ ἔδρην, ἀφανὴς ἦν· οὐ γὰρ ἐπινεφέλων ἐόν-  
των<sup>94</sup>, αἰθρίης τε τὰ μάλιστα· ἀντὶ ἡμέρης τε νύξ<sup>95</sup> ἐγένετο. ἰδόντι  
δὲ καὶ μαθόντι τοῦτο τῷ Ξέρξῃ ἐπιμελὲς ἐγένετο· καὶ εἶρετο τοὺς  
μάγους, “τὸ θέλοι προφαίνειν τὸ φάσμα;” οἱ δὲ ἔφραζον<sup>96</sup>, ὡς  
“Ἑλλῃσι προδεικνύει ὁ θεὸς ἐκλείψιν τῶν πολίων.” λέγοντες,  
“ἥλιον εἶναι Ἑλλήνων προδέκτορα<sup>97</sup>, σελήνην δὲ σφέων.” πυθό-  
μενος δὲ ταῦτα, ὁ Ξέρξης, περιχαρὴς ἔων, ἐποιεέτο τὴν ἔλασιν.

observes, the subject still requires elu-  
cidation. Yet, from a comparison of  
the charts of the Hellespont with the  
statement of Herodotus, thus much ap-  
pears certain, that the bridges extended  
in a north-westerly direction from the  
Asiatic coast to that of Europe: that,  
allowing twenty feet for each of the  
three openings in the line, the ships  
next the Black Sea would occupy on  
the average the space of eleven feet  
and a half each in width, the other  
vessels rather more than thirteen feet.

91. οἱ χυτοὶ] τὰ χρώματα, ΓΛ. χω-  
στά, Hes. SW.

92. ῥηχίης] ‘surf, breakers:’ s.  
BUR, on *Æ. P. V.* 737.

93. ἐκλιπῶν] This eclipse took place,  
April 19th, as Xerxes was leaving Susa.  
It was probably the dread arising from  
this phænomenon, which induced Py-  
thius, contrary to his naturally avari-  
cious disposition, to make such magni-  
ficent presents for the purpose of pre-  
disposing Xerxes to grant his request.  
LR. ἥλιον νεφέλῃ προκαλύψασα ἠφά-  
νισε, μέχρις οἱ ἄνθρωποι ἐξέλειπον, Xen.  
A. iii. 4, 5; Pericles Athenienses solis  
obscuratiōe territis, redditus ejus rei  
causis, metu liberavit: Sulpicius Gallus  
in exercitu L. Paulli de lunæ defec-  
tione disseruit, ne velut prodigio divinitus  
facto, militum animi terrentur (Liv.  
xlv. 37); quod si Nicias in Sicilia  
scisset, non eodem confusus metu pul-  
cherrimum Atheniensium exercitum per-  
didisset (Thu. vii. 50); sicut Dion, cum  
ad destruendam Dionysii tyrannidem

venit, non est tali casu deterritus, Quin.  
i, 10, 47. HU. It is related that Hanni-  
bal was terrified by an eclipse of the  
sun previously to his last battle with  
Scipio, Zon. ii. GES. Columbus availed  
himself of his astronomical skill to re-  
gain his influence over the minds of  
the Indians by predicting an eclipse of  
the moon, 1504. A. D. ROB, Am.

94. ἐπινεφέλων ἐόντων] τῆς αἰθρίας  
μᾶλλον ψόχος γίνεται, ἢ ἐπινεφέλων  
ὄντων, Arist. Pr. xxiv. 17; WE. τὰ  
ἐκ τοῦ οὐρανοῦ ξυννέφελα ὄντα, Thu.  
viii. 42; *cælo sereno interdiu obscurata*  
*lux est, quum luna sub orbem solis sub-*  
*isset*, Liv. xxxvii. 4; VK. and vii. 28.  
The construction is similar to that of  
πλωϊμωτέρων ὄντων, Thu. i. 7. AO.

95. ἀντὶ ἡμέρης νύξ] i. 74 twice;  
103: s. Pind. fr. on the Sun's Eclipse.  
VK.

96. ἔφραζον] vii. 219. GR.

97. προδέκτορα] for προδεκτορα,  
from προδεκνυμι. WE. rex iter pro-  
nuntiari jussit; sed, prima fere vigilia,  
luna deficiens primum nitorem sideris  
sui condidit; deinde sanguinis colore  
suffuso lumen omne fœdavit; sollicitisque  
sub ipsum tanti discriminis casum in-  
gens religio, et ex ea formido quædam  
incussa est. ‘diis invitis in ultimas terras  
trahi se’ querebantur: ‘jam nec sidera  
pristinum præstare fulgorem: in unius  
hominis jactationem tot millium sangui-  
nem impendi. cælum vanis cogitationibus  
peti.’ jam pro seditione res erat; quum  
Ægyptios vates, quos cæli ac siderum  
peritissimos esse credebat, ‘quid senti-

(38) 'Ὡς δ' ἐξήλαυνε τὴν στρατιὴν, Πύθιος ὁ Ἀνδὸς, καταρρύωδῃσας τὸ ἐκ τοῦ οὐρανοῦ φάσμα, ἱπαρθείς τε τοῖσι δωρήμασι, ἐλθὼν παρὰ Ψέρξεα, ἔλεγε τάδε· "ὦ δέσποτα, χρῆσας ἂν τι τεῦ βουλοίμην " τυχεῖν<sup>98</sup>, τὸ σοὶ μὲν ἐλαφρὸν τυγχάνει ἐὼν ὑπουργήσαι, ἐμοὶ δὲ " μέγα<sup>99</sup> γενόμενον." Ψέρξης δὲ πᾶν μᾶλλον δοκέων μιν χρητῆσιν, ἢ τὸ ἐδέσθῃ, ἔφη τε " ὑπουργήσιν," καὶ " διαγορεύειν " ἐκέλευε, " ὅτεν 'δέοιτο.' ὁ δὲ, ἐπεὶ τε ταῦτα ἤκουσε, ἔλεγε θαρσέσας τάδε· " ὦ δέ- " σποτα, τυγχάνουσί μοι παῖδες ἔόντες πέντε, καὶ σφεας καταλαμ- " βάνει πάντας ἅμα σοὶ στρατεῦσθαι ἐπὶ τὴν Ἑλλάδα. σὺ δὲ, ὦ βα- " σιλεῦ, ἐμὲ ἐς τόδε ἡλικίης<sup>100</sup> ἦκοντα οἰκτεῖρας, τῶν μοι παίδων ἕνα " παράλυσον<sup>1</sup> τῆς στρατηγῆς, τὸν πρεσβύτατον, ἵνα αὐτοῦ τε ἐμεῦ " καὶ τῶν χρημάτων ἡ μελεδωνὸς, τοὺς δὲ τέσσερας ἄγευ ἅμα σεωντῷ " καὶ πρήξας τὰ νοεῖς, νοστήσειας ὅπισω."<sup>2</sup> (39) Κάφα τε ἐθυ- μώθη ὁ Ψέρξης, καὶ ἀμείβεται τοῖσδε· " ὦ κακὲ ἄνθρωπε, σὺ ἐτόλ- " μησας, ἐμεῦ στρατευομένου αὐτοῦ ἐπὶ τὴν Ἑλλάδα, καὶ ἄγοντος " παῖδας ἐμούς καὶ ἀδελφεοὺς καὶ οἰκητῆρας καὶ φίλους, μνήσασθαι

rent, expromere' (Alexander) jubet. At illi, qui satis scirent, lunam deficere, quum aut terram subiret, aut sole premeretur, rationem quidem non edocent vulgus; ceterum affirmant, 'solem Græcorum, lunam esse Persarum: quoties illa deficit, ruinam stragemque illis gentibus portendi. veteraque exempla' percensent 'Persidis regum, quos adversis diis pugnasse, lunæ ostendisset defectio.' edita in vulgus responsa rursus ad spem et fiduciam erexere torpentes. rex, impetu animorum utendum ratus, castra movit, Curt. iv, 10, 1 &c. GES. ἐρχομένου τοῦ βασιλέως ἐπὶ τὴν Ἑλλάδα, καὶ γενομένου περὶ τὸν Ἑλλησποντον, ἐκλειψίς ἐγένετο ἡλίου ἐξ ἀνατολῆς· εἰτα ὡς ἡρώτησεν ὁ βασιλεὺς τοὺς μάν- τεις, 'τί σημεῖον τοῦτο;' 'ἀπώλειαν' εἰπεῖν 'τῶν Ἑλληνικῶν πόλεων.' τοῦ- ναντίον δὲ ἦν ἐσθμῶνε γὰρ αὐτῇ τὴν ἦταν, διότι ἀπὸ ἀνατολῶν ἐξέλειπεν ὁ ἥλιος· εἰ γὰρ καὶ ἀπὸ ἀνατολῶν ἤρχετο ὁ Ψέρξης, Schol. on Arist. Th. t. iii, p. 297. VK. The moon was eclipsed in the year in which the battle of Marathon was fought.

98. χρῆσας . . . τυχεῖν] The construction is χρῆσας τι τεῦ, βουλοίμην ἂν τυχεῖν (αὐτοῦ), STG. as αἰτήσας δωρεὴν παρὰ Δαρείου, ἐτυχε (αὐτῆς), v, 23. χρῆσας is from χρῆζω.

99. μέγα] δεῖσσομαι ὁμῶν δίκαια, καὶ ὁμῶν γε βῆδια χαρίζεσθαι, καὶ ἐμοὶ ἔξια πολλοῦ τυχεῖν παρ' ὁμῶν, Andoc. de M. εὐχομένη μοι κλυθί, κακὰς δ' ἀπὸ κήρας ἄλκακε· σοὶ μὲν τοῦτο, θεὰ, συμκρὸν, ἐμοὶ δὲ μέγα, Theog. 14. VK.

100. τόδε ἡλικίης] for τῆνδε ἡλικίην, so eis τόδ' ἡμέρας, Eur. Ph. 1101; Al. 9. BNS.

1. παράλυσον] Compare iv, 84; vi, 94, 93; Xerxes Pythio, quinque filiorum patri, unius vacationem petenti, quem vellet eligere permisit: deinde quem elegerat in partes duas distractum ab utroque viæ latere posuit, et hac victima lustravit exercitum. habuit ilaque, quem debuit, exitum: victus, et late longeque fusus, ac stratum ubique ruinam suam cernens, medius inter suorum cadavera incessit, Sen. de I. iii, 17, 1; χάριν ἡτήσατο παρὰ τοῦ βασιλέως, πλειόνων αὐτῷ παίδων ὄντων, ἕνα παρίεναι τῆς στρατείας, καὶ καταλείπειν αὐτῷ γηρο- σοσκεῖν, Plut. M. xix, t. ii, p. 263, A. WE. ἀφίεναι is commonly used, Ulp. in Dem. p. 22, 15; Lycur. c. Leo. p. 152, 33. VK.

2. ὁπίσω] in imitation of ὁμῶν μὲν θεοὶ δοῖεν ἐκπέρας Πριάμοιο πόλιν, εἰ δ' οἰκάδ' ἰκέσθαι παῖδα δὲ μοι λῦσαι τε φίλην, τὰ δ' ἄποινα δέχεσθαι, Hom. Il. A, 18. LR.

“περὶ σέο παιδός, ἐὼν ἐμὸς δούλος, τὸν χρῆν πανοικίῃ<sup>3</sup> αὐτῇ γυναικὶ συνέπεσθαι; εὐ νῦν τόδ’ ἐξεπίστασο, ὡς ἐν τοῖσι ὡσι<sup>4</sup> τῶν ἀνθρώπων οἰκέει ὁ θυμός· ὅς, χρηστὰ μὲν ἀκούσας, τέρψιος ἐμπιπλέει<sup>5</sup> τὸ σῶμα· ὑπεναντία δὲ τούτοις ἀκούσας, ἀνοιδέει.<sup>6</sup> ὅτε μὲν νυν καὶ χρηστὰ ποιήσας, ἔτερα τοιαῦτα ἐπηγγέλλεο, εὐεργεσίῃσι βασιλέα οὐ καυχῆσαι ὑπερβαλέσθαι· ἐπεὶ τε δὲ ἐς τὸ ἀναιδέστερον ἐτράπευ, τὴν μὲν ἀξίην<sup>7</sup> οὐ λάμψαι<sup>8</sup>, ἐλάσσω δὲ τῆς ἀξίης. σὲ μὲν γὰρ καὶ τοὺς τέσσερας τῶν παίδων ῥύεται τὰ ξείνια· τοῦ δὲ ἐνός, τοῦ περιέχειαι μάλιστα, τῇ ψυχῇ<sup>9</sup> ζημιώσεται.” Ὡς δὲ ταῦτα ὑπεκρίνατο, αὐτίκα ἐκέλευε τοῖσι προσετέτακτο ταῦτα πρήσσειν, τῶν Πυθίου παιδῶν ἐξευρόντας τὸν πρεσβύτατον, μέσον διαταμεῖν.<sup>10</sup> διαταμόντας δὲ, τὰ ἡμίτομα διαθεῖναι<sup>11</sup>, τὸ μὲν ἐπὶ δεξιᾷ τῆς ὁδοῦ, τὸ δὲ ἐπ’ ἀριστερᾷ· καὶ ταύτῃ διεξέναι τὸν στρατόν. (40) Ποιησάντων δὲ τούτων τούτου, μετὰ ταῦτα διεξῆγε ὁ στρατός. ἡγέοντο δὲ πρῶτοι μὲν οἱ σκευόφοροι· τε καὶ τὰ ὑποζύγια, μετὰ δὲ τούτους στρατὸς παντοίων ἐθνῶν ἀναμιγξ<sup>10</sup>, οὐ διακεκριμένοι.<sup>11</sup> τῇ δὲ ὑπερημίσεες ἦσαν, ἐνθαῦτα διελέλειπτο, καὶ οὐ συνέμισγον οὔτοι

4. ἐν τοῖσι ὡσι] ξυνέβαινε τῇ τε ὀφει ἐκάστῳ ἀλαγεῖν καὶ τῇ γνώμῃ ἀσθεσθαι, Thu. vii, 75. WS.

5. ἐμπιπλέει] from ἐν and πιμπλέω, the latter μ being omitted on account of the μ preceding. MA, 246, obs. 1 f. POR, on Ar. Av. 1310. GAI.

6. ἀνοιδέει] Μελέαγρον ἔδω χόλος, ὅστε καὶ ἄλλων οἰδάνει ἐν στήθεσσι νόον πῶκα περ φρονέοντων, Hom. II. I, 549; WE. iratus tumido delitigat ore, Hor. A. P. 94; fervens difficili bile tumet jecur, i O. xiii, 4. STG compares ἐπέξεσε, vii, 13.

7. τὴν ἀξίην] iv, 201, 13; WE. und. τιμὴν, 'thy due reward:' ὡς ἐπόσχετ τὴν ἀ. ὦν δέδρακε, Luc. Pisc. xiv, t. i, p. 586. LR. BO. 265.

8. λάμψαι] λάμψω was an intermediate form between λήθω and λαμβάνω, and hence the tenses λάμφομαι, i, 199; iii, 36; 146; vii, 157; ἐλάμφθην, ii, 89; v, 101; λέλαμμαι, ix, 51, 80; and the verbal λαμπρέος, iii, 127. MA, 241.

9. τῇ ψυχῇ] That, which one loses by way of punishment, is put in the dative after ζημιώσεται. MA. vi, 21; BF. 136; SW. Thu. ii, 65. The rule in MA, 404, 5. is incorrectly worded: "the punishment is put in the dative,

as in Latin: capite plectere, multare pecunia." The Latin nouns are in the ablative, and rather signify, as MA says in his note on this passage, "that which one loses by way of punishment," than "the punishment" itself. In the New Testament, where ζ. is used in the sense of 'to lose,' it is followed by an accusative, as by τὴν ψυχὴν, St Matthew xvi, 26; WE. St Mark viii, 36; τὰ πάντα, Philippians iii, 8. SS.

10. μέσον διαταμεῖν] διχοτομήσαι, Pol. vi, 28, 2; and in the New Testament. This cruel mode of punishment was used by (1) the Chaldeans, Daniel ii, 5; iii, 29; (2) the Egyptians, iii, 13; (3) the Greeks, Diod. i, 2; (4) the Romans, Liv. i, 28, 6; viii, 24; Suet. iv, 27; (5) the Hebrews, Judges xix, 29; i Samuel xv, 33; i Samuel xii, 31; i Kings, iii, 25; SS. i Chronicles xx, 3. LW. Ascension of Isaiah, v, 11; and (6) the Persians.

11. διαθεῖναι] καὶ, διελὼν τὰ μέλη, διήγαγε δὲ αὐτῆς τὸν στρατόν, Apollod. iii, 12, 7. WE.

11. οὐ διακεκριμένοι] These words are perhaps a gloss; VK. or they may be added by the author to explain his own meaning, viz. that the soldiers were not classed according to their nations and



βασιλεῖ. προηγέυντο μὲν δὴ ἵπποται χίλιοι, ἐκ Περσέων πάντων ἀπολελεγμένοι· μετὰ δὲ, αἰχμοφόροι χίλιοι, καὶ οὗτοι ἐκ πάντων ἀπολελεγμένοι, τὰς λόγχας κάτω ἐς τὴν γῆν τρέψαντες· μετὰ δὲ, ἱροὶ Νισαῖοι<sup>12</sup> καλεῖσθαι ἵπποι δέκα, κεκοσμημένοι ὡς κάλλιστα. Νισαῖοι δὲ καλέονται ἵπποι ἐπὶ τοῦδε·<sup>13</sup> ἔστι πεδίον μέγα τῆς Μηδικῆς τῷ ὀνόματι ἔστι Νισαίων. τοὺς ὧν δὴ ἵππους τοὺς μεγάλους φέρει τὸ πεδίον τοῦτο. ὅπισθε δὲ τούτων τῶν δέκα ἵππων, ἄρμα Διὸς ἱρὸν ἐπετέτακτο, τὸ ἵπποι μὲν εἶλκον λευκοὶ ὀκτώ· ὅπισθε δὲ τῶν ἵππων, εἶπετο πεζῇ ἡνίοχος, ἐχόμενος τῶν χαλινῶν οὐδεὶς γὰρ δὴ ἐπὶ τούτον τὸν θρόνον<sup>14</sup> ἀνθρώπων ἀναβαίνει. τούτου δὲ ὅπισθεν, αὐτὸς Ξέρξης ἐπ' ἄρματος ἵππων Νισαίων·<sup>15</sup> παραβεβήκει<sup>16</sup> δὲ οἱ ἡνίοχος, τῷ ὀνόματι ἦν Πατριάμφης, Ὀτάνω παῖς, ἀνδρὸς Περσέω. (41) Ἐξήλασε μὲν δὴ οὕτω ἐκ Σαρδίων Ξέρξης· μετεκβαίνεσκε δὲ, ὅκως μιν λόγος αἰρέοι<sup>17</sup>, ἐκ τοῦ ἄρματος ἐς ἀρμάμαξαν.<sup>18</sup> αὐτοῦ δὲ ὅπισθεν, αἰχμοφόροι, Περσέων οἱ ἄριστοί τε καὶ γενναίοτατοι, χίλιοι, κατὰ νόμον<sup>19</sup> τὰς λόγχας ἔχοντες· μετὰ δὲ, ἵππος ἄλλη χιλίη ἐκ Περσέων ἀπολελεγμένη· μετὰ δὲ τὴν ἵππον, ἐκ τῶν λοιπῶν Περσέων ἀπολελεγμένοι μῦριοι. οὗτος πεζὸς ἦν· καὶ τούτων χίλιοι μὲν ἐπὶ τοῖσι δόρασι ἀντὶ τῶν σαυρωτῶν<sup>20</sup> ῥοιὰς εἶχον

tribes, as was customary among the Greeks. *LR.* s. vi, 111, 6.

12. Νισαῖοι· τὸ πεδίον λέγεται ἰδεῖν Ἀλέξανδρον τὸ ἀνεμῆνον ταῖς ἵπποις ταῖς βασιλικαῖς· αὐτὸ τε πεδίον Νισαίων καλούμενον καὶ αἱ ἵπποι ὅτι Νισαῖοι κληῖσονται, λέγει Ἡρόδοτος· εἶναι δὲ πάλαι μὲν ἐς πεντεκαίδεκα μυριάδας τῶν ἵππων τότε δὲ Ἀλέξανδρον οὐ πολὺ πλείονας τῶν πέντε καταλαβεῖν πρὸς ληστῶν γὰρ διαρπαγῆναι τὰς πολλὰς αὐτῶν, *Arr. Al.* vii, 13. Diodorus makes the number 160,000, *xvii*, p. 621. *BT*, *Ph.* ii, 14.

13. ἐπὶ τοῦδε· from the following reason. *MA*, 584, 2, a.

14. ἐπὶ τὸν θρόνον· ἐπὶ signifies 'upon,' with the accusative, in answer to the question 'whither?' and with the genitive, in answer to the question 'where?' as ἐπ' ἄρματος. *MA*, 586, c; 584, 2, a.

15. ἄρματος ἵππον *N.*· 'a chariot drawn by Nisæan horses.' *MA*, 133, obs. 2. or 'distinguished by,' as χόρτων ἐδένδρων *Εὐρώταν*, *Eur. I. T.* 134; *BNS. pellitis ovibus Galesus*, *Hor. II O.* vi, 10; *bipedum curru equorum*, *Vir. G.* iv, 389.

16. παραβεβήκει· 'having mounted the car, stood by him.' *MA. SW.*

17. λόγος αἰρέοι· 'inclination led;' i, 132; iv, 127. *SW.*

18. ἄρματος... ἄρμαμαξαν· 'chariot ... close carriage.' The latter was a litter, with curtains, drawn by mules; *FN.* and was appropriated to the use of ladies; *Xen. C.* iii, 1, 8; 40; iv, 2, 29. It is distinguished from ἄμαξα, 3, 1; and from ἄρμα, *A. i.* 2, 16; 17; *C. vi.* 3, 8; 30; 32; 33; 34; 4, 11; *SD. matrem Darii curru vehēbat, et in alio erat conjunx; turba feminarum reginas comitantium equis vectabatur: quindecim inde, quas arma maza appellat, sequebantur; in his erant liberi regis*, *Curt. iii.* 3, 22; 23. *WE.* It appears that the Persians of former times used to seclude their females from public view with as much care as the modern Asiatics; *ἐν ταῖς ὁδοιπορίαις ὑπὸ σκηνῆς κυκλῶ περιπεφραγμέναις ἐπὶ τῶν ἀρμαμαζῶν ὀχεῖσθαι, ὡς ὑπὸ μηδενὸς ὁρᾶσθαι*, *Plu. V.* vii. *BNS.*

19. κατὰ νόμον· 'according to the' Grecian 'custom,' i. e. with the points upwards. *LR.*

20. σαυρωτῶν· *στυράκων, οὗς ἔτι οἱ*

χρυσέας, καὶ περίξ συνεκλήϊον τοὺς ἄλλους· οἱ δὲ εἰνακισχίλιοι, ἐν-  
τὸς τούτων ἔόντες, ἀργυρέας ροῖας εἶχον. εἶχον δὲ χρυσέας ροῖας  
καὶ οἱ εἰς τὴν γῆν τρέποντες τὰς λόγχας, καὶ μῆλα<sup>21</sup> οἱ ἀγχιιστα  
ἐπόμεινοι *Ἰέρῃ*. τοῖσι δὲ μυρίοισι ἐπετέτακτο ἵππος Περσέων μυρίη.  
μετὰ δὲ τὴν ἵππον, διέλειπε καὶ δύο σταδίους, καὶ ἔπειτα ὁ λοιπὸς  
ὁμιλος ἦιε ἀναμίξ. (42) Ἐποιέετο δὲ τὴν ὁδὸν ἐκ τῆς Λυδίας ὁ  
στρατὸς ἐπὶ τε ποταμὸν Καῖκον καὶ τὴν γῆν τὴν Μυσίην· ἀπὸ δὲ  
Καῖκου ὁρμώμενος, Κάνης ὄρος ἔχων ἐν ἀριστερῇ, διὰ τοῦ Ἄταρ-  
νέος ἐς Καρίνην<sup>22</sup> πόλιν. ἀπὸ δὲ ταύτης διὰ Θήβης<sup>23</sup> πεδίου ἐπο-  
ρεύετο, Ἀτραμύττειόν<sup>24</sup> τε πόλιν καὶ Ἄντανδρον τὴν Πελασγίδα  
παραμειβόμενος. τὴν Ἰδην<sup>25</sup> δὲ λαβὼν ἐς ἀριστερὴν χέρα, ἦιε ἐς  
τὴν Ἰλιάδα γῆν. καὶ πρῶτα μὲν οἱ ὑπὸ τῇ Ἰδῇ νύκτα ἀναμεινάντι  
βρονταί<sup>26</sup> τε καὶ πρηστήρες ἐπεισπίπτουσι, καὶ τινα αὐτοῦ ταύτη  
συχρὸν ὁμιλον διέφθειραν. (43) Ἀπικομένου δὲ τοῦ στρατοῦ ἐπὶ  
τὸν Σκάμανδρον· ὃς πρῶτος ποταμῶν, ἐπεὶ τε ἐκ Σαρδίων ὁρμη-  
θέντες ἐπεχείρησαν τῇ ὁδῷ, ἐπέλειπε τὸ ῥέεθρον<sup>27</sup>, οὐδ' ἀπέχρησε.

καλοῦσιν οὐριάχους· ΓΛ. τῶν ἐσχάτων  
σιδηρίων τοῦ δόρατος, Hes. κρόσφων,  
γρόσφων· DAM. κοίλων σιδηρίων, ἐξ  
ἔκρου ὀξέων, οἱς ἐντιθέμενα τὰ ὀπίσω  
ἔκρου τῶν δοράτων, ὁρᾷ αὐτὰ ἐστάναι  
ποιεῖ, πηγνύμενα κατὰ γῆς, Eust. σαρ-  
ρωτῆρ ἐστὶ τὸ ἀπολῆγον μέρος τοῦ δόρα-  
τος, ὅπερ ἀντικεῖται τῇ αἰχμῇ, Schol.  
TR. The use of these 'ferrules' may be  
learnt from Pol. τὰ δόρατα ἔνευ σαρρω-  
τῆρων κατασκευάζοντες, μιᾷ τῇ πρώτῃ  
διὰ τῆς ἐπιδορατίδος, ἐχρῶντο πληγῇ,  
μετὰ δὲ ταῦτα κλασθέντων, λοιπὸν ἦν  
ἔπρακτα αὐτοῖς καὶ μάταια, vi, 25, 6.  
The etymology may be from σταυρός;  
STE, Th. L. G. 8271.

21. μῆλα] ἦσαν (οἱ μνηοφόροι) τῶν  
δορυφόρων, καὶ τῷ γένει πάντες Πέρσαι,  
ἐπὶ τῶν στυράκων μῆλα χρυσᾷ ἔχοντες,  
χίλιοι τὸν ἀριθμὸν, ἀριστίνδην ἐκλεγό-  
μενοι ἐκ τῶν μυρίων Περσῶν τῶν Ἀθα-  
νάτων καλουμένων, Dinon in Ath. xii,  
8. BNS.

22. Καρίνην] or rather Καρήνην ac-  
cording to Steph. WE. It was per-  
haps the same as the Certonium (?)  
mentioned by Xen. A. vii, 8, 8. (SD.)  
HU.

23. Θήβης] This city was called  
Ἰππολακίη as being ὑπὸ ('at the foot  
of') Πλάκῃ ὀληήσση, and belonged  
Κιλικέσσ' ἄνδρεσσιν, Hom. Il. Z, 396;

hence termed πόλις Κιλικῶν ὑψίφυλος,  
ib. 415. Andromache was born there,  
X, 479; DAM. Eur. An. i; LR.  
Θῆβαι· τὸ νῦν Ἀδραμύττειον καλοῦ-  
μενον, Etym. BT, Ch. i, 8.

24. Ἀτραμύττειον] *Adramytium*,  
*itinere facto, petit agrum opulentum*,  
*quem vocant Thebes campum, carmine*  
*Homeri nobilitatum*, Liv. xxxvii, 19;  
BT, Ch. i, 8. Ἀθηναίων πόλις ἔπικος,  
ἔχουσα λιμένα καὶ ναύσταθμον, Stra.  
xiii, p. 417; SS. now Adramitti. LR.

25. Ἰδην] *Ida aquosa*, Hor. iii O.  
xx, 15. LR. This mountain, and an-  
other in Crete, derived their names either  
from Ἰδῇ 'a woody height,' or ἰδεῖν 'to  
see.' DAM. "Ida is a chain of hills,  
divided into several ridges, two summits  
of which overlook the whole sloping  
country towards Tenedus." HH. For  
the same reason οἱ ὑψηλοὶ τόποι, ἂψ ὧν  
ἐστὶ τὰ κύκλῳ σκοπιάσθαι, were called  
σκοπία, as σ. καὶ πρόνοες ἔκροι, καὶ  
νάπαι, Hom. Il. Θ, 553; hence also  
σκοπέλος, *scorpius*, DAM. and *specula*,  
as *præceptis acvii specula de montis in*  
*undas deferat*, Vir. E. viii, 59.

26. βρονταί] *subito coorta tempestas*  
*cum magno fragore tonitribusque*, Liv.  
i, 16.

27. ἐπέλειπε τὸ ῥέεθρον] 'left its course'  
or 'its channel,' i. e. 'ceased to flow:'

τῇ στρατιῇ τε καὶ τοῖσι κτήνεσι πινόμενος· ἐπὶ τοῦτον δὴ τὸν ποταμὸν ὡς ἀπῆκετο Ψέρξης, εἰς τὸ Πριάμου Πέργαμον<sup>28</sup> ἀνέβη, ἵμερον ἔχων θεήσασθαι. θεησάμενος δὲ, καὶ πυθόμενος κείνων ἕκαστα, τῇ Ἀθηναίῃ τῇ Ἰλιάδι ἔθυσσε<sup>29</sup> βοῦς χιλίας·<sup>30</sup> χοὰς δὲ οἱ μάγοι τοῖσι ἥρωσι ἔχαιαντο.<sup>31</sup> ταῦτα δὲ ποιησαμένοιισι, νυκτὸς φόβος εἰς τὸ στρατόπεδον ἐνέπεσε. ἅμα ἡμέρῃ δὲ ἐπορεύετο ἐνθεῦτεν, ἐν ἀριστερῇ μὲν ἀπέργων Ῥοίτειον<sup>32</sup> πόλιν, καὶ Ὀφρύνειον<sup>33</sup>, καὶ Δάρδανον, ἥπερ δὴ Ἀβύδῳ ὁμιουρός ἐστι· ἐν δεξιῇ δὲ, Γέργιθας Τευκρούς. (44) Ἐπεὶ δ' ἐγένοντο ἐν Ἀβύδῳ, ἠθέλησε Ψέρξης ιδέσθαι πάντα τὸν στρατόν. καὶ, προεπεποίητο γὰρ ἐπὶ κολωνοῦ ἐπίτηδες αὐτῷ ταύτῃ προξέδρῃ<sup>34</sup> λίθου λευκοῦ· ἐποίησαν δὲ Ἀβυδῶνοι, ἐντεταλμένου πρύτερον βασιλέως· ἐνθαῦτα ὡς ἴζετο, κατορῶν ἐπὶ τῆς ἡϊόνος, ἔθηετο καὶ τὸν πεζὸν καὶ τὰς νέας. θεεύμενος δὲ, ἰμέρθη<sup>35</sup> τῶν νεῶν ἀμιλλαν γινομένην ιδέσθαι. ἐπεὶ δ' ἐγένετό τε καὶ ἐνίκων Φοίνικες Σιδώνιοι, ἦσθη τε τῇ ἀμίλλῃ καὶ τῇ στρατιῇ. (45) Ὡς δὲ ὦρα πάντα μὲν τὸν Ἑλλησποντον ὑπὸ τῶν νεῶν ἀποκεκρυμμένον, πάσας δὲ τὰς ἀκτὰς καὶ τὰ Ἀβυδῶνῶν πεδία ἐπίπλεα ἀνθρώπων, ἐνθαῦτα Ψέρξης ἔωυτὸν ἐμακάρισε· μετὰ δὲ τοῦτο, ἐδάκρυσε.<sup>36</sup> (46) Μαθὼν δὲ μιν Ἀρτάβανος ὁ πάτριος, ὃς τὸ πρῶτον γνῶμην

SW. ἀπολείπων τὸ β. ii, 19; WE. vii, 109, 39; βεῖθρον μὲν ἐστὶν ὁ τόπος δι' οὗ φέρεται τὸ βεῖμα· βεῖμα δὲ, αὐτὸ τὸ δῶρ, Amm. de D. V. p. 122. LR.

28. Πριάμου Πέργαμον] The citadel of Troy, called Priam's, to distinguish it from two other places of the same name. LR.

29. ἔθυσσε] Ἀλέξανδρον λέγουσιν, ἀνελθόντα εἰς Ἴλιον, τῇ Ἀθηνᾷ δῶσαι τῇ Ἰλιάδι, Arr. Al. i, 11; Diod. xvii, 18. WE. According to Homer, there was νηὶς Ἀθηναίης ἐν πόλει ἑκρη, Il. Z, 88. LR.

30. βοῦς χιλίας] Hence the sacrifice was called χιλιόμυθη, Eust. VK.

31. χοὰς ... ἔχαιαντο] ἐνήγισαν: VK. *sollennes tum furtē dapes, et tristia dona, ante urbem in luco, falsi Simoentis ad undam, libabat cineri Andromache, manesque vocabat Hecatoreum ad tumulum*, Vir. Æ. iii, 301.

32. Ῥοίτειον] This town stood near a promontory of the same name, now Cape Barbieri, on which the tumulus, where Ajax was buried, is still visible. LR. A.

33. Ὀφρύνειον] now Renn-Keui, LR.

34. προξέδρῃ] On the hill were placed seats for the nobles who formed the retinue of Xerxes, and in the centre of these seats was one much more elevated, for the king himself; LR. *δρόνος ὑψηλός*, Tzetz. Ch. i, 937. *ἐξέδρα* is explained, STE, Th. L. G. 3489. VK. The preposition *πρὸς* has the same sense here as in the verb *προκατίζειν*, i, 97; which is very different from what it bears in *προποιεῖσθαι*, SW. *consensu exstructoresedit*, Vir. Æ. v, 290.

35. ἰμέρθη] first aorist passive in a middle sense. BL, on MA, 493, s. vii, 46, 37.

36. ἐδάκρυσε] *tam angustis terminis tantæ multitudinis vivacitas ipsa concluditur, ut mihi non venia solum digna, verum etiam laude, videantur illæ regiæ lacrymæ; nam ferunt Xerzem, cum immensum exercitum oculis obisset, illacrymasse, quod tot millibus tam brevis immineret oculus*, Pli. E. iii, 7, p. 205. LR. V. Max. ascribes the tears to a more selfish motive, *mihi specie alienam, reversa suam conditionem deplorasse vide-*

ἀπεδέξατο ἑλευθέρως, οὐ συμβουλευῶν Ἰέρξῃ στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα, οὗτος ὦν ἡρ, φρασθεῖς<sup>37</sup> Ἰέρξεα δακρύσαντα, εἶρετο τάδε·  
 “ὦ βασιλεῦ, ὡς πολὺ ἀλλήλων κεχωρισμένα ἐργάσαο νῦν τε καὶ  
 “ὀλίγῃ πρότερον· μακαρίσας γὰρ σεωντὸν, δακρύεις.” ὁ δὲ εἶπε·  
 “ἐσῆλθε<sup>38</sup> γάρ με λογισάμενον κατοικτεῖται, ὡς βραχυς εἶη ὁ  
 “πᾶς ἀνθρώπινος βίος, εἰ τούτων γε, ἐόντων τοσούτων, οὐδείς ἐς  
 “ἑκατοστὸν ἔτος περιέσται.” Ὁ δὲ ἀμείβετο λέγων· “ἕτερα  
 “τούτου παρὰ<sup>40</sup> τὴν ζήν πεπόνθαμεν οἰκτρότερα. ἐν γὰρ οὕτω  
 “βραχεὶ βίῳ οὐδείς οὕτω ἀνθρώπος ἐὼν εὐδαίμων πέφυκε, οὔτε  
 “τούτων, οὔτε τῶν ἄλλων, τῷ οὐ παραστήσεται<sup>41</sup> πολλάκις καὶ  
 “οὐκ ἄπαξ τεθνάναι<sup>42</sup> βούλεσθαι μᾶλλον ἢ ζῶειν. αἱ τε γὰρ  
 “συμφοραὶ προσπίπτουσιν<sup>43</sup>, καὶ αἱ νοῦσοι συνταράσσουσιν, καὶ<sup>44</sup>  
 “βραχὺν ἐόντα μακρὸν δοκέειν εἶναι ποιεῦσι τὸν βίον. οὕτω ὁ μὲν  
 “θάνατος, μοχθηρῆς ἐούσης τῆς ζῆς, καταφυγῇ<sup>45</sup> αἰρετωτάτῃ τῷ  
 “ἀνθρώπῳ γέγονε· ὁ δὲ θεός, γλυκὺν γεύσας<sup>46</sup> τὸν αἰῶνα, φθο-

tur; opum magnitudine, quam altiori animi sensu, felicior, ix, 13, 1. VK.

37. φρασθεῖς] in a middle sense: a. vii, 44, 35, above. φράζειν, in the active ‘to say;’ φράζεσθαι, in the middle, ‘to say to one’s self,’ i. e. ‘to consider, to observe:’ DAL. in like manner ἐφάμην ‘I said to myself,’ i. e. ‘I thought,’ Hom. II. Γ. 366; E. 190 ‘&c; compare St Matthew ix, 3; 4; 21.

38. ἐσῆλθε] This verb is used either with a dative or an accusative following it. The latter is more frequent; i, 116; VK. iii, 42; vi, 125; and occurs in Eur. WE. as εἰσῆλθε μ’ οἶκος, εἰ γενήσεται τάδε, M. 927; μ’ ἔλεος εἰσ. I. A. 491. HF. MA, 425.

39. γάρ] und. οὐ δαυμαστόν ἐστι, εἰ ἐγὼ, ὀλίγῃ πρότερον μακαρίσας ἐμεωντὸν, νῦν δακρύω. STG.

40. παρὰ] ‘in the course of,’ MA, 588, β.

41. παραστήσεται] ‘it will occur;’ μοι καθ’ ὅσον δόξα τις παρίσταται, Eur. Rh. 776; HE, on VG, v, 9, 8. Thu. vi, 34.

42. τεθνάναι] infinitive present of τέθνημι, the same as θνήσκω. DAL.

43. προσπίπτουσιν] συμπίπτειν is more common, i, 139; v, 35; Thu. iii, 59; iv, 68; VK. in the sense of συμβαίνειν. BF. In the place last quoted, προσπίπτειν occurs in a dif-

ferent signification. Here it may be regarded in a stronger light, as a metaphor taken from a storm; (St Matthew vii, 25;) yet we find, διὰ τὸ πρᾶγμα ἄφνω προσπεπτικέναι, Dem. a. Eu. 5; ἀελπτον πρῆγμα προσπεσόν, Eur. M. 227; νέερός τι προσπεσόν, The. fr. iv, 6; τὰ τρισπεσόντα δοτὶς εὐ φέροι βροτῶν, ἄριστος εἶναι, σωφρονεῖν τ’ ἐμοὶ δοκεῖ, fr. in. cxxi; s. I. T. 1320; Aut. fr. iii, 11.

44. καὶ] ‘even though, however.’ Here this particle has not a copulative, but an intensive meaning, and is nearly the same as καὶ τοι, SW. or καὶ περ. MA, 566, 3.

45. καταφυγῇ] possumus dicere, in luctu atque miseriis, mortem æternarum requiem esse; eam cuncta mortalium mala dissolvere; ultra neque curæ neque gaudii locum esse, Sal. C. 50; VK. mortem a diis immortalibus non esse supplicii causa constitutam, sed aut necessitatem naturæ, aut laborum ac miseriæ quietem esse; itaque eam sapientes nunquam inviti, fortes etiam sæpe libenter, oppetiverunt, Cic. C. iv, 4.

46. γεύσας] σοφώτερος Ἡρόδοτος, εἰπὼν, ὡς ὁ θεός, γλι γ. τὸν αἰ., φθ. ἐν αὐ. ὦν φαίνεται, καὶ μάλιστα τοῖς εὐδαιμονεῖν δοκοῦσιν, οἷς δέλεαρ ἐστὶ λύπης τὸ ἡδὺ γενομένους ἂν στερήσονται,

“ νερός <sup>47</sup> ἐν αὐτῷ <sup>43</sup> εὐρίσκεται ἑών.” (47) *Ἰέρξης δὲ ἀμείβετο λέγων* “ Ἀρτάβανε, βιωτῆς μὲν νυν ἀνθρωπότης πέρι, εἰσῆς τοιαύτης, οἷον περ σὺ διαίρει <sup>49</sup> εἶναι, πανσώμεθα, μηδὲ κακῶν μεμνέμεθα <sup>50</sup>, χρηστὰ ἔχοντες πρήγματα ἐν χερσὶ φράσον δέ μοι τόδε· εἴ τοι ἡ ὄψις τοῦ ἐνυπνίου μὴ ἐναργῆς οὕτω ἐφάνη, εἴχες ἂν τὴν ἀρχαίην γνώμην, οὐκ ἔων με στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα, ἡ μετέσθης ἂν; φέρε μοι τοῦτο ἀτρεκέως εἰπέ.” <sup>51</sup> Ὁ δὲ ἀμείβετο λέγων “ ὦ βασιλεῦ, ὄψις μὲν ἡ ἐπιφανέισα τοῦ ὀνείρου, ὥς βουλόμεθα ἀμφότεροι, τελευτήσῃ· <sup>52</sup> ἐγὼ δ’ ἔτι καὶ ἐς τόδε δειμάτός εἰμι ὑπόπλεος <sup>54</sup>, οὐδ’ ἐντὸς ἐμειωντοῦ <sup>53</sup> ἄλλα τε πολλὰ ἐπιλεγόμενος, καὶ δὴ καὶ ὀρέων τοι δύο τὰ μέγιστα πάντων ἔοντα πολεμιώτατα.” (48) *Ἰέρξης δὲ πρὸς ταῦτα ἀμείβετο τοῖσδε* “ Δαιμόνιε ἀνδρῶν, κοῖα ταῦτα λέγεις εἶναι δύο μοι πολεμιώτατα; κότερά τοι ὁ πεζὸς μεμπτὸς <sup>54</sup> κατὰ τὸ πληθὸς ἐστί, καὶ τὸ Ἑλληνικὸν στράτευμα φαίνεται πολλαπλάσιον <sup>55</sup> ἔσεσθαι τοῦ ἡμετέρου <sup>56</sup>; ἡ τὸ ναυτικὸν τὸ ἡμέτερον λείψεσθαι τοῦ ἐκείνων; ἡ καὶ συναμφοτέρα ταῦτα; εἰ γάρ τοι ταύτῃ ἐνδεέστερα φαίνεται εἶναι τὰ ἡμέτερα πρήγματα, στρατοῦ ἂν ἄλλον τις τὴν ταχίστην ἄγερσιν ποιοίτο.” (49) Ὁ δ’ ἀμείβετο λέγων “ ὦ βασιλεῦ, οὔτε στρατὸν τοῦτον, ὅστις γε σύνεσιν ἔχει, μέμφοιτ’ ἂν, οὔτε τῶν νεῶν τὸ πληθος· ἡ γὰρ τε πλεῦνας συλλέξης, τὰ δύο τοι, τὰ λέγω, πολλῶν ἔτι πολεμιώτερα γίνεται. τὰ δὲ δύο ταῦτά ἐστι γῆ <sup>57</sup> τε καὶ θάλασσα. οὔτε γὰρ τῆς θαλάσσης ἐστὶ λιμὴν τοσοῦτος οὐδαμῶθι, ὥς ἐγὼ εἰκάζω, ὅστις, ἐγειρομένου χειμῶνος, δεξάμενός <sup>58</sup> σευ

Plu. p. 1106, f; οἰνόν με γεύσας, Eub. in Ath. i, 51; γ. ἡμᾶς μέλιτος, Firm. Cæ. E. xxvii. From these passages it appears that γεύεσθαι is ‘to taste,’ i, 71; γεῦναι ‘to give a taste:’ VK. ΟΔ. βούλει σε γεύσω πρῶτον ἔκρατον μέθυ; ΣΙ. δίκαιον ἡ γὰρ γεῦμα τὴν ὥνην καλεῖ. ΟΔ. γεῦσαι νυν, Eur. C. 149; 155.

48. ἐν αὐτῷ] τῷ αἰῶνι, ‘in the midst of our enjoyment of the sweets of life.’ SW.

49. διαίρει] ‘make out, describe, define.’ AO.

50. μεμνέμεθα] first person plural of the perfect subjunctive: DAL. Pla. Rp. viii, p. 225. Yet this form seldom occurs, the circumlocution of the participle with the substantive verb being generally used. MA, 198, 4, b.

51. εἰπέ] ἔγε μοι τόδε φεπέ, καὶ ἀτρεκέως κατάλεξον, Hom. Il. Ω, 380. DAL.

52. τελευτήσῃ] Hence it appears that this form of the optative was used by the Ionians as well as the Attics and Æolians. DAL.

55. πολλαπλάσιον] ‘much more numerous;’ Thu. iv, 94.

54. ὑπόπλεος] BUR, in C. J. xxx, 289.

56. τοῦ ἡμετέρου] The genitive is put with all words which imply the idea of a comparative. MA, 334, 4.

57. γῆ] αὐτῇ ἡ γῆ ἐξυμμάχος [iv, 129, 32;] κείνους πέλει, κτείνουσα λιμὴν τοὺς ὑπερπάλους ἄγαν, Æsch. P. 797. VK.

58. δεξάμενός] ἡ στρατιὰ πολλὰ ὄσα οὐ πάσης ἔσται πάλεως ὑποδέξασθαι, Thu. vi, 22. BF.

“ τοῦτο τὸ ναυτικὸν, φερέγγυος ἔσται διασῶσαι τὰς νέας. καὶ τοι  
 “ οὐκ ἔνα αὐτὸν<sup>59</sup> δεῖ εἶναι τὸν λιμένα, ἀλλὰ παρὰ πᾶσαν τὴν  
 “ ἡπειρον, παρ’ ἣν δὴ κομίεαι.<sup>60</sup> οὐκ ὦν δὴ ἐόντων τοι λιμένων  
 “ ὑποδεξίω<sup>61</sup>, μάθε, ὅτι αἱ συμφοραὶ τῶν ἀνθρώπων ἄρχουσι, καὶ  
 “ οὐκ ὦνθρωποι<sup>62</sup> τῶν συμφορέων.<sup>63</sup> 2. Καὶ δὴ, τῶν δύο τοι τοῦ  
 “ ἐτέρου εἰρημένου, τὸ ἕτερον ἔρχομαι ἐρέων. γῇ δὲ πολεμῇ τῇδ’<sup>64</sup>  
 “ τοι κατίσταται· εἰ ἐθέλοι τοι μηδὲν ἀντίξουν καταστῆναι, τοσοῦτ’  
 “ τοι γίνεται πολεμιωτέρη, ὅσῳ ἂν προβαίνης ἐκαστέρω, τὸ πρόσω  
 “ αἰεὶ κλεπτόμενος.<sup>65</sup> εὐπρηξίης γὰρ οὐκ ἔστι ἀνθρώποισι οὐδεμία  
 “ πληθώρη.<sup>66</sup> καὶ δὴ τοι, ὡς οὐδενὸς ἐναντιευμένου<sup>67</sup>, λέγω τὴν  
 “ χῶρην, πλεῦνα ἐν πλευνί χρόνῳ γινομένην, λιμὸν τέξεσθαι. ἀνὴρ  
 “ δὲ οὕτῳ ἂν εἴη ἄριστος, εἰ βουλευόμενος<sup>68</sup> μὲν, ἀρρώδεοι, πᾶν

59. αὐτὸν] i. e. μόνον, as in vii, 10, 1; ἦν τις ψαύση, παριὼν, ὅς αὐτοῖσι ἱματίοις, ἀπ’ ὧν ἔβασε ἐωντὸν, βὰς ἐπὶ τὸν ποταμὸν, ii, 47. STG. s. vi, 134, 62.

60. κομίεαι] first future middle, in Attic κομῶει.

61. ὑποδεξίω] There is no good authority for this adjective; SH. probably it should be ὑποδεξιμων, i. e. δυναμένων δέξασθαι τὸ ναυτικόν, or εὐθετοὶ εἰς τὸ δ. τὸ ν. VK. SD. Adjectives in -μος generally express ‘fitness,’ passive and active. MA, 109, xi.

62. ὦνθρωποι] Since the ὦ does not suffer elision but blends with the δ by crasis, the sign of apostrophe is not wanted. SW.

63. συμφορέων] “ I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all,” Ecclesiastes ix, 11; BEO. neque regeantur magis, quam regeant casus, Sal. J. 1; LR. τοῖσιν ἐμπέλοισι καὶ τὰς ξυμφοράς ζώσας ὁρῶ μάλιστα τῶν βουλευμάτων, Soph. OE. R. 44; omnia summa ratione consilioque acta fortuna etiam, ut fit, secuta est, Liv. v, 19; xxii, 38, 4.

64. τῇδ’] ‘in the following respect.’

65. κλεπτόμενος] πορευόμενος, Hes. μήτε λαμβάνει τοὺς πολλοὺς πειρώμενον, μήθ’ οἷα φιλεῖ, κλέπτοντα τὴν εἰσοδον, Phil. V. M. i, p. 648, ε;

οἱ βάρβαροι τὴν ἔξοδον ἐκεκλόφεσαν, Synes. Pr. ii, p. 119, c. WE. In English this mode of speech is very common, especially in Shakspeare; as in that fine passage, “ Wither’d murder, Alarum’d by his sentinel, the wolf, Whose howl’s his watch, thus with his stealthy pace, With Tarquin’s ravishing strides, towards his design Moves like a ghost,” Macb. ii, 1; so also “ to steal a march upon one.” But LR, SW, and SD, adopt another interpretation; ‘being imperceptibly inveigled onwards by cupidity.’ ‘Always deceiving yourself with respect to advancing,’ i. e. ‘always advancing imperceptibly.’ DAL.

66. πληθώρη] τὸ μὲν εὖ πράσσειν ἀκρόεστον ἐφ’ ὧν πᾶσι βροτοῖσιν δακτυλόδεικτον δ’ οὐκ ἀπεικὼν εἰργεῖ μελέθραν, “ μηκέτ’ ἐσέλθης,” τὰδε φωνῶν, Æsch. A. 1305. WE.

67. ὡς οὐδ. ἐ.] ‘on the supposition that no one opposes you:’ MA, 568, 2. εἰ καὶ μηδὲς τολμήσειε σοι ἐναντιοῦσθαι. STG.

68. βουλευόμενος] nam et prius, quam incipias (vii, 50, 70;) consulto, et ubi consuleris, mature facto opus est, Sal. C. 1; βουλευόνται πολλὸν χρόνον, καὶ φασί, πράττειν μὲν δεῖν ταχὺ τὰ βουλευθέντα, βουλευέσθαι δὲ βραδέως, Arist. E. vi, 9; WE. ἀμαθία μὲν δρασος, λογισμὸς δὲ ὀκνον φέρει, Thu. ii, 40; WS. χρη αἰ τῇ μὲν γνώμῃ διαρσαλέους στρατεύειν, τῇ δὲ ἔργῳ δεδιότας παρασκευάζεσθαι, ib. 11; τὸ μὲν καταφρονεῖν τοὺς ἐπιδόντας ἐν τῶν ἔργων

“ἐπιλεγόμενος<sup>69</sup> πείσσεσθαι χρῆμα, ἐν δὲ τῷ ἔργῳ θρασὺς εἶη.” (50) Ἀμείβεσθαι *ἑξέρξης τοῖσδε*. “Ἀρτάβανε, οἰκώτως μὲν σύ γε “τούτων ἕκαστα διαιρέαι· ἀτὰρ μήτε πάντα φοβέο<sup>70</sup>, μήτε πᾶν “ὁμοίως ἐπιλέγειο. 1. Εἰ γὰρ δὴ βούλοιο ἐπὶ τῷ αἰεὶ ἐπεσφερομένῳ “πρήγματι τὸ πᾶν ὁμοίως ἐπιλέγεσθαι, ποιήσεις αὖν οὐδαμὰ οὐδέν<sup>71</sup> “κρέσσον δὲ, πάντα θαρσέοντα, ἤμισυ τῶν δεινῶν ἀσχεῖν μᾶλλον, “ἢ, πᾶν χρῆμα προδευμαίνοντα, μηδαμὰ μηδέν<sup>71</sup> παθεῖν. εἰ δὲ<sup>72</sup>, “ἐρίζων πρὸς πᾶν τὸ λεγόμενον, μὴ τὸ βέβαιον<sup>73</sup> ἀποδέξεις, σφάλ- “λεσθαι ὀφείλεις ἐν αὐτοῖσι ὁμοίως καὶ ὁ ὑπεναντία τοῦτοισι λέξας. “τοῦτο μὲν νυν ἐπ’ ἴσης<sup>74</sup> ἔχει· εἰδέναι δὲ, ἄνθρωπον ἔοντα<sup>75</sup>, κῶς “χρὴ τὸ βέβαιον; δοκέω μὲν οὐδαμῶς. τοῖσι τοίνυν βουλομένοισι<sup>76</sup> “ποιέειν, ὥς τὸ ἐπίπαν<sup>77</sup> φιλέει γίνεσθαι τὰ κέρδεα· τοῖσι δὲ ἐπι- “λεγομένοισι τε πάντα καὶ ὀκνεῦσι<sup>78</sup>, οὐ μάλα ἐθέλει. 2. Ὅρᾳς “τὰ Περσέων πρήγματα ἐς ὃ δυνάμιος<sup>79</sup> προκεχώρηκε; εἰ τοίνυν

τῇ ἄλλῃ δέικνυσθαι, τὸ δ’ ἤδη τὰς μετὰ φόβου παρασκευὰς ἀσφαλεστάτας νομίσαντας ὥς ἐπὶ κινδύνου πρᾶσσειν, Thu. vi, 34; VK. Thu. i, 78; βουλεύον μὲν βραδύως, ἐπιτέλει δὲ ταχέως τὰ δόξαντα, Iso. to Dem. 4; *deliberandum est diu, quod statuendum est semel*, P. Syr. *cavendo ne metuant, homines metuendos ultro se efficiunt*, Liv. iii, 65.

69. ἐπιλεγόμενος] ‘calculating, apprehending.’

70. φοβέο] and the following imperative express a general maxim, answering to ἀνὴρ δὲ &c; consequently they are equivalent to φοβητέον and ἐπιλεκτέον; βούλοιο τὸ βούλοτό τις; ποιήσεις τὸ ποιήσεις, &c. In such expressions the second person is very commonly used both in Greek, and in Latin, as *incipias, consulueris*, by Sall. s. vii, 49, 68.

71. οὐδαμὰ οὐδέν] Two or more negations, in Greek, do not destroy each other, but corroborate each other. *MA*, 601, 2. *μηδαμὰ μηδέν*, below.

72. εἰ δὲ, κτλ.] ‘but if, while you cavil at every thing that is proposed, you do not point out that which can be depended upon for certain, you must, in such cases, be as much deceived as he who is of a contrary opinion on those subjects: in this respect, then, you are on an equal footing.’ *DAL*.

73. τὸ βέβαιον] In any question which is agitated, there may be many

opinions which are *σφαλεραί*, ‘uncertain and fallacious;’ but only one which is ‘certain and true,’ and this is τὸ βέβαιον, mentioned here and just below; *SW*. τὸ μὲν ἀμαρτάνειν πολυχῶς ἐστὶ, τὸ δὲ κατορθοῦν μοναχῶς· διὸ καὶ τὸ μὲν ῥᾶδιον, τὸ δὲ χαλεπὸν ῥᾶδιον μὲν τὸ ἀποτυχεῖν τοῦ σκοποῦ, χαλεπὸν δὲ τὸ ἐπιτυχεῖν, *Arist. E. ii, 6*. 74. ἐπ’ ἴσης] *VG*, iii, 5, 3. διαφέρουσι ἐπὶ ἴσης τὸν πόλεμον, i, 74. 75. ἄνθρωπον ἔοντα] ‘who is a mere mortal;’ τὰ πάντα ταῦτα συλλαβεῖν, *Δ. ξ.*, ἀδύνατόν ἐστι, i, 32. *STG*.

76. τοῖσι βουλομένοισι κτλ.] ‘success, generally speaking, attends those who are willing to be active, and to exert themselves; but seldom those who are hesitating and timid on all occasions;’ *DAL*. for “there is something captivating in spirit and intrepidity, to which we often yield, as to a resistless power; nor can he reasonably expect the confidence of others, who too apparently distrusts himself;’ *JO*, *Ramb. i*.

77. ὥς τὸ ἐπίπαν] ὥς ἑξεστί μοι εἰπεῖν κατὰ τὸ ἐπίπαν, ‘to speak in general,’ *STG*. ‘for the most part, always, universally;’ ix, 157, 96. *HGV*, on *VG*, i, 19.

78. ὀκνεῦσι] φοβουμένοις, *Phot. BL*. ὕκνος denotes ‘the reluctance to act which arises from timidity.’

79. ἐς ὃ δυνάμιος] The neuter of

“ ἐκεῖνοι, οἱ πρὸ ἐμεῦ γενόμενοι βασιλέες, γνώμῃσι ἐχρέοντο ὁμοίῃσι  
 “ καὶ σὺ<sup>80</sup>, ἦ, μὴ χρεόμενοι γνώμῃσι τοιαύτησι, ἄλλους συμβούλους  
 “ εἶχον τοιούτους, οὐκ ἂν κοτε εἶδες αὐτὰ ἐς τοῦτο προελθόντα· νῦν  
 “ δέ, κινδύνους ἀναρρίπτειντες<sup>81</sup>, ἐς τοῦτό σφεα προηγάγοντο.  
 “ μεγάλα γὰρ πρήγματα μεγάλοισι κινδύνοισι ἐθέλει κατατρέσθαι.<sup>82</sup>  
 “ Ἡμεῖς τοίνυν, ὁμοιούμενοι κείνοισι, ὥρην τε τοῦ ἔτεος καλλίστην  
 “ πορευόμεθα, καὶ καταστρεψάμενοι πᾶσαν τὴν Εὐρώπην, νοστή-  
 “ σμεν ὀπίσω, οὔτε λιμῶ ἐντυχόντες οὐδαμῶθι, οὔτε ἄλλο ἄχαρι  
 “ παθόντες οὐδέν. τοῦτο μὲν γὰρ, αὐτοὶ πολλὴν φορβὴν φερόμενοι  
 “ πορευόμεθα· τοῦτο δέ, τῶν ἂν κον ἐπιβέωμεν<sup>83</sup> γῆν καὶ ἔθνος,  
 “ τούτων τὸν σίτον ἔχομεν· ἐπ’ ἀροτῆρας δέ, καὶ οὐ νομάδας,  
 “ στρατευόμεθα ἄνδρας.” (51) Λέγει Ἀρτάβανος μετὰ ταῦτα  
 “ ὦ βασιλεῦ, ἐπεὶ τε ἀρρῶδέειν οὐδὲν ἔξῃς πρήγμα, σὺ δέ μεν συμ-  
 “ βουλίην ἐνδεξαι· ἀναγκαιῶς γὰρ ἔχει περὶ πολλῶν πρηγμάτων  
 “ πλεῦνα λόγον ἐκτείνειν.<sup>84</sup> Κύρος ὁ Καμβύσεω Ἰωνίην πᾶσαν,  
 “ πλὴν Ἀθηναίων, κατεστρέψατο δασμοφόρον εἶναι<sup>85</sup> Πέρσῃσι.

the pronoun has the substantive in the genitive, instead of agreeing in gender with the noun, and this being put in the same case as the pronoun. *MA*, 353, 4. αὐτοὶ ἐπὶ μέγα ἐχώρησαν δυνάμεις, *Thu.* i, 118; *MA*, 319, 4. *satius fuerit, quam eo magnitudinis crescere ut viribus suis conficeretur*, *Flo.* iii, 12. s. vii, 217, 95.

80. *ὁμ. καὶ σὺ* means the same as *ὁμ. τῇ σῇ*. This mode of expression occurs just above, and is very common in our author, i, 93; iv, 109; vi, 21; 58; vii, 84; 86; 95; 100, 66; 115. Pausanias has imitated it, *ὁμοίως καὶ ὅσοι λέγουσιν*, i, p. 52; *κατὰ ταῦτά οὗτος ἤχησε καὶ κιθάρᾳ κρουσθεῖσα*, i, p. 101, 12; iv, p. 302. *VK. SW.* The English here would use ‘as,’ the Latins *ac, atque*, or even *et*; yet *kal* still retains its proper signification, for instance, *οὗτος καὶ κιθάρᾳ κρουσθεῖσα ἤχησαν κατὰ ταῦτά*: the verb however agrees only with the noun which precedes the conjunction. *MA*, 620, b; or 607, *obs.* 2. *VG.* viii, 7, 8. *Liv.* i, 54, j; xii, 49, 11.

81. *κινδύνους ἀναρρίπτειντες* Thucydides has imitated this expression, iv, 85; 95; v, 103; vi, 13; *Luc.* t. i, p. 768. Euripides employs the simple verb, *Hr.* 149; *In. fr.* vii, 6;

*Rh.* 154; ἀποκυβεῖσαι περὶ τῶν δλων, *Poly. ἄ. π. τῆς βασιλείας*, *Diod.* ἐκκυβεῖν καὶ παραβῆλθαι τοῖς δλοῖς, *Pol.* iii, 94, 4; ii, 63, 2; i, 87, 8; *VK.* κινδύνους for κινδύνων κύβους. *SW.* *BO.* 139. κινδυνον ἀναρρίψαι λέγουσι, μεταφέροντες ἀπὸ τῶν κύβων, *Phot.* we say ‘to run a risk.’ *EE. periculoae plenum opus aleae tractas*, *Hor.* ii O. i, 6.

82. *κατατρέσθαι* ‘to be brought to a favourable issue, to be prosperously settled:’ τὰ μεγάλα τῶν πραγμάτων μεγάλοις ἐπινοίαις κατορθοῦνται, *Charit.* ii, p. 37; τὰ μ. τῶν π. μεγάλων δέεται κατασκευῶν, *Heliod.* ix, p. 448; *WE.* non fit sine periculo facinus magnum et commemorabile, *Ter. φόνω καθαρεύει*, οὐ λόγῳ, τὰ π. *Eur. S.* 769; *VK.* καθαρεύει ἀγῶνα, ἃς ἡμέρᾳ μὲν δύο καθηρηκῶς ἀγωνίσματα, *Plu.* V. xxv, 13; ἀγῶνας τοῖς μεγίστοις σφι συγκαταίρει, ix, 35. *SW.*

83. *ἐπιβέωμεν*] second aorist subjunctive from *ἐπιβέημι*, a form of *ἐπιβαίνω*. *DAL. MA*, 225.

84. π. λ. ἐκτείνειν] μακρὰν ἐξέτεινας, *Æsch.* A. 889; 1200; 1267; *Soph.* Aj. 1059; ὡς εἶδῃς ἅπαν, μεῖζον ἐκτενῶ λόγον, *Tr.* 69; *VK.* *Eur. M.* 1348; *Pla. Rp.* x; (*AST*) *Ath.* xiii, 32. *BL.*

85. *κατεστρέψατο ... εἶναι*] ἀκούειν



“τούτους ὦν τοὺς ἄνδρας συμβουλεύω τοι μηδεμιῇ μηχανῇ ἄγειν  
 “ἐπὶ τοὺς πατέρας<sup>86</sup> καὶ γὰρ ἄνευ τούτων οἳοί τέ εἰμεν<sup>87</sup> τῶν  
 “ἐχθρῶν κατυπέρτεροι γίνεσθαι. ἡ γὰρ σφεας, ἦν ἔπωνται, δεῖ  
 “ἀδικωτάτους γίνεσθαι, καταδουλουμένους τὴν μητρόπολιν, ἡ  
 “δικαιοτάτους, συνελευθεροῦντας. ἀδικώτατοι μὲν νυν γινόμενοι,  
 “οὐδὲν κέρδος μέγα ἡμῖν προσβάλλουσι· δικαιοτάτοι δὲ γινόμενοι,  
 “οἳοί τε δηλήσασθαι μεγάλως τὴν σὴν στρατιὴν γίνονται. ἐς θυμὸν  
 “ὦν βαλεῦ<sup>88</sup> καὶ τὸ παλαιὸν ἔπος<sup>89</sup>, ὡς εὔ εἴρηται, τὸ<sup>90</sup> μὴ ἅμα  
 “ἀρχῇ πᾶν τέλος<sup>91</sup> καταφαίνεσθαι.” (52) Ἀμείβεται πρὸς ταῦτα  
 “Ἰέρξης· “Ἀρτάβανε, τῶν ἀπεφήναο γνωμέων σφάλλεται κατὰ ταύ-  
 “την δὴ μάλιστα, ὃς Ἰῶνας φοβέαι, μὴ μεταβάλλωσι· τῶν ἔχομεν  
 “γνώμα<sup>92</sup> μέγιστρον, τῶν<sup>93</sup> σύ τε μάρτυς γίνεαι, καὶ οἱ συστρατευ-  
 “σάμενοι Δαρεῖφ ἄλλοι ἐπὶ Σκύθας, ὅτι ἐπὶ τούτοις ἡ πᾶσα Περ-  
 “σικὴ στρατιὴ ἐγένετο<sup>94</sup>, διαφθεῖραι καὶ περιποιῆσαι· οἱ δὲ δικαιο-  
 “σύνην καὶ πιστότητα ἐνέδωκαν, ἄχαρι δὲ οὐδέν. πάρεξ δὲ τούτου,

σου κατέστραμμαί τάδε, Æsch. Ag. 929. *BL.* Another construction is κατεστρέψατο ἐς φόρου ἀπαγωγῇ, i, 6, 52.

86. πατέρας] μητρόπολις below; s. iii, 19, 98: cum Romani Iliōn venissent, mutua gratulatio Iliensium ac Romanorum fuit: Iliensibus ‘Æneam, ceterosque cum eo duces a se profectos;’ Romanis ‘se ab his procreatos’ referentibus: tantaque lætitia omnium fuit, quanta esse post longum tempus inter parentes et liberos solet. juvabat Ilienses, nepotes suos Asiam ut avitum regnum vindicare, ‘optabilem Trojæ ruinam fuisse’ dicentes, ‘ut tam feliciter renasceretur:’ contra, Romanos, avitos lares et incunabula majorum templaque ac deorum simulacra, inexplēbile desiderium videndi tenebat, Jus. xxxi, 8; Tullius Hostilius Albam ipsam, quamvis parentem, æmulam tamen diruit, quum prius omnes opes urbis, ipsumque populum Romam transtulisset; prorsus ut consanguinea civitas non peris̄se, sed in suum corpus rediisse rursus videretur, Flo. i, 3. *WE.*

87. εἰμὲν] vii, 9, 3; for ἐσμέν. *MA*, 212.

88. ἐς θυμὸν βαλεῦ] viii, 68, 3; *WE.* ἐν θυμῷ ἀδάνατοι βάλλουσι, Hom. O. A, 200; σὺ τοὺς ἐμοὺς λόγους θυμῷ βάλε, Æsch. P. V. 730; *BL.*

ἄλλοι τοι φερέω, σὺ δ’ ἐνὶ φρεσὶ βάλλεο σῆσι, Il. A, 297; Δ, 39; *DAL.* Chrys. de S. p. 24; 66.

89. τὸ παλαιὸν ἔπος] παλαιόφατος ἐν βροτοῖς γέρον λόγος τέτυκται, Æsch. A. 727; τριγέρον μῦθος τάδε φωνεῖ, Ch. 308; λ. ἐστὶ παλαιός, Epig. Anth. Pal. ii, 629; ἔστι τις λ. ἀνθρώπων, Pin. N. ix, 13; λ. ἐ. ἀρχαῖος ἀ. φωνεῖς, Soph. Tr. 1; vetus verbum hoc est, Ter. Ad. v, 1, 17. *BL.*

90. τὸ] The neuter article often stands before quotations, *MA*, 279. and marks the expression as inverted commas do in our own language. *SFD.*

91. τέλος] Ahab, “the king of Israel, answered and said, Tell him (Ben-hadad), Let not him that girdeth on his harness boast himself as he that putteth it off,” 1 Kings xx, 11; *WE.* prudens futuri temporis exitum caliginosa nocte premit deus; ridetque, si mortalis ultra fas trepidat, Hor. iii O. xxix, 29. *BEÖ.*

92. γνώμα] ‘proof;’ Soph. Tr. 602; τάδε τῆς λύσιος τῆς νοδοῦ γνώματα, Aret. M. A. i, 1. *WE.*

93. τῶν] i. e. ὃν πρηγμάτων. *WE.* 94. ἐπὶ τούτοις ἐγένετο] ‘rested with them, became dependent upon them, was in their power.’ *DAL.* s. vii, 10, 99.

“ἐν τῇ ἡμετέρῃ καταλιπόντας τέκνα τε καὶ γυναῖκας καὶ χρήματα, οὐδ’ ἐπιλέγεσθαι χρὴ νεώτερόν τι ποιήσῃιν. οὕτω μὴδὲ τοῦτο φοβέο, ἀλλὰ, θυμὸν ἔχων ἀγαθὸν, σῶζε οἰκόν τε τὸν ἐμὸν καὶ τυραννίδα τὴν ἐμήν· σοὶ γὰρ ἐγὼ μούνῳ ἐκ πάντων σκῆπτρα τὰ ἐμὰ ἐπιτράπω.” (53) Ταῦτα εἶπας, καὶ Ἀρτάβανον ἀποστείλας<sup>95</sup> ἐς Σοῦσα, δεῦτερα μετεπέμψατο Ψέρξης Περσέων τοὺς δοκιμωτάτους· ἐπεὶ δὲ οἱ παρήσαν, ἔλεγέ σφι τάδε· “ὦ Πέρσαι, τῶνδ’ ἐγὼ ὑμέων χρήζων<sup>96</sup>, συνέλεξα, ἄνδρας τε γίνεσθαι ἀγαθοὺς, καὶ μὴ κατ- αισχύνειν τὰ πρόσθεν ἐργασμένα Πέρσῃι, ἐόντα μεγάλα τε καὶ πολλοῦ ἀξία· ἀλλ’ εἰς τε ἕκαστος καὶ οἱ σύμπαντες προθυμίην ἔχωμεν· ξυνὸν<sup>97</sup> γὰρ τοῦτο πᾶσι ἀγαθὸν σπεύδεται.<sup>98</sup> τῶνδε δὲ εἵνεκα προαγορεύω ἀντέχεσθαι τοῦ πολέμου ἐντεταμένους· ὥς γὰρ ἐγὼ πυνθάνομαι, ἐπ’ ἄνδρας στρατεύμεθα· ἀγαθοὺς· τῶν ἡν κρατήσωμεν, οὐ μὴ τις ἡμῖν ἄλλος στρατὸς ἀντιστῇ κοτε ἀνθρώ- πων. νῦν δὲ διαβαίνωμεν, ἐπευξάμενοι τοῖσι θεοῖσι, τοὶ Περσίδα γῆν λελόγχασι.”<sup>99</sup>

(54) Ταύτην μὲν τὴν ἡμέρην παρασκευάζοντο ἐς τὴν διάβασιν. τῇ δὲ ὑστεραίῃ<sup>100</sup> ἀνέμενον τὸν ἥλιον, ἐθέλοντες ἰδεσθαι ἀνίσχοντα, θυμῆματά τε παντοῖα ἐπὶ τῶν γεφυρέων καταγίζοντες, καὶ μυρ- σίνῃσι<sup>1</sup> στορνύντες<sup>2</sup> τὴν ὁδόν. ὥς δ’ ἐπ’ ἀνέτελλε ὁ ἥλιος, σπένδων

95. ἀποστείλας] ἀπολύσας. WE.

96. χρήζων] with a double genitive, MA, 332.

97. ξυνὸν] ξ. ἐσθλὸν τοῦτο πόλῃ τε, παντὶ τε δῆμῳ, Tyrt. in Sto. li, p. 193; ξυνὰ ἐλπίσιν λέγειν, Aesch. Th. 76; i. e. κοινωφελῇ ἡμῶν καὶ ὑμῶν, Schol. BL.

98. σπεύδεται] und. ἡμῶν, i. e. σπεύδομεν. SW. The active voice is by far more common, ἦν τὸ σὺν σπεύδων ἀγαθὸν, Eur. H. 119; δύο κακῶ σπεύδεις, Ph. 591; πρόθυμον ὄνθ, ἃ μὴ χρεῶν, ὄραν, σπεύδοντά τ’ ἀσπούδαστα, B. 900; i, 206; Thu. vi, 39; τὰ ἐναντία τῇ ἐαυτῶν ὠφελείᾳ σπεύδοντες, Andoc. p. 20, 4; καὶ τὸ σὺν σπεύδουσ’ ἔμα, καὶ τοῦμὲν αὐτῆς, Soph. E. 253. VK.

99. λελόγχασι] This resembles the opinions of some of the early divines, that angels had allotted to them different countries over which they were to preside: ὁ προφήτης Δανιὴλ μέγα τι χρῆμα λέγει τοῖς ἀγγέλοις εἶναι· προστάγματι δὲ θεοῦ πᾶσαν τὴν κτίσιν δια-

λαχεῖν, καὶ τῶν ἐθνῶν ἐπιστατεῖν, καὶ τούτων τὸν μὲν τοὺς Πέρσας ἐφορᾶν &c; M. Glyc. An. P. i, p. 61. Compare Daniel x, 13. WE. The Jews looked upon Michael as the guardian angel of their nation. LW. In after ages the realms of Christendom were considered to have each a tutelary saint; as St George for England, St Denis for France, &c. ἔχειν is the more usual word, θεοί, ὅσοι γῆν τὴν Πλαταίδα ἔχετε, καὶ ἥρωες, Thu. ii, 74: this is rather a poetical expression, κῆρα, ἃ σὺν ματρὶ πολυκλάρων Ἐφυραίων εἰλαχας μέγα ἔστυν, Theoc. xvi, 83; Πὰν, Ὀμόλας ἐρατὸν πέδον δς τε λέλογχας, vii, 103; VK. εἰλόγχας occurs in Dinar. p. 98. BF. λέλογχα is used by the Dorians and Ionians, rarely by the Attics. MA, 241; 183, 3.

100. τῇ ὑστεραίῃ] BO, 106.

1. μυρσίνῃσι] The myrtle was with the ancients a very favourite plant, and always expressive of triumph or joy: the hero wore it as a mark of victory,

ἐκ χρυσῆς φιάλης Ξέρξης ἐς τὴν θάλασσαν, εὐχετο πρὸς τὸν ἥλιον, “μηδεμίαν οἱ συντυχίην τοιαύτην γενέσθαι, ἢ μιν παύσει κατα-  
“στρέψασθαι τὴν Εὐρώπην πρότερον, ἢ ἐπὶ τέρμασι τοῖσι ἐκείνης  
“γένηται.”<sup>3</sup> ἐξάμενος δὲ, ἐσέβαλε<sup>4</sup> τὴν φιάλην ἐς τὸν Ἑλλησ-  
ποντον, καὶ χρύσειον κρητῆρα, καὶ Περσικὸν ξίφος, τὸν<sup>5</sup> ἀκινάκην  
καλέουσι. ταῦτα οὐκ ἔχω ἀτρεκέως διακρίναι, οὔτε εἰ, τῷ ἡλίῳ ἀνα-  
τιθεῖς, κατῆκε ἐς τὸ πέλαγος, οὔτε εἰ μετεμέλησέ οἱ τὸν Ἑλλησ-  
ποντον μαστιγώσαντι, καὶ ἀντὶ τούτων τὴν θάλασσαν ἐδωρέετο.  
(55) Ὡς δὲ ταῦτά οἱ ἐπεποίητο, διέβαινον<sup>6</sup>, κατὰ μὲν τὴν ἐπέρην  
τῶν γεφυρέων τὴν πρὸς τοῦ Πόντου ὁ πεζὸς τε καὶ ἡ ἵππος ἄπασα,  
κατὰ δὲ τὴν πρὸς τὸ Αἰγαῖον<sup>7</sup> τὰ ὑποζύγια καὶ ἡ θηραπῆτη.<sup>8</sup> ἡγέ-  
οντο δὲ πρῶτα μὲν οἱ μύριοι Πέρσαι, ἐστεφανωμένοι πάντες, μετὰ δὲ  
τούτους ὁ σύμμικτος στρατὸς παντοίων ἐθνέων.<sup>9</sup> ταύτην μὲν τὴν  
ἡμέρην οὗτοι τῇ δὲ ὑστεραίῃ, πρῶτοι μὲν οἱ τε ἵπποται καὶ οἱ τὰς  
λόγχας κάτω τρέποντες· ἐστεφάνωντο δὲ καὶ οὗτοι· μετὰ δὲ, οἱ τε  
ἵπποι οἱ ἱροὶ καὶ τὸ ἄρμα τὸ ἱρόν· ἐπὶ δὲ<sup>10</sup>, αὐτὸς τε Ξέρξης καὶ οἱ  
αἰχμοφόροι καὶ οἱ ἵπποται οἱ χίλιοι ἐπὶ δὲ τούτοις ὁ ἄλλος στρατός.  
καὶ αἱ νῆες ἅμα ἀνήγοντο ἐς τὴν ἀπεναντίον. ἦδη δὲ ἤκουσα καὶ  
ὑστατον διαβῆναι βασιλέα πάντων. (56) Ξέρξης δὲ, ἐπεὶ τε διέβη  
ἐς τὴν Εὐρώπην, ἐθηεῖτο τὸν στρατὸν ὑπὸ μαστίγων<sup>10</sup> διαβαίνοντα.

and the bridegroom on his wedding-day; and friends presented each other with myrtle garlands in the conviviality of the banquet: BEO. viii, 99; ὁ δχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ· ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων, καὶ ἐστρώνον ἐν τῇ ὁδῷ, St Matthew xxi, 8. WE.

2. στορνύντες] τὰς ὁδοὺς στορενύν-  
τες, Stra. xiv, p. 956, c; WE. πέδον  
κελεύθου στρωνύναι πετάσμασιν, Æsch.  
A. 882.

3. γένηται] und. ἔν; thus οὐτε  
αὐτὸν τοῦ χρυσοῦ ἄπτεσθαι πρὶν ἔν  
σφι ἀπισωθῇ τῇ ἄξι τῶν φορτίων, οὐτ'  
ἐκείνους τῶν φορτίων ἄπτεσθαι πρότερον  
ἢ αὐτοὶ τὸ χρυσίον λάβωσι, iv, 196; i,  
199. s. PÖR, on E. O. 141. STG.

4. ἐσέβαλε] Ἀλέξανδρος ταύρους τε  
σφάζας τῷ Ποσειδῶνι, ἀφῆκεν ἐς τὴν  
θάλασσαν· καὶ σκείας ἐπὶ τῇ θυσίᾳ,  
τὴν τε φιάλην χρυσὴν οὔσαν, καὶ κρα-  
τῆρας χρυσοὺς ἐνέβαλλεν ἐς τὸν πόν-  
τον χαριστήρια· εὐχόμενος σώων οἱ  
παραπέμψαι τὸν στρατὸν τὸν ναυτικόν,  
Arr. Al. vi, 19; Diod. xvii, 104. WE.

5. τὸν] The subjunctive article  
often, as in Latin, has the gender of  
the following noun; τὴν ἄκρην, αἱ κα-  
λεῦνται Κλητὸς τῆς Κύπρου, v, 108;  
HE, on VG, ii, 1. τῶν οἰκημάτων, τὰς  
ἐποιεῖτο δῆκας ἐωντῶ, ii, 124. STG.

6. διέβαινον] viam qui quondam per  
mare magnum stravit, iterque dedit  
legionibus ire per altum, ac pedibus  
salsus docuit superare lacunas, et con-  
tensis equis insultans murmura ponti,  
Lucr. iii, 1042.

7. Αἰγαῖον] now the Archipelago:  
various etymologies are given of the  
name. A. LR.

9. σ. σ. π. ἐθνέων] This is the body  
mentioned in the beginning of vii, 40.  
LR.

10. ἐπὶ δὲ] is often put absolutely  
and is equivalent to μετὰ δὲ, with  
which it is often interchanged, as  
here; πρῶτος μὲν, μετὰ δὲ, ἐπὶ δὲ, viii,  
67; εἰς μὲν καὶ πρῶτος, ἐπὶ δὲ, μετὰ δὲ,  
ἐπὶ δὲ, ὑστατος δὲ, ix, 35. SW. SS.  
s. i, 26, 68.

10. ὅπδ μ.] SD, on X. A. iii, 4. 25.

διέβη δὲ ὁ στρατὸς αὐτοῦ ἐν ἑπτὰ ἡμέρῃσι καὶ ἐν ἑπτὰ εὐφρόνησι, ἐλινύσας οὐδένα χρόνον. ἐνθαῦτα λέγεται, *Ἰέρξεω* ἤδη διαβεβηκότος τὸν Ἑλλησποντον, ἄνδρα εἰπεῖν Ἑλλησπόντιον “ὦ Ζεῦ<sup>11</sup>, τί δὴ ἄνδρὶ εἰδόμενος Πέρσῃ, καὶ οὐνόμα ἀντὶ Διὸς *Ἰέρξεα* θέμενος, ἀνάστατον τὴν Ἑλλάδα ἐθέλεις ποιῆσαι, ἄγων πάντας<sup>12</sup> ἀνθρώπους; καὶ γὰρ ἄνευ τούτων ἐξῆν τοι ποιεῖν ταῦτα.” (57) Ὡς δὲ διέβησαν πάντες, ἐς ὁδὸν ὠρμημένοισι τέρας σφί ἐφάνη μέγα, τὸ *Ἰέρξης* ἐν οὐδενὶ λόγῳ ἐποιήσατο. ἐγένετο δὲ καὶ ἕτερον αὐτῷ τέρας, ἐόντι ἐν Σάρδισι. (58) Τῶν ἀμφοτέρων λόγον οὐδένα ποιησάμενος, τὸ πρόσω ἐπορεύετο, σὺν δὲ οἱ ὁ πεζὸς στρατός. ὁ δὲ ναυτικός, ἔξω τὸν Ἑλλησποντον πλέων, παρὰ γῆν ἐκομίζετο, τὰ ἔμπαλιν<sup>13</sup> πρήσων τοῦ πεζοῦ· ὁ μὲν γὰρ πρὸς ἐσπέρην ἔπλεε, ἐπὶ Σαρπηδονίης ἄκρης τὴν ἄπιζιν ποιεύμενος, ἐς τὴν αὐτῷ προείρητο ἀπικομένῳ περιμένειν· ὁ δὲ κατ’ ἡπειρον στρατός πρὸς ἡῶ τε καὶ ἡλίου ἀνατολὰς<sup>14</sup> ἐποίετο τὴν ὁδὸν διὰ τῆς Χερσονήσου, ἐν δεξιῇ μὲν ἔχων τὸν Ἑλλήσ τάφον<sup>15</sup> τῆς Ἀθάμαντος, ἐν ἀριστερῇ δὲ Καρδίην πόλιν, διὰ μέσης δὲ πορευόμενος πόλιος, τῇ οὐνόμα τυγχάνει ἐὼν Ἀγορῇ<sup>16</sup> ἐνθεύτεν δὲ, κάμπτων τὸν κόλπον, τὸν Μέλανα καλεόμενον, καὶ Μέλανα

11. Ζεῦ] Longinus censures the following expression as unpardonably turgid, *Ἰέρξης* ὁ τῶν Περσῶν Ζεὺς, Gorg. of L. 3. This passage of Herodotus is alluded to in τὸν Ἑλλησπόντιον ἐξέπλησσαν ὥστε δεῖν νομίσαι *Ἰέρξην* τὸν Δαρελίου, Them. O. xix, p. 226, λ; γῆν δὲ ποιεῖ ταῖς τριήρεσι δάλατταν, καὶ δάλατταν τοῖς ὁπλίταις γῆν (according to WE's conjectural emendation;) καὶ δοκεῖ ταῖς ὁρώσι δεῖν ὁ μέγιστος ἐν ἀνθρώπου τύπῳ πάντα κινεῖν, Liban. Dec. xxi, p. 535, λ; Plu. M. xxxiv, p. 470, ε; quis novus hic hominum terramque diemque fretumque permutat? certe sub Jove mundus erut, Ep. in Anth. L. i, p. 192; WE. Compare Isoc. Pg. 41. s. PK, on 1 Samuel xxiv, 6.

12. πάντας] vii, 157; παντοδαπῶν ἀνδρῶν γενεάς Ἀσίης ἀπὸ χώρας, Ep. in Plu. V. vii, p. 116; κενώσας πᾶσαν ἡπείρου πλάκα, Æsch. P. 724; μετὰ τῆς Ἀσίης ἀπάσης, Demet. περὶ Ἐρ. 245; quantum militum in Africam (548 A. V. C.) transportatum sit, inter auctores discrepat: Cælius, ut abstinet numero, ita ad immensum multitudinis speciem auget; ‘tolucres ad terram de-

lapsas clamore militum’ ait, ‘tantamque multitudinem descendisse naves, ut nemo mortalium, aut in Italia, aut in Sicilia, relinquere videretur,’ Liv. xxix, 35; Aristid. t. ii, p. 318; VK. iv, 87: SW. πάντας is not here equivalent to παντοδαπὸς or παντοίους, but is used by way of hyperbole. HE, on VG, iii, 10, 4.

13. τὰ ἔμπαλιν] The reason will be obvious, on inspecting a map: ἀντὶ τοῦ ἐπὶ Καρίαν ἵνα, εὐθὺς, τὰναντία ἀποστρέψας, ἐπὶ Φρυγίας ἐπορεύετο, Xen. H. iii, 4, 12.

14. ἀνατολὰς] namely τὰς Δελίνας. PM. WE. This is an instance of ἐν διὰ δυοῖν, as πρὸς δυσμαῖς, ἀνακτος ἡλίου φθινόμεσιν, Æsch. P. 237; BL. ἡ. π. ἀνατολὰς, P. V. 732; π. ἀ. φλογώπας ἡλιοστιθεῖς, ib. 816.

15. Ἑλλήσ τάφον] Helle, when drowned, was buried by her brother Phryxus, near Pactya; LR. στεινωπὸν ὄθωρ Ἀθαμαντίδος E. Dion. P. 515.

16. Ἀγορῇ] was without the Chersonese; Χερσονήσου οἱ ὄροι εἰσιν, οὐκ Ἀγορὰ, ἀλλὰ βοῶνς τοῦ Διὸς τοῦ ὀρίου, ὅς ἐστι μεταξὺ Πτελεοῦ καὶ Λευκῆς ἁκτῆς, Dem. de Ha. 10. LR.

ποταμὸν<sup>17</sup>, οὐκ ἀντισχόντα τότε τῇ στρατιῇ τὸ ρέεθρον, ἀλλ' ἐπιλεπόντα, τοῦτον τὸν ποταμὸν διαβὰς, ἐπ' οὗ καὶ ὁ κόλπος οὗτος τὴν ἐκωνυμίην ἔχει, ἥτις πρὸς ἐσπέρην, Αἰνόν<sup>18</sup> τε πόλιν Αἰολίδα καὶ Σπεντοριίδα λίμνην παρεξίων, ἐς ὃ ἀπικέτο ἐς Δορίσκον. (59) Ὁ δὲ Δορίσκος ἐστὶ τῆς Θρηϊκῆς αἰγιαλὸς τε καὶ πεδίων μέγα· διὰ δὲ αὐτοῦ ρέει ποταμὸς μέγας Ἑβρος<sup>19</sup> ἐν τῷ τευχός τε ἐδεδμητο βασιλῆιον, τοῦτο τὸ δὴ Δορίσκος κέκληται, καὶ Περσέων φρουρὴ ἐν αὐτῷ κατεστήκεε ὑπὸ Δαρείου ἐξ ἐκείνου τοῦ χρόνου<sup>20</sup>, ἐπεὶ τε<sup>21</sup> ἐπὶ Σκύθας ἐστρατεύετο. ἔδοξε ὦν τῷ Ξέρῳ ὁ χῶρος εἶναι ἐπιτήδεος<sup>22</sup> ἐνδιατάξαι τε καὶ ἐναριθμῆσαι τὸν στρατόν· καὶ ἐποίησε ταῦτα. τὰς μὲν δὴ νέας τὰς πάσας, ἀπικομένας ἐς Δορίσκον, οἱ ναύαρχοι, κελεύσαντος Ξέρῳ, ἐς τὸν αἰγιαλὸν, τὸν προσεχέα Δορίσκῳ, ἐκόμισαν· ἐν τῷ Σάλῃ τε Σαμοθρηϊκίῃ<sup>23</sup> πεπόλισται πόλεις, καὶ Ζώνη<sup>24</sup>, τελευταία δὲ αὐτοῦ, Σέρβρειον<sup>25</sup>, ἀκρὴ ὀνομαστή. ὁ δὲ χῶρος οὗτος τὸ παλαιὸν<sup>26</sup> ἦν Κικόνων.<sup>27</sup> ἐς τοῦτον τὸν αἰγιαλὸν κατασχόντες, τὰς νέας ἀνέψυχον ἀνελκύσαντες.<sup>28</sup> ὁ δὲ ἐν τῷ Δορίσκῳ τοῦτον τὸν χρόνον τῆς στρατιῆς ἀριθμὸν ἐποίηετο. (60) Ὅσον μὲν

17. Μέλανα π.] 'Black River,' now the Larissa. LR.

18. Αἶνον] Ænos also bore the name of Poltymbria or Poltyobia; [s. vi, 33, 73;] it is now called Eno. LR.

19. Ἑβρος] now the Mariza. LR. A.

20. ἐξ... χρόνου] FI, in BO, 312. The ellipse occurs in δέκατον ἔτος τοῦ, ἐπεὶ ἦσαν, Æsch. A. 39; 955; Ch. 599; Soph. Aj. 490; Pin. O. i, 40. BL.

23. Σαμοθρηϊκίῃ] The Samothracians inhabited not only the island of Samothrace, but a maritime district of Thrace itself, containing several towns. Samothrace had many other names, and was celebrated for the mysteries of the Cabiri. Its modern name is Samandiraki. LR. A.

24. Ζώνη] φηγοὶ ἀγριῖδες, κείνης ἐτι σήματα μοιπῆς (Ὀρφῆος), ἀκτῆς Θρηϊκῆς Ζώνης ἐπὶ τηλεθώσσαι ἐξέλης στιχόσιν ἐπήγριμοι, ὡς ὅγ' ἐπιπρὸ δελγόμενας φόρμιγγι καθήγαγε Πιερίθην, Apoll. Rh. i, 28; δρεινὸς τόπος, καὶ πόλις ὀμώνυμος, Schol. LR.

25. Σέρβρειον] There was also on this mountain a town of the same name: Ænum cepit: deinceps alia castella, Herod. Vol. II.

Cypæla, et Doriscum, et Serrheum, occupat, Liv. xxxi, 16. LR.

26. τὸ παλαιὸν] Æsch. P. 106; Eur. M. 820; BL. iv, 11; vii, 129; ix, 26, 38; τὸ παλαι, i, 5; 144; iv, 180; vii, 74; 142; ix, 73. WS. WE.

27. Κικόνων] *spretæ Ciconum matres, inter sacra deum nocturnique orgia Bacchi, discerptum latos juvenem (Orpheus) sparsere per agros: tum quoque, marmorea caput a cervice revolsum gurgite quum medio portans (Ægrius) Hebrus volveret, 'Eurydicen' vox ipsa et frigida lingua, 'ah! miseram Eurydicen!' anima fugiente vocabat; 'Eurydicen' toto referebant flumine ripe*, Vir. G. iv, 520. LR.

28. ἀνέψυχον ἀνελκύσαντες] It had been the practice, from the time of the siege of Troy, to draw their ships ashore whenever they remained long stationary. ὁ Λύσανδρος, ἐπεὶ αὐτῷ τὸ ναυτικὸν συνετέτακτο, ἀνελκύσας τὰς ναῦς, ἡσυχίαν ἤγεν, ἐπισκευδῶν καὶ ἀναψύχων αὐτάς, Xen. H. i, 5, 10; and again, τὸ πρῶτον ὀλίγας τῶν νεῶν κατελκύσας, ἐβίωκε· ... τότε δὴ καὶ πάσας συντάξας ἐπέπλει· μετὰ δὲ ταῦτα καὶ οἱ Ἀθηναῖοι, κατελκύσαντες τὰς λοιπὰς τριήρεις, ἀνέχθησαν, 13; ἀνελκύσαι occurs, Thu.

νυν ἕκαστοι παρέιχον πλῆθος<sup>29</sup> ἐς ἀριθμὸν, οὐκ ἔχω εἶπαι τὸ ἀτρεκές· οὐ γὰρ λέγεται πρὸς οὐδαμῶν ἀνθρώπων· σύμπαντος δὲ τοῦ στρατοῦ τοῦ πεζοῦ τὸ πλῆθος ἐφάνη ἐβδομήκοντα καὶ ἑκατὸν μυριάδες.<sup>30</sup> ἐξηρίθησαν δὲ τόνδε τὸν τρόπον· συναγαγόντες ἐς ἓνα χῶρον μυριάδα ἀνθρώπων, καὶ συννάξαντες<sup>31</sup> ταύτην, ὡς μάλιστα εἶχον, περιέγραψαν ἔξωθεν κύκλον· περιγράψαντες δὲ, καὶ ἀπέντες τοὺς μυρίους, αἵμασιν<sup>32</sup> περιέβαλον κατὰ τὸν κύκλον, ὕψος ἀνήκουσαν ἀνδρὶ ἐς τὸν ὀμφαλόν. ταύτην δὲ ποιήσαντες, ἄλλους ἐσεβίβαζον ἐς τὸ περιουκοδομημένον· μέχρις οὐ πάντας τούτῳ τῷ τρόπῳ ἐξηρίθησαν.<sup>33</sup> ἀριθμήσαντες δὲ, κατὰ ἔθνεα<sup>34</sup> διέτασσον.

(82) Ἐστρατήγεον δὲ τούτων τε καὶ τοῦ συμπάντος στρατοῦ τοῦ πεζοῦ Μαρδόνιος τε ὁ Γωβρύεω, καὶ Τριτανταίχμης ὁ Ἀρταξάνου, τοῦ γνῶμην θεμένου μη στρατεῦεσθαι ἐπὶ τὴν Ἑλλάδα, καὶ Σμερδομένης ὁ Ὀτάνεω Δαρείου ἀμφοτέροι οὗτοι ἀδελφεῶν παῖδες,

viii, 11; LR. and καθελκύσαι, Thu. vi, 50.

29. ὅσον πλῆθος] 'how large a quota.'

30. μυριάδες] Authors differ greatly as to the number of these troops. Diodorus, xi, 3; follows Ctesias, who reckons, ἀνευ τῶν ἀρμάτων, ὀγδοήκοντα μυριάδας, καὶ τριήρεις χιλίας, 23; Pliny says, 788,000, H. N. xxxiii, 10; Ælian, 700,000, V. H. xiii, 3; *Xerxes septingenta millia de regno armaverat, et trecenta millia de auxiliis; ut non immerito proditum sit, flumina ab exercitu ejus siccata, Græciamque omnem vir capere exercitum ejus potuisse: naves quoque mille ducentas numero habuisse dicitur*, Jus. ii, 10; LR. τριήρεις μὲν συναγαγὼν τριακοσίας καὶ χιλίας, τῆς δὲ πεζῆς στρατῆος πεντακοσίας μὲν μυριάδας τῶν ἀπάντων, ἐβδομήκοντα δὲ τῶν μαχητῶν, Isoc. Pth. 17. HU. The inscription on the monument at Thermopylæ says, μυριάδιν ποτὲ τῆδε τριηκοσίας ἐμάχοντο ἐκ Πελοποννήσου χιλιάδες τέτορες. SPE. If the aggregate of the army had amounted to a moderate number only, it would have been nugatory to levy that number throughout the whole empire, and to collect troops from India and Ethiopia, to attack Greece, when the whole number required might have been col-

lected in Lower Asia. REN.

31. συννάξαντες] This word comes from συννάσσειν, 'to crowd together.' REI. SW. Though VK gives one or two examples in which συνάγειν may bear the same sense; still the first aorist of ἄγειν is of rare occurrence, MA, 221. LOB. (quoted by AO, on Th. ii, 97.) BF, ib. and the two aorists could scarcely be used in conjunction with each other, and in a different signification, as would here be the case if the common reading συνάξαντες were retained.

32. αἵμασιν] τὸ ἐκ χαλίκων φθοδομημένον ἀνευ πηλοῦ τείχιον. ΓΛ. This is still the only sort of wall used in Greece and Asia Minor, by way of fence. LAU.

33. ἐξηρίθησαν] 'they had finished numbering:' καυνότερον φησὶν ἐξέυρεν ἀριθμὸν, κατὰ μυρίους, οὐ καθ' ἓνα μετρῶν λέγει δὲ διὰ τὸ μυριαδρον τείχος, οὐπερ ἐμνήσθη καὶ ἐν τῷ Παναθηναϊκῷ. Schol. on Ar. V. μύρια μύρια πεμταστὰν, Æsch. P. is said of a general thus 'reckoning' the forces 'myriad by myriad.' BL.

34. κατὰ ἔθνεα] This seems to have been customary in the Persian armies, Xen. A. i, 8, 6; SPE. Curt. iv, 12, 7. HU.

ἡέρηξεν δὲ ἐγίνοντο ἀνεψιοί· καὶ Μασίστης ὁ Δαρείου τε καὶ Ἀτόσσης παῖς, καὶ Γέργης ὁ Ἀρίζου, καὶ Μεγάβυζος<sup>35</sup> ὁ Ζωπύρου. (83) Οὗτοι ἦσαν στρατηγοὶ τοῦ σύμπαντος πεζοῦ, χωρὶς τῶν μυρίων. τῶν δὲ μυρίων τούτων Περσέων τῶν ἀπολελεγμένων ἐστρατήγεε μὲν Ὑδάρνης ὁ Ὑδάρνεος· ἐκαλέοντο δὲ ἀθάνατοι<sup>36</sup> οἱ Πέρσαι οὗτοι ἐπὶ τοῦδε<sup>37</sup> εἰ τις αὐτῶν ἐξέλιπε τὸν ἀριθμὸν, ἢ θανάτῳ βιηθεὶς<sup>38</sup> ἢ νόσῳ, ἄλλος ἀνὴρ ἀραίρητο·<sup>39</sup> καὶ ἐγίνοντο οὐδαμὰ οὔτε πλευνες μυρίων, οὔτε ἐλάσσονες· κόσμον δὲ πλείστον παρέιχοντο διὰ πάντων Πέρσαι, καὶ αὐτοὶ ἄριστοι ἦσαν. σκευὴν μὲν τοιαύτην εἶχον, ἥπερ εἴρηται· χωρὶς δὲ, χρυσόν<sup>40</sup> τε πολλὸν καὶ ἀφθονον ἔχοντες ἐνέπρεπον.<sup>41</sup> ἄρμαμάζας τε ἅμα ἤγοντο· ἐν δὲ, παλλακὰς, καὶ θραπήκην<sup>42</sup> πολλήν τε καὶ εὖ ἐσκενασμένην. σῖτα δὲ σφι, χωρὶς τῶν ἄλλων στρατιωτέων, κάμηλοι τε καὶ ὑποζύγια ἦγον.

36. ἀθάνατοι] πᾶς οὗτος ὁ μύριον ἀριθμὸς, ἀθ. λεγόμενοι, θνητοὶ πάντες ἐδείχθησαν ποτε, ὡς ἱστορεῖ Σωκράτης Σχολαστικὸς, Eccl. Hist. vii, 20. BNS.

37. ἐπὶ τοῦδε] διὰ τᾶδε, WE. 'from this circumstance;' MA, 584, a. ob hoc, Hor. A. P. 393.

38. βιηθεὶς] Many verbs in -{ω are probably only lengthened forms of those in -άω, -έω and -όω, as βιάω of βιάω from which βιηθεὶς is formed. MA, 174, note.

39. ἀραίρητο] vii, 159; MA, 168, obs. 2. 'had been chosen beforehand, to step into the place immediately on the vacancy's occurring.' SW.

40. χρυσόν] *proximi ibant, quos Persæ immortales vocant, ad decem millia: cultus opulentiae barbaræ non alios magis honestabat: illi aureos torques, illi vestem auro distinctum habebant, manicatasque tunicas, gemmis etiam adornatas*, Curt. iii, 3, 13. WE.

41. ἐχοντες ἐνέπρεπον] Σαρδάγγαι ἐμπατα βεβαμμένα ἐν. ἔχ. vii, 67; the same as ἐμπατα βεβαμμένους ἦσαν ἐμπρεπεῖς or διαπρεπεῖς; so here χρυσῶ πολλῶ καὶ ἀφθόνῳ ἤ. ἐμ. or δ. VK.

42. θραπήκην] *conjuges et liberi sequuntur hanc aciem, parata hostibus præda, nisi pro carissimis pignoribus corpora opponimus*, Curt. iv, 14, 11. This Asiatic custom is often mentioned by Xen. C. ii, as οἱ Ἑρκάσιοι, ἀρε μέλ-

λοντες δοτατοὶ πορεύεσθαι, καὶ τὰς ἀμύξας τὰς αὐτῶν καὶ τοὺς οἰκέτας ὑστάτους εἶχον· στρατεύονται γὰρ δὴ οἱ κατὰ τὴν Ἀσίαν ἔχοντες οἱ πολλοὶ μεθ' ὧν περ καὶ οἰκοῦσι, 2; 2; οἱ μὲν ἀμύξας καταλαβόντες μεστὰς, ὧν εἴδειτο ἡ στρατιά· οἱ δὲ καὶ ἄρμαμάζας γυναικῶν τῶν βελτίστων, τῶν μὲν γνησίων, τῶν δὲ καὶ παλλακίδων, διὰ τὸ κάλλος συμπεριανομένων πάντες γὰρ ἐτι καὶ νῦν οἱ κατὰ τὴν Ἀσίαν στρατεύουμένοι, ἔχοντες τὰ πλείστον ἄξια, στρατεύονται, λέγοντες, ὅτι· μᾶλλον μάχονται· ἂν, εἰ τὰ φίλτατα παρείη· τούτοις γὰρ φασι ἀνάγκην εἶναι προθύμως ἀλίσκειν, 3, 1 and 2. An instance is recorded of the battle being restored by the wives and mothers of the Persians, Jus. i, 6. A similar practice prevailed among the Germans, *quodque fortitudinis incitamentum est, in proximo pignora, unde feminarum ululatus audiri, unde vagitus infantium; hi cuique sanctissimi testes, hi maximi laudatores: ad matres, ad conjuges vulnera ferunt; nec illæ numerare, aut exigere plagas, pavent: cibosque et hortamina pugnantis gestant. memoria proditur, quasdam acies, inclinatas jam et labantes a feminis restitutas, constantia precum et objectu pectorum, et monstrata cominus captivitate, quam longe impatientius feminarum suarum nomine timent*, Tac. G. 7; 8. SD.

(87) Ἀριθμὸς δὲ τῆς ἵππου ἐγένετο ὀκτὼ μυριάδες, πάρεξ τῶν καμήλων καὶ τῶν ἀρμάτων. Οἱ μὲν νυν ἄλλοι ἱππείες ἐτετάχατο κατὰ τέλεα, Ἀράβιοι<sup>43</sup> δὲ ἔσχατοι ἐτετετάχατο. ἄτε γὰρ τῶν ἵππων οὔτι ἀνεχομένων<sup>44</sup> τὰς καμήλους, ὕστεροι ἐτετάχατο, ἵνα μὴ φοβέοιτο τὸ ἱππικόν.<sup>45</sup> (88) Ἱππαρχοὶ δὲ ἦσαν Ἀρμαμίθρης τε καὶ Τίθαιος, Δάτιος παῖδες. ὁ δὲ τρίτος σφι συνίππαρχος Φαρνούχης καταλέλειπτο ἐν Σάρδιαι νοσέων. ὡς γὰρ ὀρμένοντο ἐκ Σαρδίων, ἐπὶ συμφορὴν ἐνέπεσε<sup>46</sup> ἀνεθέλητον.<sup>47</sup> ἐλαύνοντι γάρ οἱ, ὑπὸ τοὺς πόδας τοῦ ἵππου ὑπέδραμε κύων· καὶ ὁ ἵππος, οὐ προιδὼν, ἐφοβήθη τε καὶ, στὰς ὀρθὸς, ἀπεκείσατο τὸν Φαρνούχεια. πεσὼν δὲ, αἰμὰ τε ἡμεε, καὶ ἐς φθίσιν περιήλθε ἡ νοῦσος. τὸν δὲ ἵππον αὐτίκα κατ' ἀρχὰς ἐποίησαν<sup>48</sup> οἱ οἰκέται, ὡς ἐκέλευε· ἐς τὸν χῶρον, ἐν τῷ περ κατέβαλε τὸν δεσπότηα, ἀπαγαγόντες, ἐν τοῖσι γούνασι<sup>49</sup> ἀπέταμον τὰ σκέλεα. Φαρνούχης μὲν οὕτω παρελύθη τῆς ἡγεμονίης.

(89) Τῶν δὲ τριηρέων<sup>50</sup> ἀριθμὸς μὲν ἐγένετο ἑπτὰ καὶ διηκόσια καὶ χίλαιοι.

(96) Ἐπεβάτεον<sup>51</sup> δὲ ἐπὶ πασέων τῶν νεῶν Πέρσαι<sup>52</sup> καὶ Μῆδοι<sup>53</sup> καὶ Σάκαι.

(97) Τοῦ δὲ ναυτικοῦ ἐστρατήγειον οἶδε· Ἀριαξίγνης τε ὁ Δαρείου

43. Ἀράβιοι] ἤλανον πάντες καμήλους ταχυτήτα οὐ λειπομένας ἵππων, vii, 86.

45. τὸ ἱππικόν] und. *στράτευμα*, which is expressed, Xen. C. iii, 3, 26. FI, on BO, 255.

46. ἐπὶ συμφορὴν ἐνέπεσε] *περιπίπτειν* is used in the same sense followed by a dative without a preposition, Dem. Md. 27; or with *ἐν*, Diod. xii, 60: WE, after *ἐμπίπτειν*, *ἐς* would seem preferable. SW.

48. τὸν ἵππον ἐποίησαν] The verb is here used with but one accusative, and *ὡς ἐκέλευε* supplies the place of the adverb *κακῶς*. MA, 409, a.

49. ἐν τοῖσι γούνασι] 'at the joints': GR. *κάμηλος ἐν τοῖσι ὀπισθίοισι σκέλεσι ἔχει γούνατα τέσσαρα*, iii, 103. SW.

50. τριηρέων] in Attic *τριήρων*: WE. *χιλίας μὲν ἦν, ὧν ἦγε, πλῆθος αἱ δ' ὑπέρκοποι τάχει ἑκατὸν δις ἦσαν, ἑπτὰ τε*, Aesch. P. 347; *νῆες δὲ σύμπασαι μακραὶ πλείους τῶν χιλίων καὶ διηκοσίων*, Diod. ii; *χιλίων καὶ ἑπὶ πλεόνων*, Pla. L. iii, 14; but Isocrates, Pg. 26; 27; 33; Puh. 17; and Nepos, ii, 2;

make the number 1200: Ctesias, 23; and Cicero, V. speak of the fleet as consisting of 1000 triremes. SY, VK, WE, and LR, consider Aeschylus as corroborating our author's statement, MT, viii, 5, n. 34; and BL, think that *πλῆθος* corresponds with *ὁ πᾶς ἀριθμὸς*, and *αἱ ὑπέρκοποι* with the *ἑκατὸν ἀριθμὸς*, the words used in the previous account of the Greek fleet, and that the latter were squadrons picked out of the former, respectively, and not an additional force: but *πλῆθος* may mean 'the bulk.'

51. *ἐπεβάτεον*] vii, 181, 39; i. e. *ἐπιβάται ἦσαν*, WE. s. vi, 12, 58. Owing to certain religious scruples, connected with the doctrines of Zoroaster, the Persians never served at sea, or engaged in sea voyages; ROB, Ind. n. x, § 1. The present instance is an exception.

52. Πέρσαι] The province of Persia proper is now Fars; its scriptural name was Elam. A.

53. Μῆδοι] Media is now Irak-Ajami; its scriptural name was Madai. A. LR.



καὶ Πρῆξάσπης ὁ Ἀσπαθίνεω καὶ Μεγάβατος ὁ Μεγαβάτεω καὶ Ἀχαιμένης ὁ Δαρείου τῆς μὲν Ἰάδος τε καὶ Καρικῆς στρατιῆς Ἀριαξείγνης, ὁ Δαρείου τε παῖς καὶ τῆς Γωβρύεω θυγατρός· Αἰγυπτιῶν δὲ ἐστρατήγεε Ἀχαιμένης, Ξέρξεω ἐὼν ἀπ' ἀμφοτέρων<sup>54</sup> ἀδελφείας· τῆς δὲ ἄλλης στρατιῆς ἐστρατήγεον οἱ δύο. τριηκόντεροι δὲ καὶ πεντηκόντεροι καὶ κέρκouroi<sup>55</sup> καὶ ἵππαγωγὰ πλοῖα μακρὰ συνελθόντα ἐς τὸν ἀριθμὸν ἐφάνη τρισχίλια.

(99) Τῶν μὲν νυν ἄλλων οὐ παραμένεσθαι ταξιαρχέων, ὥς οὐκ ἀναγκαζόμενος· Ἀρτεμισίης<sup>56</sup> δὲ, τῆς μάλιστα θῶμα ποιεῦμαι<sup>57</sup>, ἐπὶ τὴν Ἑλλάδα στρατευσαμένης γυναικός· ἦτις, ἀποθανόντος τοῦ ἀνδρός, αὐτὴ τε ἔχουσα τὴν τυραννίδα, καὶ παιδὸς<sup>58</sup> ὑπάρχοντος νεηνίεω, ὑπὸ<sup>59</sup> λήματος<sup>60</sup> τε καὶ ἀνδρῆτης ἐστρατεύετο, οὐδεμιῆς ἐοῦσης οἱ ἀναγκαίης. οὐνομα μὲν δὴ ἦν αὐτῇ Ἀρτεμισίη, θυγάτηρ δὲ ἦν Λυγδάμιος· γένος δὲ, ἐξ Ἀλικαρνησσοῦ τὰ πρὸς πατρὸς, τὰ μητρὸθεν δὲ Κρήσσαι. ἡγεμόνευε δὲ Ἀλικαρνησσέων τε καὶ Κώων<sup>61</sup> καὶ Νισυρίων<sup>62</sup> τε καὶ Καλυδνίων<sup>63</sup>, πέντε νέας παρεχομένη. καὶ συναπάσης τῆς στρατιῆς, μετὰ γε τὰς Σιδωνίων, νέας εὐδοξοτάτας παρείχετο, πάντων τε τῶν συμμάχων γνῶμας ἀρίστας βασιλεῖ ἀπεδέξατο. ἐς μὲν τοσόνδε ὁ ναυτικός στρατὸς εἰρήται.

(100) Ξέρξης δὲ, ἐπεὶ ἡριθμήθη<sup>64</sup> τε καὶ διετάχθη ὁ στρατός, ἐπεθύμησε αὐτὸς σφεας διεξέλασας θεήσασθαι. μετὰ δὲ, ἐποίεε ταῦτα, καὶ διεξελάνων ἐπὶ ἄρματος παρὰ ἔθνος ἐν ἑκάστον, ἐπυνθάνετο·

55. κέρκouroi] vessels originally invented by the Cyprians. *LR.* s. *STE*, Th. L. G. dxxii, b.

56. Ἀρτεμισίης] This princess is not to be confounded with a later Artemisia, queen of Caria, who built the mausoleum. *VK. A.*

57. θῶμα ποιεῦμαι] i. e. δαυμάζω, which is sometimes constructed with a genitive. *MA*, 373, obs. *Eur. O.* 1647; *St Luke* xiii, 22; *Chrys. de S.* 128.

58. παιδός] This was probably Lygdamis, who was afterwards tyrant of Halicarnassus. *WE.*

59. ὑπὸ] with the genitive often expresses a cause arising from disposition of mind, &c. and answers to the Latin *propterea*; 'from, by reason of.' *MA*, 592, a. *Liv.* xxviii, 36, 5.

60. λήματος] v, 72; *WE.* ix, 62, 28; 'valour, gallantry, daring:' *Æsch. P.* 55; *ἐντόλμα ψυχῆς λήματι πειθέμενος*, *Simon. An. t. i.*, p. 34; *Eur.*

*Rh.* 244; *Arist. E.* 754; *Pin. N.* i, 87; iii, 146; *ἐδληματεῖ λήματος καὶ ἀνδρείας ἐδ ἔχει*, *Hes. BL.*

61. Κῶων] Cos, an island with a town of the same name, was one of the Sporades; *LR.*, by an oversight, has 'Cyclades.' Merope and Cea were among its ancient names; it is now called Stan-Co; iv, 87, 21. It was the birth-place of Hippocrates and Apelles; and produced cos 'the whetstone.' *A. LR.*

62. Νισυρίων] Nisyros, or Porphyris, another of the Sporades, is now called Nisari. It produces millstones. *A. LR.*

63. Καλυδνίων] Νισυρόν τε, καὶ Κῶν, *ῥήσους τε Καλύδνας*, *Hom. Il. B.* 676. *SW.*

64. ἡριθμήθη] The common reading *ἡρίθμησε* appears owing to the eye of the copyist having caught *ἐπεθύμησε* in the next line.

καὶ ἀπέγραφον οἱ γραμματισταί· ἕως ἐξ ἑσχάτων ἐς ἑσχατά<sup>65</sup> ἀπίκετο καὶ τῆς ἵππου καὶ τοῦ πεζοῦ. ὡς δὲ ταῦτά οἱ ἐπεποιήτο, τῶν νεῶν κατελκυσθεισῶν ἐς θάλασσαν, ἐνθαῦτα ὁ Ξέρξης, μετεκβᾶς ἐκ τοῦ ἄρματος ἐς νέα Σιδωνίην, ἵζετο ὑπὸ σκηνῇ χρυσῇ, καὶ παρέπλεε παρὰ τὰς πύρας τῶν νεῶν, ἐπειρωτῶν τε ἐκάστας ὁμοίως καὶ<sup>66</sup> τὸν πεζὸν, καὶ ἀπογραφόμενος.<sup>67</sup> τὰς δὲ νέας οἱ ναύαρχοι ἀναγαγόντες ὅσον τε τέσσερα πλέθρα ἀπὸ τοῦ αἰγιαλοῦ, ἀνεκώχενον, τὰς πύρας ἐς γῆν τρέψαντες πάντες μετωπηδόν<sup>68</sup>, καὶ ἐξοπλίσαντες τοὺς ἐπιβάτας ὡς ἐς πόλεμον. ὁ δ' ἐντὸς τῶν πρῶρων πλέων ἐθηεῖτο καὶ τοῦ αἰγιαλοῦ.

(101) Ὡς δὲ καὶ ταύτας διεξέπλωσε, καὶ ἐξέβη ἐκ τῆς νεὸς, μετεπέμψατο Δημάρητον τὸν Ἀρίστωνος, συστρατευόμενον αὐτῷ ἐπὶ τὴν Ἑλλάδα. καλέσας δ' αὐτὸν, εἶρετο τάδε· “Δημάρητε, νῦν μοι σε “ ἡδὺ τί ἐστί<sup>69</sup> ἐπείρεσθαι τὰ θέλω. σὺ εἰς Ἑλλήν τε, καὶ ὡς ἐγὼ “ πυνθάνομαι σὺ τε καὶ τῶν ἄλλων Ἑλλήνων τῶν ἐμοὶ ἐς λόγους “ ἀπικνεομένων, πόλιος οὐτ’<sup>70</sup> ἐλαχίστης οὐτ’ ἀσθενεστάτης. νῦν ὦν “ μοι τόδε φράσον, εἰ Ἑλληνες ὑπομένεουσιν<sup>71</sup> χεῖρας ἐμοὶ ἀνταειρό- “ μενοι.<sup>72</sup> οὐ γάρ, ὡς ἐγὼ δοκέω, οὐδ’ εἰ πάντες Ἑλληνες καὶ οἱ λοιποὶ “ οἱ πρὸς ἐσπέρης οἰκέοντες ἀνθρωποὶ συλλεχθεῖσαν, οὐκ ἀξιόμαχοι

65. ἐξ ἑσχάτων ἐς ἑσχατά] ἀπ’ ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν, St Matthew xxiv, 31; St Mark xiii, 27; ἐξ ἄκρας εἰς ἄκραν, Themist. xiii, p. 179. SS. s. iii, 25, 13.

67. ἀπογραφόμενος] ἀπέγραφον οἱ γραμματισταί, ‘the secretaries wrote down’ what Xerxes ἀπεγράφετο ‘caused to be written down:’ in this passage the difference of the two voices is clearly marked. ἀπογράφεσθαι often occurs in the above sense; the simple verb γράφεσθαι more rarely, ‘to write down for one’s own use,’ ii, 82; δ (Φίλιππος) τριήρεις κατασκευάζεται, καὶ νεωσκόους οἰκοδομεῖται, Dem. de H. 4; (ἀντὶ τοῦ κατασκευασθῆναι ποιεῖ, Ulp.) τοὺς στεφάνους τοὺς χρυσοῦς, οὓς ἐποίησάμην ἔγῳ, ἐπεβούλευσε διαφθεῖραι μοι, ἐλθὼν ἐπὶ τὴν οἰκίαν τὴν τοῦ χρυσοῦ, Md. 7; ἐποίησάμην, ‘I ordered to be made,’ VK. i, 31. In the following passage, this distinction is not observed, MA. 492, c. ἀμα ἡμέρᾳ Ξέρξης μὲν ἄνω καθήστο, τὸν στόλον ἐσπτεύων, καὶ τὴν παράταξιν χρυσοῦν δίφρον δέμενος, καὶ γραμματεῖς πολλοὺς παραστησάμε-

νος, ὃν ἔργον ἦν ἀπογράφεσθαι κατὰ τὴν μάχην τὰ πραττόμενα, Plu. V. vii, 13; STG. Liv. xxiv, 16, 13.

68. μετωπηδόν] Thu. ii, 90; τὰς ἀμάξας μ. στήσας, Proc. B. V. ii, 17; WE. ‘abreast.’

69. ἡδὺ τί ἐστί] This is imitated, Pau. viii, p. 679; ix, p. 768; σοὶ κλύειν, ἐμοὶ τε λέξει, Σωκρὴς ἡδονὴν ἔχει, Pherec. in Plu. M. lxxx, p. 1141, D. VK.

71. ὑπομένεουσιν] HE, on VG, vi, 1, 13; and MA. \*549, 7; give this solitary instance of ὑπομένειν followed by a participle; but SW understands ἐμὲ, on comparing this passage with ἔστι οὐδὲν ἔξνος, τὸ σὲ ὑπομένει χεῖρας ἀνταειρόμενον, vii, 209; and he gives instances where the accusative is suppressed, vii, 121; vi, 96; ix, 23; and where it is expressed, vii, 120: non laturos nuntium belli, et ad primam adventus famam terga versuros, Sen. de B. vi, 31, 1.

72. χ. ἀνταειρόμενοι] ii, 146; vii, 143; 212; οὐτε χ. ἀνταειρόμενος οὐτε πολεμῶν, Thu. iii, 32. BF.

"εἰσι<sup>73</sup> ἐμὲ ἐπιόντα ὑπομεῖναι, μὴ ἐόντες ἄρθμοι.<sup>74</sup> ἐθέλω μέντοι  
 "καὶ τὸ ἀπὸ σεῦ<sup>75</sup>, ὁκοῖόν τι λέγεις περὶ αὐτῶν, πυνέσθαι." Ὁ μὲν  
 ταῦτα εἰρώτα· ὁ δὲ ὑπολαβὼν ἔφη· "βασιλεῦ, κότερα ἀληθινή  
 "χρησσομαι πρὸς σέ, ἢ ἡδονῇ;"<sup>76</sup> ὁ δὲ μιν ἀληθινή χρησασθαι  
 ἐκέλευε, φᾶς οὐδέν οἱ ἀηδέστερον ἔσεσθαι ἢ πρότερον ἦν. (102) Ὡς  
 δὲ ταῦτα ἤκουσε Δημήτριος, ἔλεγε τάδε<sup>77</sup> "βασιλεῦ, ἐπειδὴ<sup>78</sup>  
 "ἀληθινή διαχρήσασθαι πάντως με κελεύεις, ταῦτα λέγοντα, τὰ μὴ  
 "ψευδόμενός τις ὕστερον ὑπὸ σεῦ ἀλώσεται· τῇ Ἑλλάδι πενήνη<sup>79</sup> μὲν  
 "αἰεὶ κοτε σύντροφός<sup>80</sup> ἐστὶ· ἀρετὴ δὲ ἑπακτός<sup>81</sup> ἐστὶ, ἀπὸ τε σοφίης<sup>82</sup>

73. εἰ ... συλλεχθείσαν ... εἰσι] ἐστὶ ... εἰ ... τυχὴ ἐπίσποιτο, i, 32. εἰ is used with the optative, and the indicative is put in the conclusion, when anything in the conclusion is determinately asserted, but the premises convey only a possible case. *MA*, 524, 3.

74. ἄρθμοι] 'unanimous, united;' ix, 9; οὐ ποτ' ἂν ἀλλήλοις ἄ. οὐδὲ φίλοι εἴεν, Theog. 326; κατένευσεν ἐπ' ἄρθμῳ καὶ φιλότιτι μὴ τινα φίλτερον ἄλλον ἔσεσθαι, Hom. H. M. 521. *WE*.

75. τὸ ἀπὸ σεῦ] i.e. τὸ σὺν, und. γνῶμα or νόημα, 'thy opinion;' τὸ ἀπ' ἡμέων, i.e. τὸ ἡμέτερον, ix, 7, 2. *WE*. *HE*, on *VG*, ix, 1, 16. *MA*, 573.

76. ἡδονῇ] κότερα δέλεις σοι μαλθακά ψευδῆ λέγων, ἢ σκληρ' ἀληθῆ; φράζεσθαι γὰρ ἡ κρίσις, Eur. fr. in. xx; *VK*. obsequium amicos, veritas odium parit, Ter. An. i, 1, 41; in obsequio autem assentatio procul amoveatur; quæ non modo amico, sed ne libero quidem, digna est: aliter enim cum tyranno, aliter cum amico, vivitur. cuius autem aures veritatis clausæ sunt, ut ab amico verum audire nequeat, huius salus desperanda est, Cic. de A. 24. *BEO*. Nicias writes to the Athenians, τοῦτων ἐγὼ ἡδίω μὲν ἂν εἶχον ὅμιν ἔτερα ἐπιστέλλειν, οὐ μὲντοι χρησιμώτερά γε, εἰ δεῖ σαφῶς ὁμᾶς εἰδέναι τὰ ἐνθάδε βουλευσασθαι· and ὁμῶν βουλευμένων τὰ ἡδίστα ἀκούειν, ἀσφαλέστερον ἡγήσαμην τὸ ἀληθὲς δηλώσαι, Thu. vii, 14; his ego gratiora dictu alia esse scio: sed me vera pro gratis loquor, etsi meum ingenium non moneret, necessitas cogit: vellem equidem vobis placere, sed multo malo vos salvos esse, Liv. iii, 68.

77. τάδε] Seneca puts very different words in the mouth of Demaratus, and

attributes to him some of the arguments used by Artabanus; de B. vi, 31. *WE*. *VK*.

78. ἐπειδὴ κτλ.] literally, 'since now you bid me by all means adhere to truth, saying those things, which one will not afterwards be convicted by you of falsifying;' κἂν λάθῃς ἐψευσμένον, Soph. C. R. 461.

79. πενήνη] Luc. Nig. 12; *WE*. ἡ πενία μόνη τὰς τέχνας ἐγείρει· αὐτὰ τῷ μόχθῳ διδάσκαλος, Theoc. xxi, 1; paupertas omnes artes perdocet, Plau. St. i, 3, 23; πενία σοφίαν ἔλαχε διὰ τὸ δυστυχῆς, Eur. Pol. fr. v, 3; *VK*. Per. pr. 10; Manil. i; Sen. E. xv, 6; quemcumque cum aliqua laude miramur, eum paupertas ab incunabulis nutritica est: paupertas, inquam, prisca apud sæcula omnium civitatum conditrix, omnium artium reperitrix, Apul. *GT*. "Necessity is the mother of Invention."

80. σύντροφος] i, 99; σύμφυτος καὶ σύντροφος, 'born and bred together with.' *SW*. Adjectives compounded with σὺν take a dative, when the preposition might be repeated before this case. *MA*, 397, a.

81. ἑπακτός] By ἑπακτός, *VK* understands τὸ διδασκὼν as opposed to τὸ ἐν φύσει, and quotes ἡ μελέτα φύσιος ἀγαθῶν πλεῖνα δωρεῖται φίλοις, Epich. πλεῖνες ἐξ ἀσκήσιος ἀγαθοὶ γίνονται, ἢ ἀπὸ φύσιος, Democ. and doctrina vim promovet insitam, rectique cultus pectora roborant, Hor. iv O. 33. There are two forms of this adjective, (1) ὁ and ἡ ἑπακτός and τὸ ἑπακτόν, (2) ἑπακτός, ἑπακτῆ, ἑπακτὸν: the former accentuation is here adopted (and retained by *GAI*;) contrary to

“κατεργασμένη καὶ νόμου ἰσχυροῦ. τῇ διαχρεωμένη, ἡ Ἑλλάς τήν τε  
 “πενίην ἀπαμύνεται καὶ τὴν δεσποσύνην. αἰνέω μὲν νυν πάντας τοὺς  
 “Ἕλληνας τοὺς περὶ κείνους τοὺς Δωρικοὺς χώρους οἰκημένους·  
 “ἔρχομαι δὲ λέξων οὐ περὶ πάντων τούσδε τῶν λόγους, ἀλλὰ περὶ  
 “Λακεδαιμονίων μόνων· πρῶτα μὲν, ὅτι οὐκ ἔστι ὅπως<sup>86</sup> κοτὲ σοὺς  
 “δέξονται<sup>84</sup> λόγους δουλοσύνην φέροντας τῇ Ἑλλάδι· αὐτὶς δὲ, ὡς  
 “ἀντιώσονται τοὶ ἐς μάχην, καὶ ἦν οἱ ἄλλοι Ἕλληνες πάντες τὰ σὰ  
 “φρονέωσι. ἀριθμοῦ δὲ περὶ<sup>85</sup> μὴ πύθῃ, ὅσοι τινὲς ἐόντες ταῦτα ποιέειν  
 “οἶοι τέ εἰσι. ἦν τε γὰρ τύχῃσι ἐξεστρατευμένοι χίλιοι, οὗτοι μαχή-  
 “σονται τοι, ἦν τε ἐλάσσονες τούτων, ἦν τε καὶ πλευνες.” (103)  
 Ταῦτα ἀκούσας, Ξέρξης γελάσας ἔφη· “Δημάρτηε, οἷον<sup>86</sup> ἐφθέγγασο  
 “ἔπος, ἀνδρας χιλίους στρατιῇ τοσῇδε μαχήσασθαι! ἄγε, εἰπέ μοι,  
 “σὺ φῆς<sup>87</sup> τούτων τῶν ἀνδρῶν αὐτὸς βασιλεὺς γενέσθαι· σὺ ὦν  
 “ἐβηλήσεις αὐτίκα μάλα πρὸς ἀνδρας δέκα μάχεσθαι; καὶ τοι, εἰ  
 “τὸ πολιτικὸν ὑμῖν πᾶν ἐστὶ τοιοῦτον, οἷον σὺ διαιρέεις, σέ γε, τὸν  
 “κείνων βασιλέα<sup>88</sup>, πρέπει πρὸς τὸ διπλήσιον ἀντιτάσσεσθαι κατὰ  
 “νόμους τοὺς ὑμετέρους. εἰ γὰρ κείνων ἕκαστος δέκα ἀνδρῶν τῆς  
 “στρατιῆς τῆς ἐμῆς ἀντάξιός ἐστι, σὲ δὲ γε<sup>89</sup> διζήμαι εἴκοσι εἶναι  
 “ἀντάξιον<sup>90</sup> καὶ οὕτω μὲν ὀρθοῖτ’ ἂν ὁ λόγος ὁ παρὰ σεῦ εἰρημένος.

the generality of Editions, and STE, Th. L. C. 910 ... 914; both on account of the gender; and because the preposition is emphatic, the word signifying not merely ‘adscititious,’ but ‘introduced as an auxiliary, brought in by way of protection;’ SW. *ἐπαχθεῖσα ὑπὸ σοφίης τε καὶ τῶν νόμων, ἵνα, τὴν πενίην καὶ τὴν δεσποσύνην ἀπαμύνας, ἐκ δουλοσύνης τοὺς Ἕλληνας ῥύσῃται*. s. viii, 112; ix, 1; Thu. i, 3; 107; iv, 64; v, 5.

82. *σοφίης*] ‘a liberal education:’ SW. *ingenuas didicisse fideliter artes, Ov.*

83. *οὐκ ἔστι ὅπως*] *ἔστι* is often used with a negative preceding, and a relative adverb following; in conjunction with which, it is equivalent to an adverb. MA, 482, obs. 2.

84. *δέξονται*] Thu. iv, 16; St Matthew xi, 14; St Luke viii, 13; Acts viii, 14; xi, 1; xvii, 11; 1 Thessalonians, i, 6; ii, 13. SS. The compound *ἐνδεξιόμενος* occurs, i, 60, 27.

85. *περί*] might have been omitted. MA, 320, 3.

86. *οἷον*] used in exclamations. MA, 611, note p.

87. *σὺ φῆς*] So σὺ εἰς Ἕλληνα, vii, 101. WE.

88. *σέ γε, τὸν βασιλέα*] *Γε* is a particle of limitation, which the Greeks often use where no such limitation is expressed in other languages, as when one out of several things or persons before mentioned is to be distinguished, and the thought to be limited to this. MA, 602. The article here before the substantive in apposition to the personal pronoun points out the ground of the conclusion. MA, 274.

89. *σέ δέ γε*] *Δέ* occurs in the a p o d o s i s, when the subject of it, or another word, is opposed to the subject of the p r o t a s i s, or to some other word in it. MA, 616, 3.

90. *ἀντάξιον*] *Τρώων ἐνθ’ ἑκατὸν τε διηκοσίων τε Φέκαστος στήσαςθ’ ἐν πολέμῳ· νῦν δ’ οὐδ’ ἐνδὲς ἄξιοί εἰμεν*, Hom. II. Θ, 233; not individually, but (*ἀλές*) in the aggregate, *ἀλλ’ ὥς ἀντίσταθμοι καὶ ἰσοθαρεῖς ἑκατὸν καὶ διακοσίων*, Porph. Q. H. xxv. WE.

“εἰ δὲ τοιοῦτοί τε ἔοντες, καὶ μεγάθεα τοσοῦτοι, οἷος σὺ τε καὶ οἱ παρ’  
 “ἐμὲ φοιτῶσι Ἑλλήνων ἐς λόγους, αὐχεῖτε τοσοῦτον, ὅρα<sup>91</sup>, μὴ  
 “μάτην<sup>92</sup> κόμπος ὁ λόγος οὗτος εἰρημένος εἴη.<sup>93</sup> ἐπεὶ<sup>94</sup> φέρε ἴδω  
 “παντὶ τῷ οἰκότη· κῶς ἂν δυνάτατο χίλιοι, ἢ καὶ μύριοι, ἢ καὶ πεντα-  
 “κισμύριοι, ἔοντες γε ἐλεύθεροι<sup>95</sup> πάντες ὁμοίως καὶ μὴ ὑπ’ ἐνὸς ἀρχό-  
 “μενοι, στρατῷ τοσῶδε ἀντιστῆναι; ἐπεὶ τοι πλευνες περὶ<sup>96</sup> ἕνα  
 “ἕκαστον γινόμεθα ἢ χίλιοι, ἔοντων ἐκείνων πέντε χιλιαδῶν. ὑπὸ  
 “μὲν γὰρ ἐνὸς ἀρχόμενοι κατὰ τρόπον τὸν ἡμέτερον, γενοίαιτ’ ἂν,  
 “δειμαίνοντες τοῦτον, καὶ παρὰ τὴν ἑωυτῶν φύσιν ἀμείνονες<sup>97</sup> καὶ  
 “ἴοιεν, ἀναγκαζόμενοι μάστιγι, ἐς πλευνας ἐλάσσονες ἔοντες. ἀνει-  
 “μένοι<sup>98</sup> δὲ ἐς τὸ ἐλεύθερον, οὐκ ἂν ποιεῖοιεν τούτων οὐδέτερα. δοκῶ  
 “δὲ ἔγωγε, καὶ ἀνισωθέντας πλήθει, χαλεπῶς ἂν Ἑλληνας Πέρσῃσι  
 “μούνουσι μάχεσθαι. ἀλλὰ παρ’ ἡμῖν τοῦτό ἐστι, τὸ σὺ λέγεις· ἔστι  
 “γε μέντοι οὐ πολλὸν, ἀλλὰ σπάνιον. εἰσὶ γὰρ Περσέων<sup>99</sup>, τῶν ἐμῶν  
 “αἰχμοφόρων, οἱ ἐθελήσουσι Ἑλλήνων ἀνδράσι τρισὶ<sup>100</sup> ὁμοῦ μά-  
 “χεσθαι· τῶν σὺ ἐὼν ἄπειρος, πολλὰ φλυηρέεις.” (104) Πρὸς  
 ταῦτα Δημήτριος λέγει· “ὦ βασιλεῦ, ἀρχῇθεν ἠπιστάμην, ὅτι,  
 “ἀληθεῖν χρεώμενος, οὐ φίλα τοι ἐρέω. σὺ δὲ ἐπεὶ ἠνάγκασας λέγειν  
 “τῶν λόγων τοὺς ἀληθεστάτους, ἔλεγον τὰ κατήκοντα<sup>1</sup> Σπαρτιήτησι.  
 “καὶ τοι, ὥς ἐγὼ τυγχάνω τὰ νῦν<sup>2</sup> τάδε<sup>3</sup> ἔστοργώς<sup>4</sup> ἐκείνου, αὐτὸς

91. ὅρα κτλ.] The construction is δ. μὴ. ὁ λ. οὐ. εἴη κ. μ. εἰ. SW. so that it is not necessary to consider μάτην as used instead of an adjective: s. MA, 604; or 612. Æschylus however has τὸ μάταν ἔχθος, A. 160. BL.

92. μάτην] does not signify ‘in vain,’ but ‘falsely,’ as frequently in Eur. ἢ κόμποι μ. S. 138; ἀρ’ ἀληθές, ἢ μ. λόγος; I. 278; κομπάζειν μ. Hi. 982: κενὸς is used in much the same sense with κόμπος, H. F. 147; and Sotio in Ath. viii, 15; MR. Soph. Œ. C. 609.

93. ὅρα, μὴ εἴη] When the verb following the conjunction really denotes a past action, it is put in the optative even after verbs of the present tense. MA, 518.

94. ἐπεὶ κτλ.] ‘for come, let me see’ what ‘in all probability’ would be the case. SW.

95. ἔοντες γε ἐλεύθεροι] Γε retains its limiting force with participles also: ‘since they are free.’ MA, 602.

96. περὶ] ‘surrounding.’ SW. This preposition shows that Xerxes expected

to meet with an undisciplined and tumultuary force rather than an army regularly organized.

97. παρὰ τὴν ἐ. φύσιν ἀμείνονες] s. i, 62, 55; MA, 455, a; 588, γ. s. v, 118, 20.

98. ἀνειμένοι] ‘being devoted, entirely given up;’ ii, 165; 167; 173; ἐς τὸ ἀσπροβόλαιον ἀνειμένος, Herod. ii, 32; εἰς τὸ κέρδος, Eur. H. 3. JC. EE.

99. εἰσὶ Περσέων] The genitive is put partitively after εἶναι. MA, 355, 7.

100. τρισὶ] Darius II having heard of the extraordinary strength of Polydamas, invited him to Susa; where the Greek challenged three of ‘the Immortals,’ fought with them all at once, and slew them all: Pau. vi, 5, p. 464. VK.

1. τὰ κατήκοντα] may here mean ‘things characteristic of.’ LR.

2. τὰ νῦν] κατὰ τὰ νῦν ὄντα πράγματα, ‘according to the now existing circumstances.’ SS.

3. τὰ νῦν τάδε] The demonstrative pronoun is used with adverbs of time

“ μάλιστα ἐξεπίστεται, οἱ με, τιμὴν τε καὶ γέρεα ἀπελόμενοι πατρῷα,  
 “ ἀπολὶν τε καὶ φυγάδα πεποιήκασιν· πατὴρ δὲ σὸς, ὑποδεξάμενος,  
 “ βίον τέ μοι καὶ οἶκον δέδωκε. οὐκ ὦν οἰκός ἐστι ἄνδρα τὸν σῶφρονα  
 “ εὐνοίην φαινομένην διωθέεσθαι, ἀλλὰ στέργειν μάλιστα. ἐγὼ δὲ  
 “ οὔτε δέκα ἀνδράσι ὑπίσχομαι<sup>5</sup> οἷός τε εἶναι μάχεσθαι, οὔτε δυοῖσι<sup>6</sup>,  
 “ ἐκῶν<sup>7</sup> τε εἶναι οὐδ’ ἂν μονομαχοίμην. εἰ δὲ ἀναγκαίη εἴη, ἦ μέγας  
 “ τις ὁ ἐποτρύνων ἀγὼν, μαχοίμην ἂν πάντων ἡδιστα ἐνὶ τούτων  
 “ τῶν ἀνδρῶν, οἱ Ἑλλήνων ἕκαστός φησι<sup>8</sup> τριῶν ἀξίος εἶναι.<sup>9</sup> ὥς δὲ  
 “ καὶ Λακεδαιμόνιοι, κατὰ μὲν ἕνα μαχεόμενοι, οὐδαμῶν εἰσι<sup>10</sup> κακίονες  
 “ ἀνδρῶν· ἀλέες δὲ, ἄριστοι ἀνδρῶν ἀπάντων. ἐλευθεροὶ γὰρ ἔοντες,  
 “ οὐ πάντα ἐλευθεροὶ εἰσι· ἔπεστι γάρ σφι δεσπότης, νόμος<sup>11</sup>, τὸν  
 “ ὑποδειμαίνουσι πολλῶ ἔτι μᾶλλον, ἢ οἱ σοὶ σέ. ποιέῃσι γῶν, τὰ ἂν  
 “ ἐκείνος ἀνώγῃ· ἀνώγει δὲ τῷτὸ αἰεὶ, οὐκ ἔων φεύγειν<sup>12</sup> οὐδὲν  
 “ πλῆθος ἀνθρώπων ἐκ μάχης, ἀλλὰ<sup>13</sup>, μένοντας ἐν τῇ τάξει<sup>14</sup>, ἐπι-  
 “ κρατέειν, ἢ ἀπόλλυσθαι. σοὶ δὲ εἰ φαίνομαι, ταῦτα λέγων, φλυηρέειν·  
 “ τᾶλλα<sup>15</sup> σιγᾶν ἐθέλω τὸ λοιπόν· νῦν δὲ ἀναγκασθεὶς ἔλεξα. γέ-  
 “ νοιτο μέντοι κατὰ νόον τοι, βασιλεῦ.”

(105) Ὁ μὲν δὴ ταῦτα ἀμείψατο· Ξέρξης δὲ ἐς γέλωτά τε ἐτρέ-

in more accurate definitions, where in English ‘just’ is used; ‘just now.’ τοῦτ’ ἐκεῖ, ‘just then, at that very time,’ Eur. I. 556; *nunc ipsum*, Cic. A. vii, 3; xii, 16; 40. *MA*, 471, 9.

4. ἐστοργῶς] This second perfect (or perfect middle) has a force entirely transitive; the perfect active of this verb is not in use, on account of euphony. *MA*, 494, 1.

6. δυοῖσι] i, 32; Maneth. iii, 217; the Sibyl in Lact. D. In. iv, 15; *WE*. from the old form *δυὸς*, of which *δύω* is the dual. *MA*, 138.

8. οἱ ἕκαστός φησι] The more usual construction would be οἱ ἕ. φασιν; *WE*. *VK*. *SW*. *STG*. but in this instance the verb is in the singular, referred to ἕ. although the proper subject is in the plural. *MA*, 301, obs.

9. ἀξίος εἶναι] i. e. ἀντὶ στήσεσθαι, *MA*, 572, 1. or ἀντάξιος εἶναι. *VK*.

10. οὐδαμῶν εἰσι] The more usual expression would be οὐκ εἰσι οὐδ. *STG*.

11. νόμος] ὁρθῶς μοι δοκεῖ Πίνδαρος ποιῆσαι, ‘νόμον πάντων βασιλέα’ φήσας ‘εἶναι,’ iii, 38; οἱ πόλεως βασιλῆς νόμοι, Pla. Con. 22; (*AST*) *WE*. s. *HY*, on Pin. fr. inc. i; ii; *BEC*, and

*POR*, on E. H. 787. Pla. Ep. viii, t. iii, p. 354, v, c; *LR*. ὁ νόμος παιδαγωγὸς ἡμῶν γέγονε, Galatians iii, 24.

12. φεύγειν κτλ.] φοβούμενος is implied, and the order of the words is φοβ. οὐδὲν π. ἀ. φεύγειν ἐκ μ. *STG*. With regard to the fact, see ix, 55; 71. *WE*.

13. ἀλλὰ] und. κελεύων before the two infinitives which follow; since an infinitive not unfrequently requires a word to be supplied which is the opposite to the preceding one; vii, 143, 13. *MA*, 534. νόμος οὐκ ἐφ’ τὸν τῆς ἐπικλήρου κύριον εἶναι, ἀλλ’ ἡ τοὺς παῖδας κρατεῖν τῶν χρημάτων, Isæ. p. 80, 44; τῶν νόμον οὐκ ἐόντων καταβάλλεσθαι, ἀλλ’ ἀνειπεῖν, a Decree in Dem. de Co. 17; καταδύειν μὲν οὐκ εἶα, εἰ δὲ τριήρη ἴδοιεν, ἀπλουν ποιεῖν, Xen. H. v, 1, 21; καλυόντων γαμῖν, ἀπέχεσθαι βρωμάτων, 1 Timothy iv, 3; *velat partem sumi, sed ut compleatur*, Cic. de L. ii, 27. *VK*. *HGV*, on *VG*, viii, 1, 2. This figure is called *zeugma*.

14. τάξει] s. *WS*, on Thu. ii, 11.

15. ταῦτα... τᾶλλα] ‘the above particulars...all further particulars:’ *SW*. und. τὰ κατήκοντα Σπαρτιήτησι.

ψατο<sup>15</sup>, καὶ οὐκ ἐποίησατο ὀργὴν οὐδεμίαν<sup>16</sup>, ἀλλ' ἡπίως αὐτὸν ἀπεπέμψατο. τούτῳ δὲ ἐς λόγους ἐλθὼν Ξέρξης, καὶ ὑπαρχον<sup>17</sup> ἐν τῷ Δορίσκῳ τούτῳ<sup>18</sup> καταστήσας Μασκάμην τὸν Μεγαδόστευ, τὸν δὲ ὑπὸ Δαρείου σταθέντα καταπαύσας, ἐξήλαυνε τὸν στρατὸν διὰ τῆς Θρηίκης ἐπὶ τὴν Ἑλλάδα. (106) Κατέλιπε δὲ ἄνδρα τοιόνδε Μασκάμην γενόμενον, τῷ μούνῳ<sup>19</sup> Ξέρξης δῶρα πέμπεσκε<sup>20</sup>, ὡς ἀριστεύοντι<sup>21</sup> πάντων, ὅσους κατέστησε αὐτὸς ἡ Δαρεῖος ὑπάρχους· πέμπεσκε δὲ ἀνὰ πᾶν ἔτος· ὥς δὲ καὶ Ἀρταξέρξης ὁ Ξέρξεω τοῖσι Μασκαμείοισι ἐκγόνοισι. κατίστασαν γὰρ ἐτι πρότερον ταύτης τῆς ἐλάσιος ὑπαρχοὶ ἐν τῇ Θρηίκῃ καὶ τοῦ Ἑλλησπόντου πανταχῇ.<sup>22</sup> οὗτοι ὦν πάντες, οἱ τε ἐκ Θρηίκης<sup>23</sup> καὶ τοῦ Ἑλλησπόντου, πλὴν τοῦ ἐν Δορίσκῳ<sup>24</sup>, ὑπὸ Ἑλλήνων ὕστερον ταύτης τῆς στρατηλασίας ἐξήρθησαν. τὸν δὲ ἐν Δορίσκῳ Μασκάμην οὐδαμοὶ κω<sup>25</sup> ἐδυνάσθησαν<sup>26</sup> ἐξελεῖν, πολλῶν πειρησαμένων. διὰ τοῦτο δὲ οἱ τὰ δῶρα πέμπεται παρὰ τοῦ βασιλεύοντος αἰεὶ ἐν Πέρσῃσι. (107) Τῶν δὲ ἐξαιρεθέντων ὑπὸ Ἑλλήνων οὐδένα βασιλεὺς Ξέρξης ἐνόμισε εἶναι ἄνδρα ἀγαθόν, εἰ μὴ Βόγην μῦνον, τὸν ἐξ Ἡϊόνος. τοῦτον δὲ αἰνέων οὐκ ἐπαύετο, καὶ τοὺς περιμόντας αὐτοῦ ἐν Πέρσῃσι<sup>27</sup> παῖδας ἐτίμα μάλιστα. ἐπεὶ καὶ ἄξιος αἴνου<sup>28</sup> μεγάλου ἐγένετο Βόγης· δες, ἐπειδὴ ἐπολιορκέτο<sup>29</sup> ὑπὸ Ἀθηναίων καὶ Κίμωνος<sup>30</sup> τοῦ Μιλτιάδεω, παρεὸν

15. ἐτρέψατο] 'turned himself.' The active is more usual, πανὶ καταφρονοῦντες, ἐς γέλωτα ἔτρεπον τὸ πρᾶγμα, Thu. vi, 35; ἐς γέλωτα τὸ πρᾶγμα ἔτρεψας, Arist. V. 1260. WE.

16. οὐκ ἐ. ὀργὴν οὐδεμίαν] δ. φανερὰν οὐκ ἐποιοῦντο ... ἀδήλως ἤχθοντο, Thu. i, 92. WE.

17. ὑπαρχον] 'prefect; ' ὑπάρχων, 'existing, in readiness,' v, 124.

18. τούτῳ] mentioned vii, 59; before the digression relative to the numbering of the forces, and the names of their commanders. SW.

19. τῷ μούνῳ] 'to whom alone' of the prefects. s. iii, 160. WE.

21. ἀριστεύοντι] ix, 74; i. e. ἀρίστω ζῶντι. VK.

22. τοῦ Ἑ. πανταχῇ] οὐδαμῶς τῆς Εὐρώπης, vii, 126; οὐδαμῇ Αἰγύπτου, ii, 43; τῶν χωρίων μηδαμοῦ, Pla. L. xii, 9; Ἑλλάδος γῆς μ. Soph. Ph. 259. VK.

23. ἐκ Θρηίκης] ἐκλεῖπον τὴν ἐκ τοῦ οὐρανοῦ ἔσθην, vii, 37, 93; τὸν ἐξ Ἡϊόνος, vii, 107. s. vi, 46, 79.

24. τοῦ ἐν Δ.] and just below, τὸν ἐν Δ. M. MA, 270, b.

25. οὐδαμοὶ κω] "Herodotus alone, among the Grecian historians, has had the candour to mention this, or to acknowledge that a Persian garrison continued to exist in Europe." MT, xi, 3.

26. ἐδυνάσθησαν] This form occurs, ii, 19; 43. WE. In the choruses it is sometimes found, but is probably erroneously put for the Doric ἐδυνάθην; compare Soph. OE. R. 1216; Eur. I. 806. EE.

27. ἐν Πέρσῃσι] since ἔσφαξε τὰ ἐν Ἡϊόνι τέκνα. LR.

28. αἴνου] ἐπαίνου, ἐγκωμίου, Suid. SS.

29. ἐπολιορκέτο] Ἡϊόνα τὴν ἐπὶ Στρυμόνι, Μῆδων ἐχόντων, πολιορκίᾳ εἰλον καὶ ἡνδραπόδισαν, Κίμωνος τοῦ Μιλτιάδου στρατηγούντος, Thu. i, 98. Aeschines says that those, οἱ, πολλοὺς ὑπομείναντες καὶ μεγάλους κινδύνους, ἐπὶ τῷ Σ. ποταμῷ ἐνίκων μαχομένοι Μῆδους, were allowed as a reward τρεῖς λιθίνους Ἑρμᾶς στήσαι ἐν τῇ στοᾷ τῇ

αὐτῷ ὑπόσπονδον ἐξελεῖν καὶ νοστήσαι ἐς τὴν Ἀσίην, οὐκ ἐθέλησε; μὴ δειλὴν δόξειε περιεῖναι βασιλεῖ, ἀλλὰ διεκαρτέρεε ἐς τὸ ἔσχατον. ὥς δ' οὐδὲν ἔτι φοβέῃς<sup>31</sup> ἐννῆν ἐν τῷ τείχεϊ, συννήσας πυρὴν μεγάλην, ἔσφαξε τὰ τέκνα καὶ τὴν γυναῖκα καὶ τὰς παλλακὰς καὶ τοὺς οἰκέτας, καὶ ἔπειτα ἐσέβαλε ἐς τὸ πῦρ. μετὰ δὲ ταῦτα, τὸν χρυσὸν ἅπαντα τὸν ἐκ τοῦ ἄστεος καὶ τὸν ἄργυρον ἔσπειρε ἀπὸ τοῦ τείχεος ἐς τὸν Στρυμόνα. ποιήσας δὲ ταῦτα, ἑωυτὸν ἐπέβαλε<sup>32</sup> ἐς τὸ πῦρ.<sup>33</sup> οὕτω μὲν οὗτος δικαίως αἰνέεται ἔτι καὶ ἐς τὸδε ὑπὸ Περσέων.

(108) Ξέρξης δὲ ἐκ τοῦ Δορίσκου ἐπορεύετο ἐπὶ τὴν Ἑλλάδα· τοὺς δὲ αἰεὶ γινομένους ἐμποδῶν συστρατεύεσθαι ἠνάγκαζε. ἐδεδούλωτο γάρ, ὥς καὶ πρότερόν<sup>34</sup> μοι δεδήλωται, ἡ μέχρι Θεσσαλίας

τῶν Ἑρμῶν, on the first of which was written ἦν ἄρα κάκεινοι ταλακάρδιοι, οἳ ποτε Μήδων παῖσιν ἐπ' Ἡϊόνι Στρυμόνος ἀμφὶ ρόδης· λιμὸν τ' αἰθῶνα κρατερὸν τ' ἐπάγοντες Ἄρηα πρῶτοι δυσμενέων ἐδρον ἀμνηστῆν, in Ct. 62. LR.

30. Κίμωνος] This was a grandson of the Cimon mentioned in vi, 34; 39 &c; and it was very common for children to be named after their grandfathers. LR.

31. οὐδὲν φοβέῃς] Pausanias says that the walls of the city being built of unbaked bricks, Cimon turned the stream of the Strymon so as to wash against the walls and undermine them. But in that case Boges would have had no time to execute his desperate resolution. LR.

32. ἐπέβαλε] First (ἐσέβαλε) 'he threw' his wives and children 'into' the flames, and then (ἐπέβαλε) 'threw' himself 'besides' into the same fire. SW.

33. ἐς τὸ πῦρ] This action of Boges is recorded by many (with some variation as to his name), as Pau. viii, p. 614; Poly. vii, 24; Diod. xi, 60. WE. Plutarch says that ἀπογόνοντα τὰ πράγματα, τῇ πόλει πῦρ ἐνεῖναι, καὶ συνδιαφθεῖραι μετὰ τῶν φίλων καὶ τῶν χρημάτων ἑαυτὸν, V. xiv, p. 482, &c. Similar instances of desperation are recorded by Diod. xvi, 45; xvii, 28; xviii, 22; Pau. x, 1; Plu. l. ii, p. 244, c; Poly. p. 821. The Abydenes through indignation and despair *ad Saguntinam urbem versi, matronas omnes in templo Dianæ, pueros ingenuos, virginesque, in-*

*fantes etiam cum suis nutricibus, in gymnasium includi juberent; aurum et argentum in forum deferri; sacerdotes victimasque adduci, et altaria in medio poni: ibi delecti primum, qui, ubi caesam aciem suorum, pro diruto muro pugnantem, vidissent, extemplo conjuges liberosque interficerent; aurum, argentum, in mare dejicerent; tectis publicis privatisque ignes subjicerent; et 'se facinus perpetraturos,' praeuntibus execrabile carmen sacerdotibus, jurejurando adacti: tum militaris aetas 'neminem vitum, nisi victorem, acie excessurum,' Liv. xxxi, 17. Ctesias says of Sardanapalus, τελευτήσας, ἑαυτὸν ἐμπρήσαντα ἐν τοῖς βασιλείοις, πυρὰν νήσαντα ὕψος τεσσάρων πλέθρων, ἐφ' ἧς ἐπέθηκε χρυσὰς κλῖνας ἑκατὸν καὶ πενήκοντα, καὶ ἴσας τραπέζας, καὶ ταύτας χρυσὰς· ἐποίησε δὲ ἐν τῇ πυρᾷ καὶ οἶκημα ἑκατόμπεδον ἐκ ξύλων, κἀνταῦθα κλῖνας ὀπεστόρεσε, καὶ κατεκλίθη ἐνταῦθα αὐτὸς τε μετὰ καὶ τῆς γυναικὸς αὐτοῦ, καὶ αἱ παλλακίδες ἐν ταῖς ἄλλαις κλῖναις· ἐπεστέγασε δὲ τὸ οἶκημα δοκοῖς μεγάλαις τε καὶ παχείαις, ἔπειτα ἐν κύκλῳ περιέθηκε πολλά ἐξ ὀφθαλμῶν καὶ παχέας, ὥστε μὴ εἶναι ἔξοδον ἐνταῦθα ἐπέθηκε μὲν χρυσοῦ μυριάδας χιλίας, ἀργυρίου δὲ μυρίας μυριάδας ταλάντων, καὶ ἱμάτια, καὶ πορφύρας, καὶ στολὰς παντοδαπὰς· ἔπειτα ὀφθαλμοὺς ἐκέλευε τὴν πυρὰν καὶ ἐκαίετο πεντεκαίδεκα ἡμέρας, in Ath. xii, 38; VK. s. i, 176, 61 and 64; and the end of Zimri, i Kings xvi, 18.*

34. πρότερον] v, 13 ... 16; vi, 43 ... 45. LR.



πᾶσα, καὶ ἦν ὑπὸ βασιλεῖα δασμοφόρος, Μεγαβάζον τε καταστρεψάμενον, καὶ ὕστερον Μαρδονίου. παραμείβετο δὲ, πορευόμενος ἐκ Δορίσκου, πρῶτα μὲν τὰ Σαμοθρηκτικὰ τείχεα, τῶν ἐσχάτῃ πεπόλισται πρὸς ἐσπέρην πόλιν, τῇ οὐνομά ἐστι Μεσαμβρίη.<sup>35</sup> ἔχεται δὲ ταύτης Θασίων πόλιν, Στῆρυμη.<sup>36</sup> διὰ δὲ σφεν τοῦ μέσου Λίσσου ποταμοῦ διαρρέει· ὅς τότε οὐκ ἀντέσχε τὸ ὕδωρ παρέχων<sup>37</sup> τῷ Ξέρξῳ στρατῷ, ἀλλ' ἐπέλιπε. ἡ δὲ χώρα αὕτη πάλαι μὲν ἐκαλέετο Γαλαϊκὴ, νῦν δὲ Βριαντικὴ.<sup>38</sup> ἐστὶ μέντοι τῷ δικαιωτάτῳ τῶν λόγων καὶ αὕτῃ Κικόνων. (109) Διαβὰς δὲ τοῦ Λίσσου ποταμοῦ τὸ ῥέεθρον<sup>39</sup> ἀποξηρασμένον, πόλιν Ἑλληνίδας τάσδε παραμείβετο, Μαρώνειαν<sup>40</sup>, Δίκαιαν<sup>41</sup>, Ἀδῆν. ταύτας τε δὴ παρεξήιε, καὶ κατὰ ταύτας δὲ, λίμνας ὀνομαστὰς τάσδε· Μαρωνείης μὲν μεταξὺ καὶ Στῆρυμης κειμένην Ἰσμαρίδα· κατὰ δὲ Δίκαιαν, Βιστονίδα<sup>42</sup>, ἐς τὴν ποταμοὶ δύο ἐσιεῖσι τὸ ὕδωρ, Τραῦός τε καὶ Κόμψατος· κατὰ δὲ Ἀδῆν, λίμνην μὲν οὐδεμίαν εἶουσιν ὀνομαστὴν παραμείψατο Ξέρξης, ποταμὸν δὲ Νέστον<sup>43</sup>, ῥέοντα ἐς θάλασσαν. μετὰ δὲ ταύτας τὰς χώρας, ἰὼν τὰς ἡπειρώτιδας πόλιν παρήιε· τῶν ἐν μῇ λίμνῃ εἶουσα τυγχάνει, ὥσπερ τρήκοντα σταδίων μάλιστα καὶ τὴν περίοδον, ἰχθυώδης τε καὶ κάρτα ἀλμυρὴ. ταύτην τὰ ὑποζύγια μούνα ἀρδόμενα ἀνεξήρην. τῇ δὲ πόλιν ταύτῃ οὐνομά ἐστι Πίστυρος.<sup>44</sup> ταύτας μὲν δὴ τὰς πόλιν, τὰς παραθαλασσίας τε καὶ Ἑλληνίδας, ἐξ εὐνύνμου χειρὸς ἀπέργων παρεξήιε. (110) Ἐθνεα δὲ Θρηκτικῶν, δι' ὧν τῆς χώρας ὁδὸν ἐποιέετο, τοσάδε· Παῖτοι, Κίκονες, Βίστονες, Σαπαῖοι, Δερσαῖοι, Ἡδωνοὶ, Σάτραι. τούτων οἱ μὲν παρὰ θάλασσαν κατοικημένοι ἐν τῇσι νησί εἶποντο· οἱ δὲ αὐτῶν τὴν μεσόγειαν οἰκόντες, καταλεχθέντες ἐν π' ἔμειν, πλὴν Σατρέων, οἱ ἄλλοι πάντες πεζῇ ἀναγκαζόμενοι εἶποντο. (111) Σάτραι δὲ οὐδενός κω ἀνθρώπων ἡπήκοοι<sup>45</sup>

35. Μεσαμβρίη] a different city from that mentioned, iv, 91; 93, 41; vi, 33; WE. ED. though it bears the same modern name also, Miservia. LR.

36. Στῆρυμη] retains its ancient name: LR. It appears to have been situated in an island formed by the division of the Lissus near its mouth. SW.

37. ἀντέσχε παρέχων] ἡ Ἀζωτος πολιορκευμένη & ii, 157; Thu. ii, 70; VK. Zos. i, 58. BF.

38. Βριαντικὴ] probably the Priaticus campus, Liv. xxxviii, 41. WE.

40. Μαρώνειαν] Maronea, on account of the excellent wine it produced, acknowledged Bacchus as its protector. It is now Marogna. A. LR.

41. Δίκαιαν] now Mporou. LR.

42. Βιστονίδα] now Lake Bouron. LR.

43. Νέστον] on coins ΜΕΣΤΟΣ, WE. now Nesto, A. Mesto, D'A. or Mauroneri and Cara-Souï 'Black Water.' LR. s. WS, on Th. ii, 96.

44. Πίστυρος] perhaps Τόπις. LR.

45. οὐδενός ἡπήκοοι] The ancients constructed ὁ with a genitive rather than a dative; Xen. A. v, 5, 1; C. iv, 2, 1; γένοιτ' ἂν Ἑλλὰς βασιλέως ἡπήκοος, Aesch. P. 239; οὐκ Ἀργείων ὁ ἀλλ' ἐλευθέρα πόλιν, Eur. Hec. 287; hence we should probably read πάντα τοῦ πλουτεῖν ἐστ' ἡπήκοα, Arist. Pl. 146; EE. and Ms V has τοῦ with τῷ written

ἐγένοντο, ὅσον ἡμεῖς ἴδμεν, ἀλλὰ διατελεῦσι τὸ μέχρι ἐμεῦ αἰεὶ ἐόντες ἐλεύθεροι, μόνον Θρηίκων. οἰκέουσι τε γὰρ οὐρεα ὑψηλὰ, ἴδρσι τε παντοίησι καὶ χιόνι συννηρέφει, καὶ εἰσι τὰ πολέμια ἄκροι· οὗτοι οἱ τοῦ Διωνύσου τὸ μαντήϊόν<sup>46</sup> εἰσι ἐκτεμένον. τὸ δὲ μαντήϊον τοῦτο ἔστι μὲν ἐπὶ τῶν οὐρέων τῶν ὑψηλοτάτων· Βησσοὶ<sup>47</sup> δὲ τῶν Σατρέων<sup>48</sup> εἰσι οἱ προφητεύοντες τοῦ ἱεροῦ<sup>49</sup>, πρόμαντις δὲ ἡ χρέουσα<sup>50</sup>, κατὰ περ ἐν Δελφοῖσι, καὶ οὐδὲν ποικιλωτέρον.<sup>51</sup> (112) Παραμειψάμενος δὲ ὁ Ψέρξης τὴν εἰρημένην<sup>52</sup>, δεύτερα τούτων παραμείβετο τείχεα τὰ Πιέρων.<sup>53</sup> τῶν καὶ ἐνὶ Φάγρης<sup>54</sup> ἐστὶ οὐνομα, καὶ ἐτέρῳ Πέργαμος.<sup>55</sup> ταύτῃ μὲν δὴ παρ' αὐτὰ τὰ τείχεα τὴν ὁδὸν ἐποιέετο, ἐκ δεξιῆς χειρὸς τὸ Πάγγαιον οὗρος ἀπέργων, ἐὼν μέγα τε καὶ ὑψηλόν· ἐν τῷ χρύσεά τε καὶ ἀργύρεα ἐνὶ μέταλλα, τὰ νέμονται Πιέρεις τε καὶ Ὀδόμαντοι καὶ μάλιστα Σάτραι. (113) Ὑπεροικέοντας δὲ τὸ Πάγγαιον πρὸς βορέω ἀνέμῳ Παλονας, Δόξηρας τε καὶ Παισχλιν παρκειῶν, ἦγε πρὸς ἐσπέρην· ἐς δ' ἀπῖκετο ἐπὶ ποταμόν τε Στρυμόνα καὶ πόλιν Ἡϊόνα, τῆς ἔτι ζωὸς ἐὼν ἤρχε Βόγης, τοῦ περ ὀλίγῳ πρότερον<sup>56</sup> τούτων λόγον ἐποιεῦμην. ἡ δὲ γῆ αὕτη, ἡ περὶ τὸ Πάγγαιον ὄρος, καλεῖται Φυλλίς· κατατείνουσα, τὰ μὲν πρὸς ἐσπέρην,

above it. Thucydides mentions Θρηίκων οἱ αὐτόνομοι καὶ μαχαιοφόροι, οἱ Δῖοι καλοῦνται, ii, 96. *VK*.

46. Δ. τὸ μαντήϊον] ὁ Θρηῖ μάντις Διόνυσος, Eur. Hc. 1249; *WE. Macr. S. i*, 18. *MV*.

47. Βησσοί] surnamed Ἀησται 'Bandidi'. *LR*.

48. Β. τῶν Σ. κτλ.] The order and sense of the words is οἱ τῶν Σ. ἐόντες προφῆται ἐν τῷ ἱερῷ εἰσι Βησσοί. *SW*.

49. προφητεύοντες τοῦ ἱεροῦ] Ἐ. τίς προφητεύει θεοῦ; 'I. ἡμεῖς τὰ γ' ἔξω, τῶν ἔσω δ' ἄλλοις μέλει, οἱ πλησίον δάσσουνσι τρίποδος, Δελφῶν ἄριστοι, οὓς ἐκλήρωσεν πῶλος, Eur. I. 416. Other verbs in -έω, if they admit of resolution into the verb substantive and a word which governs a genitive, are constructed with that case, as ἐκαλλιστεύετο πασῶν γυναικῶν, *Hi*. 1013; *M*. 943; τῇσδ' ἄριστεύων χθονὸς, *Rh*. 194; *VK*. add vi, 61; vii, 180. *MG*. Anciently and properly the προφῆτης was only the ἐξηγητής, [*s. ML*, *D*. ii, 2, 15;] i. e. the interpreter and communicator of divinations (μαντείων) and oracles ( χρησμών); he was also called ὑποφῆτης,

*Hom. II. Π*, 235. One who spoke under the influence of inspiration and divine rapture was called μάντις, *Pla. Ti*. 47. Hence the *χρησμολόγος* says *ὅς ἐμῶν ἐπέων ἔλθῃ πρότιστα προφῆτης*, *Arist. Av*. 972. The same difference may be remarked in the verbs, as μαντεύο *Μοῖσα*, προφατεύσω δ' ἐγώ, *Pin. fr. in. cxxxv*; but subsequently the distinction was not always observed. *SS. STE*, *Th. L. G*. 9959...9961. *s. Hor. A. P*. 111; 391; *Chrysa. de S*. 98; 102.

50. χρέουσα] προφητεύουσα, *Hes. WE*. 'uttering the oracles.'

51. ποικιλωτέρον] put adverbially after χρέουσα. *LAÜ*.

52. τὴν εἰρημένην] und. χώρην, vii, 115. *SW*.

53. Πιέρων] The Pierians were originally of Pieria in Macedonia; out of which district they were driven by the Macedonians; *LR. Thu. ii*, 99.

54. Φάγρης] Fifteen leagues from this, there was another town of the same name, on the Strymonian gulf. *LR*.

55. Πέργαμος] preserves its ancient name. *LR*.

56. ὁ πρότερον] vii, 107. *LR*.

ἐπὶ ποταμὸν Ἀγγίτην, ἐκιδδόντα ἐς τὸν Στρυμόνα· τὰ δὲ πρὸς μεσαμβρίην, τείνουσα ἐς αὐτὸν τὸν Στρυμόνα, ἐς τὸν<sup>57</sup> οἱ μάγοι ἐκαλλιέοντο, σφάζοντες ἵππους λευκοῦς. (114) Φαρμακεύσαντες δὲ ταῦτα ἐς τὸν ποταμὸν, καὶ ἄλλα πολλὰ πρὸς τοῦτοις, ἐν Ἑννέα Ὀδοῖσι<sup>58</sup> τῇσι Ἡδωνῶν ἐπορεύοντο κατὰ τὰς γεφύρας<sup>59</sup>, τὸν Στρυμόνα εὐρόντες ἐξευγμένον. Ἑννέα δὲ Ὀδοὺς πυνθανόμενοι τὸν χώρον τοῦτον καλέσθαι, τοσούτους ἐν αὐτῷ παῖδας τε καὶ παρθένους ἀνδρῶν τῶν ἐπιχωρίων ζῶντας κατῶρυσσον. Περσικὸν<sup>60</sup> δὲ τὸ ζῶντας κατορύσσειν. (115) Ὡς δὲ ἀπὸ τοῦ Στρυμόνος ἐπορεύετο ὁ στρατὸς, ἐνθαῦτα πρὸς ἡλίου δυσμέων ἐστὶ αἰγιαλὸς, ἐν τῷ οἰκημένην Ἀργιλον<sup>61</sup> πόλιν Ἑλλάδα παρεξήιε· αὕτη δὲ, καὶ ἡ κατύπερθε ταύτης, καλεῖται Βισαλίτη. ἐνθεῦτεν δὲ, κόλπον τὸν ἐπὶ Ποσιδητίου<sup>62</sup> ἐξ ἀριστερῆς χερὸς ἔχων, ἥιε διὰ Συλῆος πεδίου καλεομένου, Στάγειρον<sup>63</sup> πόλιν Ἑλλάδα παραμειβόμενος· καὶ ἀπῆκετο ἐς Ἀκανθον, ἅμα ἀγόμενος τούτων ἕκαστον τῶν ἐθνῶν καὶ τῶν περὶ τὸ Πάγγαιον ὄρος οἰκούντων, ὁμοίως καὶ τῶν πρότερον<sup>64</sup> κατέλεξα· τοὺς μὲν παρὰ Θάλασσαν ἔχων οἰκημένους ἐν νησὶ στρατευομένους, τοὺς δ' ὑπὲρ Θαλάσσης πεζῇ ἐπομένους. τὴν δὲ ὁδὸν ταύτην, τῇ βασιλεὺς Ξέρξης τὸν στρατὸν ἤλασε, οὔτε συγχέουσι Θρήικες, οὔτ' ἐπισπείρουσι,

57. ἐς τὸν] LR, GAI, and STG, connect these words with ἐκαλλιέοντο: WE, and SW, with σφάζοντες. ἀποσφάζουσι τοὺς ἀνθρώπους ἐς τὸ ἔργον, iv, 62. *sacrificantibus, cum hic more Romano sunvetaurilia daret, ille (Tiridates) equum placando amni adornusset, nuntiavere 'Euphraten sponte attolli,' Tac. A. vi, 37. WE. 'They slew the horses so that their blood might run into the river.' SW. s. Aesch. Th. 43; Xen. A. ii, 2, 9. ED. The Trojans offered bulls and horses alive to the Scamander, ποταμὸς, ὃ πολλοὶς ἱερεύετε ταύρους, ζωὸς δ' ἐν δίῃσι καθίετε μῶνυχας ἵππους, Hom. Il. φ, 130; but the Persians, for fear of polluting the water, used to sacrifice the animals in a ditch dug near the river, in the manner described by Strabo, "When the Persians come to a lake, a river, or a fountain, they dig a trench, in which they slay the victim, taking great care that the pure water of the vicinity is not stained with the blood, as that would pollute it. They then place the flesh of the victim on branches of myrtle or laurel, and burn it with small*

sticks, singing their theogony, and making libations of oil mixed with milk and honey, which they pour not into the fire, nor into the water, but on the earth. The singing of the theogony lasts some time; and while singing it they hold in their hand small branches of heath," xv, p. 1065, v. LR.

59. κατὰ τὰς γεφύρας] 'by way of' (i. e. over) 'the bridges,' vii, 24. SW.

60. Περσικὸν] und. ἔθος. SH, on BO, 82. s. iii, 35; ἡ ζῶντες ἂν κατορύττοισθε Περσιστί; Aristid. t. ii, p. 414. WE. This was probably the punishment of Orontes, Xen. A. i, 6, 11. BRO.

61. Ἀργίλον] εἰσὶ δὲ οἱ Ἀργίλιοι Ἀνδρίων ἱπποκοί, Thu. iv, 103. LR.

62. ἐπὶ Ποσιδητίου] 'near the temple of Neptune.' MA, 584, a.

63. Στάγειρον] now Stagros on the gulf of Contessa. It was the birthplace of Aristotle, A. LR. and was also called τὰ Στάγειρα, Dio Ch. O. xlvii, p. 525, a; Steph. B. WE.

64. πρότερον] vii, 108; 110 &c. LR.

σέβονται τε μέγας τὸ μέχρι ἐμεῦ. (116) Ὡς δὲ ἄρα ἐς τὴν Ἀκανθὸν ἀπύκετο, ξεινίην τε ὁ Πέρσης τοῖσι Ἀκανθίοισι προεῖπε<sup>65</sup>, καὶ ἐδωρήσατό σφεας ἐσθῆτι Μηδικῇ<sup>66</sup>, ἐπαίνειε τε, ὁρέων αὐτοὺς προθύμους ἔοντας ἐς τὸν πόλεμον, καὶ τὸ ὄρυγμα ἀκούων. (117) Ἐν Ἀκάνθῳ δὲ ἔοντας Ξέρξεω, συνήνεκε ὑπὸ νόουσιν ἀποθανεῖν τὸν ἐπεστέωτα τῆς διώρυχος Ἀρταχαίην<sup>68</sup>, δόκιμον ἔοντα παρὰ Ξέρξῃ, καὶ γένος Ἀχαιμενίδην, μεγάθει τε μέγιστον ἔοντα Περσέων· ἀπὸ γὰρ πέντε πηχέων βασιλῆων<sup>69</sup> ἀπέλιπε τέσσερας δακτύλους· φωνέοντά τε μέγιστον ἀνθρώπων ὥστε Ξέρξεα, συμφορὴν ποιησάμενον μεγάλην, ἐξενεῖκαί<sup>70</sup> τε αὐτὸν κάλλιστα<sup>71</sup> καὶ θάψαι· ἔνυμ-  
βοχορε<sup>72</sup> δὲ πᾶσα ἡ στρατιή. τούτῳ δὲ τῷ Ἀρταχαίῳ θύουσιν Ἀκάν-

65. ξεινίην προεῖπε] 'sent word before-hand that a hospitable entertainment should be provided: 'compare vii, 118 ... 120; ξ. τὴν συντίθεσθαι, viii, 120; means 'to enter into engagements of hospitality with any one: 'SW. ταῖς πόλεσι, διαπέμψας ἀγγέλους, πρ. θπου δέοι παρέυαι, Xen. H. iii, 4, 3.

66. ἐσθῆτι Μηδικῇ] This dress was the invention of Semiramis, the wife of Ninus. It was so very graceful that, after their conquest of Asia, the Medes adopted it, and the Persians followed their example. LR.

67. τὸ ὄρυγμα ἀκούων] i. e. περὶ τοῦ ὀρύγματος & LAU. Something appears wanting to the sense, as εὐτρεπὲς εἶναι: SW. or might not the meaning of the sentence, when completed, be, 'seeing their zeal for the war, and being told of their exertions in excavating the trench: 'ὁρέων αὐτοὺς ἐ. πρ. ἐς τὸν π. καὶ ἀκούων αὐτοὺς γενέσθαι πρ. ἐς τὸ δ. 1 s. ἄρυσσον δὲ καὶ οἱ περὶ τὸν Ἄθων κατοικημένοι, vii, 22.

68. Ἀρταχαίην] vii, 22. LR.

69. πέντε πηχέων β.] ὃν ἐπιστάτης ἦν σφοδρὸς Βουθένης ὁ σατράπης, καὶ Ἀρταχάιος σὺν αὐτῷ πεντάπηχους μεγέθει, Tetz. Ch. i, 918. Four cubits were considered a fair height for a man; γενναίους καὶ τετραπήχεις, Arist. R. 1012. VK. If this were the measure in use at Babylon, it would make seven feet eight inches according to DA. LR.

70. ἐξενεῖκαί] is a term proper to funerals, as *efferte* in Latin: LR. ca-

daver *efferrī juberet*, Liv. ii, 8; *Valerius de publico est elatus*, ib. 16; *extulit eum plebs*, ib. 33; *ut funere ampliore efferreretur*, iii, 18; *Chrysis moritur: egomet in funus prodeō: effertur; imus: funus procedit; sequimur; ad sepulcrum venimus: in ignem imposita est; fletur*, Ter. An. i, 1, 78 ... 102.

71. κάλλιστα] *funus, quanto tum potuit apparatu, fecit*, Liv. ii, 7.

72. ἐνυμβοχορε] περιεχόει, ἔθαπτε, Hes. Phot. τύμβον χωστοῦ ἤλιου, Ms. Lex. of Albert. ξ. χωστῷ τάφῳ, Etym. M. hence *τυμβοχορά χειρώματα*, Aesch. Th. 1024; ἔρμα *τυμβόχωστον τάφου*, Soph. An. 860. BL. "Homer gives a corresponding description of the sepulchral barrow raised by the Grecian army under Agamemnon, in honour of the heroes who fell before Troy; ἀμφ' αὐτοῖσι μέγαν καὶ ἀμύμονα τύμβον χεῖρα-  
μεν Ἀργείων ἱερὸς στρατὸς αἰχμητῶν, ἀκτῇ ἐπὶ προδχοῦσθ' ὥς κεν τηλεφανής ἐκ ποντόφιν ἀνδράσιν εἴη, O. Ω, 80. The custom of forming these sepulchral barrows, long lost over the greater part of Europe, is yet preserved in Spain: "By the road-side are seen wooden crosses, to mark the spot where some unhappy traveller lost his life. The passengers think it a work of piety to cast a stone upon the monumental heap. Whatever may have been the origin of this practice, it is general over Spain," TOWNSEND, J. th. Sp. t. i, p. 200." MT, viii, 1. "A cairne is a heap of stones thrown upon the grave of one eminent for dignity of birth, or splendour of achievements,"

θιοι ἐκ θεοπροπίου ὡς ἡρώϊ, ἐπονομάζοντες τὸ οὖνομα. βασιλεὺς μὲν δὴ Ψέρξης, ἀπολομένου Ἀρταχάειω, ἐποιέετο συμφορὴν. (118) Οἱ<sup>73</sup> δὲ ὑποδεκόμενοι Ἑλλήνων τὴν στρατιήν, καὶ δειπνίζοντες Ψέρξεα, ἐς πᾶν κακοῦ<sup>74</sup> ἀπικέατο, οὕτω ὥστε ἀνάστατοι ἐκ τῶν οἰκῶν ἐγίνοντο· ὅκου γε<sup>75</sup> θασιόισι ὑπὲρ<sup>76</sup> τῶν ἐν τῇ ἡπείρῳ πολίων τῶν σφετέρων δεξαμένοισι τὴν Ψέρξεω στρατιήν καὶ δειπνίσασαι Ἀντίπατρος ὁ Ὀργέος ἀραιρημένος<sup>77</sup>, τῶν ἀστῶν ἀνὴρ δόκιμος ὁμοῖα τῷ μάλιστα, ἀπέδεξε ἐς τὸ δεῖπνον τετρακόσια τάλαντα ἀργυρίου τετελεσμένα.<sup>78</sup> (119) Ὡς δὲ παραπλησίως καὶ ἐν τῇσι ἄλλῃσι πόλιν οἱ ἐπεστεῶτες ἀπεδείκνυσαν τὸν λόγον. τὸ γὰρ δειπνον τοιόνδε τι ἐγίνετο, οἷα ἐκ πολλοῦ χρόνου προειρημένον, καὶ περὶ πολλοῦ ποιούμενον· τοῦτο μὲν, ὡς ἐπύθοντο τάχιστα τῶν κηρύκων τῶν περιαγγελόντων, δασάμενοι σίτον ἐν τῇσι πόλιν οἱ ἀστοί, ἄλευρά τε καὶ ἄλφιτα<sup>79</sup> ἐποίησαν<sup>80</sup> πάντες ἐπὶ μῆνας συγχροῦς· τοῦτο δὲ, κτήνεα σιτεύεσκον, ἐξευρίσκοντες τιμῆς<sup>81</sup> τὰ κάλλιστα, ἔτρεφόν

JO, J. to the Heb. p. 49. Ælian places τὸν Ἀρταχάειω καλούμενον τάφον on the Acanthian isthmus, ἔνθα τοι ἡ τοῦ Πέρσου φαίνεται διατομή, ἥ διέταμε τὸν Ἄθω, H. A. xiii, 20. WE.

73. οἱ κτλ.] This passage is quoted by Ath. iv, 27. VK.

74. ἐς πᾶν κακοῦ] ἀφικνεῖτο ἐς π. κινδύνου, Pau. vii, p. 552; p. 16. The genitive is often omitted, as ἐς π. ἀφίκετο βασιλεὺς, Xen. H. vi, 1, 4; οὐ μετρίως τινὰς καὶ φαίλας λαθὼν πληγὰς, ἀλλ' ἐς π. ἐλθὼν διὰ τὴν βῆριν καὶ τὴν ἀσέλγειαν τὴν τούτων, Dem. Co. 5; Aristid. Cim. t. iii, p. 257; i. e. περὶ παντὸς κινδυνεύσας, Schol. ἐς πάντ' ἀφίγμαι occurs in a different sense, Eur. Hi. 284; VK. ὁ βασιλεὺς ἐς τὸ ἔσχατον ἦλθε κινδύνου, Diod. xvii, 97; ἐς τὸ ἔ. κακοῦ, i, 22; viii, 52; ἐν παντὶ ἦδη ὄντων, Philo. Hr. p. 214; Aristid. i, p. 278; Xen. H. v, 4, 29. SH, on BO, 133. MA, 442, 3.

75. ὅκου γε] 'since, seeing that.' HGV, xiii.

76. ὑπὲρ] 'for, in behalf of.' MA, 582.

77. ἀραιρημένος] 'having been chosen for this purpose: 'λέξουσιν, ὡς, ὅσα τις αἰρετὸς ἂν πράττει κατὰ ψήφισμα, οὐκ ἔστι ταῦτ' ἀρχή, ἀλλ' ἐπιμέλειά [vi, 105, 50;] τις καὶ διακονία ἀρχὰς δὲ

φῆσουσιν ἐκείνας εἶναι, ὡς οἱ θεσμοθέται ἀποκληροῦσιν, κἀκείνας, ὡς ὁ δῆμος εἴωθε χειροτονεῖν ἐν ἀρχαρεσίαις, τὰ δ' ἄλλα πάντα πραγματείας προτεταγμένας κατὰ ψήφισμα, Æsch. in Ct. 7. VK.

78. ἀπέδεξε τετελεσμένα] ἐδαπάνησε, Ath. iv, 27; τὸν λόγον ἀπέδωκε τῶν δαπανημάτων, ἀπελογίσαστο, 'he laid before the citizens an account of the expenses, he proved to have been expended; 'τελεῖν γὰρ, τὸ δαπανᾶν καὶ πολυτελεῖς, οἱ πολλὰ ἀναλίσκοντες' καὶ εὐτελεῖς, οἱ ὀλίγα, Ath. ii, 12; VK. ἔφη ἑξακόσια καὶ χίλια τάλαντα ἀργυρίου τετελέσθαι· κόστα εἰκὸς ἄλλα δεδαπανῆσθαι ἔστι; ii, 125. STG.

79. ἄλευρα... ἄλφιτα] 'wheat-flour... barley-meal.' LR.

80. ἐποίησαν] They used hand-mills, consisting of a truncated cone of hard stone, with a sort of moveable cap of the same material; the grain was placed between the two stones, and the upper one was driven round by means of two levers. One of these mills, of very great antiquity, is still to be seen at Santa Maura (the ancient Leucadia); others of the same kind have been found in the excavations carried on in the vicinity of Vesuvius. LAU.

81. τιμῆς] und. ἀπὸ μεγάλης, 'at a

τε ὄρνιθας χερσαίους καὶ λιμναίους, ἐν τε οἰκήμασι<sup>82</sup> καὶ λάκκοις, ἐς ὑποδοχὰς τοῦ στρατοῦ· τοῦτο δέ, χρύσεά τε καὶ ἀργύρεα ποτήρια τε καὶ κρητῆρας ἐποιεῦντο, καὶ τὰ ἄλλα ὅσα ἐπὶ τράπεζαν τιθέσθαι πάντα. ταῦτα μὲν δὴ αὐτῷ τε βασιλεῖ καὶ τοῖσι ὁμοσίτοισι μετ' ἐκείνου ἐπεποιήτο· τῇ δὲ ἄλλῃ στρατιῇ, τὰ ἐς φορβὴν μούνα τασσόμενα. ὅκως δὲ ἀπικούτο ἡ στρατιῇ, σκηνὴ μὲν ἔσκε πεπηγυῖα ἐτοίμη<sup>83</sup>, ἐς τὴν αὐτὸς σταθμὸν ποιείσκειτο Ψέρξης, ἡ δὲ ἄλλη στρατιῇ ἔσκε ὑπαίθριος. ὥς δὲ δείπνου γίνοιτο ὥρη, οἱ μὲν δεκόμενοι ἔχεσκον πόνον<sup>84</sup> οἱ δὲ, ὅκως πλησθέντες<sup>85</sup> νύκτα αὐτοῦ ἀγάγοιεν, τῇ ὕστεραίῃ<sup>86</sup> τὴν τε σκηνὴν ἀνασπᾶσαντες, καὶ τὰ ἐπιπλα πάντα λαβόντες, οὕτω ἀπελαύνεσκον, λείποντες οὐδὲν, ἀλλὰ φερόμενοι. (120) Ἐνθα δὴ Μεγακρέοντος, ἀνδρὸς Ἀεθρήτιω, ἔπος εὖ εἰρημένον ἐγένετο, δς συνεβούλευσε Ἀεθρήτισι· πανδημεῖ, αὐτοὺς καὶ γυναῖκας, ἐλθόντας ἐς τὰ σφέτερα ἱρὰ, ἵζεσθαι ἰκέτας τῶν θεῶν, παραιτεομένους καὶ τὸ λοιπὸν σφι ἀπαμύνειν τῶν ἐπιόντων κακῶν τὰ ἡμίσεια· τῶν τε παροχομένων ἔχειν σφι μεγάλην χάριν, ὅτι βασιλεὺς Ψέρξης οὐδὲς ἐκάστης ἡμέρης<sup>87</sup> ἐνόμισε σίτον αἰρέεσθαι· παρέχειν γὰρ ἂν Ἀεθρήτισι, εἰ καὶ ἄριστον προεῖρητο ὁμοῖα τῷ δείπνῳ· παρασκευάζειν, ἢ μὴ ὑπομένειν Ψέρξεα ἐπιόντα, ἢ καταμείναντας,· κάκιστα πάντων ἀνθρώπων διατριβῆναι.<sup>88</sup> Οἱ μὲν δὴ, πιεζόμενοι, ὁμοίως<sup>89</sup> τὸ ἐπιτασσύμενον ἐπετέλεον.<sup>90</sup>

(121) Ψέρξης δὲ ἐκ τῆς Ἀκάνθου, ἐντειλάμενος τοῖσι στρατηγοῖσι τὸν ναυτικὸν στρατὸν ὑπομένειν ἐν Θέρμῃ<sup>91</sup>, ἀπῆκε ἀπ' ἐωυτοῦ πορεύεσθαι τὰς νέας· Θέρμῃ δὲ τῇ ἐν τῷ Θερμαίῳ κόλπῳ<sup>92</sup> οἰκημένην,

high price: ὥνῃσας τ. ἀργυρίον, Acts vii, 16; SW. or τ. τὰ κ. 'the best to be had for money.'

82. οἰκήμασι] 'cages, aviaries.' VK. 83. ἐτοίμη] ἀνάγειον μέγα ἐστρωμένον ἐτοιμον, St Mark xiv, 15.

84. ἔχεσκον πόνον] vi, 108; ἐπεὶ παύσαντο πόνον, τετύκοντό τε δαῖτα, δαίνυντο, Hom. II. A, 467.

85. πλησθέντες] ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο, Hom. II. A, 469.

86. τῇ ὕστεραίῃ] δατέρφ, Soph. CE. R. 782.

87. δὲς εἰ. ἡμέρης] bis die, Vir. E. iii, 34.

88. διατριβῆναι] ἀπολέσθαι, Hes. a very rare signification. ἐκτριβεῖν occurs in the sense of ἀπολλύειν, διαφθείρειν, vi, 37; 86; Soph. CE. R. 428. Synes. Pr. i, p. 108, p; WE. SW.

ἐπιτετρέφθαι τὸ παράπαν, Arist. Pl. 351.

89. ὁμοίως] in the sense of ὁμῶς, VG, vii, 9, 10. οὐδὲν κωλύει, εἰδέναι μὲν γράμματα, καὶ κατέχειν τὰ μαθήματα πάντα, ὁμοίως δὲ μέθυσον καὶ ἀκρατῇ εἶναι, καὶ φιλάργυρον, καὶ ἄδικον, καὶ προδότην, καὶ τὸ πέρας ἄφρονα, Ceb. xxiii, p. 221; HGV, i. SEA. Pol. i, 59; Phil. Ep. in Dem. de Co. 12; 32; St. i, 17: SW. 'all the same.'

90. ἐπετέλεον] The gratitude of Xerxes to the inhabitants of Abdera is noticed, viii, 120. SW.

91. Θέρμῃ] This town was afterwards named Thessalonica, to the church of which St Paul wrote two epistles. Its modern name is Saloniki. LR. A.

ἀπ' ἧς καὶ ὁ κόλπος οὗτος τὴν ἐπωνυμίην ἔχει· ταύτη γὰρ ἐπυν-  
θάνετο συντομώτατον εἶναι· μέχρι μὲν γὰρ Ἀκάνθου ὧδε τεταγ-  
μένος ὁ στρατὸς ἐκ Δορίσκου τὴν ὁδὸν ἐποιέετο· τρεῖς μοίρας ὁ Ψέρ-  
ξης δασάμενος πάντα τὸν πεζὸν στρατὸν<sup>93</sup>, μίαν αὐτέων ἔταξε παρὰ  
θάλασσαν εἶναι ὁμοῦ τῷ ναυτικῷ· ταύτης μὲν δὴ ἐστρατήγεον Μαρ-  
δόνιος τε καὶ Μασίστης. ἑτέρη δὲ τεταγμένη ἦιε τοῦ στρατοῦ τριτη-  
μορίς τὴν μεσόγαιαν, τῆς ἐστρατήγεον Τριτανταίχμης τε καὶ Γέργις.  
ἡ δὲ τρίτη τῶν μοιρέων, μετ' ἧς ἐπορεύετο αὐτὸς ὁ Ψέρξης, ἦιε μὲν  
τὸ μέσον αὐτέων, στρατηγούς δὲ παρείχετο Σμερδομένεά τε καὶ Με-  
γάβυζον. (122) Ὁ μὲν νυν ναυτικὸς στρατὸς, ὡς ἀπείθη<sup>94</sup> ὑπὸ  
Ψέρξεω καὶ διεξέπλωσε τὴν διώρυχα τὴν ἐν τῷ Ἄθῳ γενομένην; διέ-  
χουσαν<sup>95</sup> δὲ ἐς κόλπον, ἐν τῷ Ἄσσῳ τε πόλιν καὶ Πίλωρος καὶ Σίγ-  
γος<sup>96</sup> καὶ Σάρτη οἰκηται· ἐνθεῦτεν, ὡς καὶ ἐκ τούτων τῶν πολλίων  
στρατιὴν παρέλαβε, ἔπλεε ἀπιέμενος<sup>97</sup> ἐς τὸν Θερμαῖον κόλπον.  
κάμπτων<sup>98</sup> δὲ Ἀμπελον<sup>99</sup>, τὴν Τορωναίην<sup>100</sup> ἄκρην, παραμείβετο  
Ἑλληνίδας τάσδε πόλιν, ἐκ τῶν νέας τε καὶ στρατιὴν παρελάμβανε,  
Τορώνην, Γαληψὸν, Σερμύλην, Μηκούεραν, Ὀλυνθον.<sup>1</sup> ἡ μὲν νυν  
χώρη αὕτη Σιθωνίη καλεῖται. (123) Ὁ δὲ ναυτικὸς στρατὸς ὁ  
Ψέρξης, συντάμνων ἀπ' Ἀμπέλου ἄκρης ἐπὶ Καναστραῖον ἄκρην,  
τὸ<sup>2</sup> δὴ πάσης τῆς Παλλήνης ἀνέχει μάλιστα, ἐνθεῦτεν νέας τε καὶ  
στρατιὴν παρελάμβανε ἐκ Ποτιδαίης<sup>3</sup> καὶ Ἀφύτιος καὶ Νέης Πόλιος

92. Θερμαῖν κόλπον] called by Pliny *Sinus Macedonicus*, iv, 17; now Golfo di Saloniki. *LR. A. ED.*

93. τρεῖς μοίρας δ. τὸν π. στρατὸν] Verbs of 'dividing' are constructed with a double accusative, with one of which εἰς is to be supplied. *MA*, 413, obs. 4. ii, 147; *WE*. iv, 148; *SW*. τὸ σῶμα κατατεμὼν πολλοὺς κύβους, *Alex.* in *Ath.* vii, 124; κατατμηθεὶν λέπαδνα, *Arist. Eq.* 765; *CS*. δλον ἐν τούτῳ μοίρας, ὅσας προσήκε, διένειμε, *Pla. Ti.* p. 35, v; τὴν νῆσον πᾶσαν δέκα μέρη κατανέμεις, *Cr.* p. 113, x; *VK. FI.* and *ZN*, on *VG*, ix, 2, 8. *SH*, on *BO*, 412.

95. διώρυχα διέχουσαν] iv, 42. *VK.* As *ἔχειν*, i, 180; ii, 17 &c; signifies 'to stretch' or 'tend towards some point,' so διέχειν denotes 'to stretch across so as to reach the point aimed at.' *SW*.

96. Σίγγος] is now Porto Figueras: *LR.* it gave the name to the *Sinus Sinaiticus. A.*

97. ἀπιέμενος] 'going away,' *MA*, 213. from ἀπὸ and εἶναι, not ἀπὸ and εἶναι, *SW*. though *BF* explains it as coming from ἀφιέναι.

98. κάμπτων] vii, 193; 'doubling': μή μ', ὃ μάταιε ναῦτα, τὴν ἕκρω κ., χλεύην τε ποιεῖ καὶ γέλωτα καὶ λάσθην, *Æsch.* in *Ath.* viii, 13; περὶ ἄ. κ. νεώσοικον σκοπεῖς; *Arist. Ach.* 96. *BL*.

99. Ἀμπελον] now Capo Xacro. *LR.*

100. Τορωναίην] The gulf of Torone is now the gulf of St Mamas. *LR.*

1. Ὀλυνθον] now Hagios (i. e. St) Mamas. *LR.*

2. Καναστραῖον ἄκρην, τὸ] *K.* is originally an adjective from *Κάνα-στρον* and agreeing with *ἀκρωτήριον* understood; which may account for the relative following in the neuter gender. The cape is now called Cabo di Canistro, Mperliki, or Pailluri. *LR.* *Thu.* iv, 110. *WE*.

3. Ποτιδαίης] This town was after-

καὶ Αἰγῆς καὶ Θεράμβω καὶ Σκιώνης<sup>4</sup> καὶ Μένδης καὶ Σάνης.<sup>5</sup> αὐταὶ γάρ εἰσι αἱ τὴν νῦν Παλλήνην, πρότερον δὲ Φλέγγην<sup>6</sup> καλεομένην, νεμόμεναι. παραπλέων δὲ καὶ ταύτην τὴν χώραν, ἔπλεε ἐς τὸ προειρημένον, παραλαμβάνων στρατιὴν καὶ ἐκ τῶν προσεχέων πόλιων τῇ Παλλήνῃ, ὁμοιουσεύων δὲ τῷ Θερμαίῳ κόλπῳ<sup>7</sup> τῆσι οὐνόματά ἐστι τάδε<sup>8</sup>, Λίπατος, Κώμβερεια, Λίσαι, Γίγωνος, Κάμψα, Σμίλα, Αἴνεια.<sup>9</sup> ἡ δὲ τουτέων χώρα Κροσσαίη<sup>9</sup> ἐτι καὶ ἐς τὸδε καλέεται. ἀπὸ δὲ Αἰνείης, ἐς τὴν ἐτελεύτων καταλέγων τὰς πόλεις, ἀπὸ ταύτης ἦδη ἐς αὐτὸν τε τὸν Θερμαῖον κόλπον ἐγένετο τῷ ναυτικῷ στρατῷ ὁ πλόος, καὶ γῆν τὴν Μυγδονίην. πλέων δὲ ἀπικέτο ἐς τε τὴν προειρημένην Θέρμην καὶ Σινδὸν τε πόλιν καὶ Χαλέστρην, ἐπὶ τὸν Ἀξιὸν<sup>10</sup> ποταμόν· ὃς οὐρίζει χώραν τὴν Μυγδονίην τε καὶ Βοττιαῖδα.<sup>11</sup> τῆς ἔχουσι τὸ παρὰ Θάλασσαν στεινὸν χωρίον πόλις Ἴχνη τε καὶ Πέλλα.<sup>12</sup> (124) Ὁ μὲν δὴ ναυτικὸς στρατὸς, αὐτοῦ, περὶ Ἀξιὸν ποταμόν καὶ πόλιν Θέρμην καὶ τὰς μεταξὺ πόλεις τουτέων, περιμένων βασιλεία, ἐστρατοπεδεύετο. Ξέρξης δὲ καὶ ὁ πεζὸς στρατὸς ἐπορεύετο ἐκ τῆς Ἀκάνθου, τὴν μεσόγαίαν τάμνων<sup>13</sup> τῆς ὁδοῦ<sup>14</sup>, βουλόμενος ἐς τὴν Θέρμην ἀπικέσθαι. ἐπορεύετο δὲ διὰ τῆς Παιονικῆς

wards called Cassandria, a name which it still retains. *A.*

4. Σκιώνης] now called New Cassandria. *LR.*

5. Σάνης] This is not the same town as that mentioned in vii, 22. *WE.*

6. Φλέγγην] celebrated by the poets as the scene of the battle between the gods and the giants. *A.*

7. τάδε] The order, in which they ought to be placed, is not attended to in the maps: *LR.* one map of the Ægean sea gives them as follows, Pipaxus, Combrea, Lisoe, Lampsa, Smila, Æneia, Gigonus!

8. Αἴνεια] *statum sacrificium conditori Æneæ cum magna cerimonia quotannis faciunt*, Liv. xi, 4. *A.*

9. Κροσσαίη] Κρουσίς, μοῖρα τῆς Μυγδονίας, Steph. from Str. vii; Thu. ii, 79; Κρουσαῖοι, Dion. A. R. i, 49. *WE.* Is the name Κροσσαίη connected with Κρουσὸς 'a fringe or border,' as applied to a strip of inhabited country along the coast between the mountains and the sea? *AO.*

10. Ἀξιὸν] now the Vardari. *A. LR.* This name is an oxytone, Hom. II. B,

849; Eur. B. 561; *BNS.* according to the principle laid down in vi, 50, 90.

11. Βοττιαῖδα] vii, 127. The inhabitants were descended from the children who, previously to the time of Theseus, used to be sent as a tribute from Athens to Crete. *LR.* Bottica (Thu. i, 65; Diod. xii, 47; *WE.*) denotes the new country of the Botticæans, to the east of Potidæa and the gulf of Therma, where they settled after they were driven out of their old country by the Macedonians, Thu. ii, 99. But Botticæa denotes their old country, situated much more to the westward, between the rivers Axius and Lydias. *AO.* s. Liv. xxvi, 25; Arist. in Plu. V. i, p. 7; M. xx, p. 298. *WS.*

12. Πέλλα] when Edessa was annihilated, became the capital of Macedonia. Alexander was born there, and hence was styled *Pellæus juvenis*, Juv. x, 168. Its ruins bear the name of Palatia. *LR. A.*

14. τὴν μ. τῆς δ.] The substantive is often put in the genitive after the adjective which qualifies it; and the adjective itself has the gender of the substantive. *MA*, 442, 2.



καὶ Κρηστωνικῆς<sup>15</sup> ἐπὶ ποταμὸν Ἐχειδωρον, ὅς, ἐκ Κρηστωναίων ἀρξάμενος, ῥέει διὰ Μυγδονίης χώρας καὶ ἐξίει παρὰ τὸ ἔλος τὸ ἐπ' Ἀξιῷ ποταμῷ. (125) Πορευομένων δὲ ταύτῃ, λέοντες οἱ ἐπεθήκασαν τῇσι σιτοφόροισι καμήλοισι. καταφοιτούντες γὰρ οἱ λέοντες τὰς νύκτας, καὶ λείποντες τὰ σφέτερα ἥθεα, ἄλλον μὲν οὐδενὸς ἄπτοντο οὔτε ὑποζυγίου οὔτε ἀνθρώπου, οἱ δὲ τὰς καμήλους ἐκεραίῳζον μούνας. Θωμάζω δὲ τὸ αἴτιον<sup>16</sup>, ὅτι κοτὴ ἦν, τῶν ἄλλων τὸ ἀναγκάζον ἀπεχομένους τοὺς λέοντας τῇσι καμήλοισι ἐπιτίθεσθαι, τὸ μῆτε πρότερον ὁπώπεσαν θηρίον, μῆτ' ἐπεπειράτο<sup>17</sup> αὐτοῦ. (126) Εἰσὶ δὲ κατὰ ταῦτα τὰ χωρία λέοντες πολλοί. οὗρος<sup>18</sup> δὲ τοῖσι λέουσι ἔστι ὃ τε δι' Ἀεθρήων ῥέων ποταμὸς Νέστος καὶ ὃ δι' Ἀκαρνανίης ῥέων Ἀχελῷος.<sup>19</sup> οὔτε γὰρ τὸ πρὸς τὴν ἡῶ τοῦ Νέστου οὐδαμῶτι πάσης τῆς ἔμπροσθεν Εὐρώπης<sup>20</sup> ἴδοι τις ἂν λέοντα, οὔτε πρὸς ἑσπέρης τοῦ Ἀχελῷου ἐν τῇ ὑπολοιπῇ ἡπείρῳ, ἀλλ' ἐν τῇ μεταξὺ τούτων τῶν ποταμῶν γίνονται. (127) Ὡς δὲ ἐς τὴν Θέρμην ἀπῆκετο ὁ Ξέρξης, ἵδρυσεν αὐτοῦ τὴν στρατὴν. ἐπέσχε δὲ ὁ στρατὸς αὐτοῦ στρατοπεδεύμενος τὴν παρὰ Θάλασσαν χώραν τοσὴνδ' ἀρξάμενος ἀπὸ Θέρμης πόλιος καὶ τῆς Μυγδονίης, μέχρι Λυδιδέω<sup>21</sup> τε ποταμοῦ καὶ Ἀλιάκμονος<sup>22</sup>, οἱ οὐρίζουσι γῆν τὴν Βοττιαΐδα τε καὶ Μακεδονίδα, ἐς τωὺντὸ ῥέεθρον τὸ ὕδωρ συμμίσγοντες. ἐστρατοπεδεύοντο μὲν δὴ ἐν τούτοις τοῖσι χωρίοις οἱ βάρβαροι· τῶν δὲ καταλεχθέντων τούτων

15. Κρηστωνικῆς] Ionic = Κρηστωνικῆς or Κρηστωνίας, Thu. ii, 99. WS.

16. Θωμάζω τὸ αἴτιον] It was φύσει τινὶ ἀπορρήτῳ, through instinct. ὁλίγα δὲ Ἡρόδοτος ῥεῖ ἐξετάζων τροφὴν τῆνδε καὶ τήνδε κατὰ τὴν ἡδονὴν λέοντων θρακίων, AEl. H. A. xvii, 36. WE. The Arabs, and all those who inhabit countries where there are both lions and camels, know how partial the lion is to the flesh of the camel. BLG.

17. ἐπεπειράτο] for ἐπεπειραντο, from πειράομαι, πεπείραμαι. MA, 198, 5.

18. οὗρος] Aristotle observes that the lion is scarce, and not to be found every where. Taking Europe throughout, it is only to be met with ἐν τῷ μεταξὺ τούτῳ τοῦ Ἀχελῷου καὶ τοῦ Νέστου, H. A. viii, 28. Dio Ch. asserts that there were none in Europe in his time, O. xxi, p. 269, c; μηκέτι βόσκει λέοντας Ἀκαρνανία, Agath. in Phil. Vit. Her. 7. WE.

19. Ἀχελῷος] anciently called Thasas, now Aspro-Potamo 'White-River.' LR.

20. τῆς ἔμπροσθεν Εὐρώπης] 'of anterior Europe,' i. e. 'nearer to Asia.' SW.

21. Λυδιδέω] τὸν τ' ὠκυράαν διαβὰς Ἀξιὸν, Λυδίαν τε τὸν τὰς εὐδαιμονίας βροτοῖς δλεθοδόναν, πατέρα τε, τὸν ἔκλονον εὐίππον χώραν ὕδασι καλλίστοις λιπαίνειν, Eur. B. 561; MV. now the Mauro-Neri 'Black-Water,' or Castoro. LR.

22. Ἀλιάκμονος] now the Jenicora, A. or Platamona. BLG supposes the Lydias to run in a south-westerly direction, branching out of the Axios, passing through the marsh of Pella, and falling into the Haliacmon a little above its mouth. LR thinks Ἀλιάκμονος is an error of the copyists for Ἀστραίου; both Ptolemy and Strabo making the Haliacmon fall into the Thermaic gulf.

ποταμῶν, ἐκ Κρηστωναίης ῥέων Ἐχιδῶρος μῶνος οὐκ ἀντέχρησε<sup>23</sup> τῇ στρατιῇ πινόμενος, ἀλλ' ἐπέλιπε.

(128) Ξέρξης δὲ ὀρέων ἐκ τῆς Θέρμης οὖρεα τὰ Θεσσαλικά, τὸν τε Ὀλυμπον<sup>24</sup> καὶ τὴν Ὀσσαν<sup>25</sup>, μεγάθει τε ὑπερμῆκεα ἐόντα, διὰ μέσου τε αὐτῶν αὐλῶνα στεινὸν<sup>26</sup> πυνθανόμενος εἶναι, δι' οὗ ῥέει ὁ Πηνειὸς, ἀκούων τε εἶναι ταύτη ὁδὸν ἐς Θεσσαλίην φέρουσαν, ἐπεθύμησε πλώσας θέησασθαι τὴν ἐκβολὴν τοῦ Πηνειοῦ· ὅτι τὴν ἄνω ὁδὸν ἔμελλε ἔλαν διὰ Μακεδόνων, τῶν κατ' ὑπερθε οἰκμένων, ἐς Περρᾶιβους<sup>27</sup> παρὰ Γόννον<sup>28</sup> πόλιν· ταύτῃ γὰρ ἀσφαλέστατον ἐπυνθάνετο εἶναι. ὥς δὲ ἐπεθύμησε, καὶ ἐποίησε ταῦτα· ἐσθὰς ἐς Σιδωνίην νέα, ἐς τὴν περ ἐσέβαινε αἰεὶ, ὅκως τι ἐθέλοι τοιοῦτο ποιῆσαι, ἀνέδεξε σημήιον καὶ τοῖσι ἄλλοισι ἀνάγεσθαι, καταλιπὼν αὐτοῦ τὸν πεζὸν στρατόν. ἐπεὶ δὲ ἀπίκετο, καὶ ἐθέησατο Ξέρξης τὴν ἐκβολὴν τοῦ Πηνειοῦ, ἐν θώματι μεγάλῳ ἐνέσχετο. καλέσας δὲ τοὺς καταγεμόνας τῆς ὁδοῦ, εἶρετο<sup>29</sup>, εἰ τὸν ποταμὸν ἐστὶ<sup>30</sup> παρατρέψαντα ἐτέρῃ ἐς θάλασσαν ἐξαγαγεῖν. (129) Τὴν δὲ Θεσσαλίην λόγος<sup>31</sup> ἐστὶ τὸ παλαιὸν εἶναι λίμνην, ὥστε γε συγκεκλησμένην πάν-

23. ἀντέχρησε] vii, 187; ἀπέχρησε, ἀντέσχε, 186. VK.

24. Ὀλυμπον] now Lacha. LR. A.

25. Ὀσσαν] now Kissabo. LR.

26. αὐλῶνα στεινὸν] The view from the highest accessible part of Olympus is very extensive and grand. The mountain seems to touch Pelion and Ossa, and the vale of Tempe appears only 'a narrow gorge,' while the Peneüs is scarcely perceptible. SNI.

27. Περρᾶιβους] μενεπτόλεμοι Περραιβοί, Hom. Il. B, 749; ἰστέον ὅτι οἱ μὲν καθ' Ὁμηρον καὶ οἱ νεώτεροι ἐν ἐνὶ ῥ' ἡράφουσι τοὺς Περρᾶιβούς· ἕτεροι δὲ τινες παλαιοὶ ἐδίπλων τὸ ἀμετάβολον. καὶ λέγει δὲ τὰ ἐθνικὰ γράψας, (i. e. Steph. B. VG, i, 19, 1;) ὅτι Αἰολεῖς οὐτε οἱ Περραιβοὶ ἐδίπλων τὰ σύμφωνα, 'Περρᾶιβους' ἑαυτοὺς καλοῦντες, καὶ πόλιν 'Γόννον' παρ' αὐτοῖς οὔσαν, καὶ 'γόννατα,' καὶ ἄλλα τιτὰ, Eust. p. 335. WE. GAL.

28. Γόννον] oppidum Gonni xx milia ab Larissa abest, in ipsis faucibus salius, quæ Tempe appellantur, situm, Liv. xxxvi, 10; Gonnus, xlii, 54. A. LR.

29. εἶρετο] His motive for the question is shown, vii, 130. SW.

30. ἐστὶ] The construction at full length is εἰ ὅλον τέ ἐστι, παρατρέψαντα (i. 94; iv, 1, 1;) τὸν ποταμὸν, ἐξαγαγεῖν τὸ ρεῦμα ἐτέρῃ ὁδῷ ἐς θάλασσαν; so ἐστὶ, ὁρος ὑπερβάντα εἶναι ἐν Μακεδονίῃ, v, 17. LAU.

31. λόγος] τὸ παλαιὸν καὶ ἐλιμνάζετο, ὡς λόγος, τὸ πεδίων ὑπὸ δὲ σεισμῶν ῥήγματος γενομένου, καὶ τὴν Ὀσσαν ἀποσχίζοντος ἀπὸ τοῦ Ὀλύμπου, διεξέπεσε ταύτῃ πρὸς θάλασσαν ὁ Πηνειὸς, Stra. ix, p. 658, A. Philostratus speaks of σεισμοί, as ἀναπτύξαντες Θεσσαλίαν, Ic. p. 835; and gives a picture of Neptune ῥήγοντος τῇ τριάλῃ τὰ ὄρη, p. 831; cum Thessalia scarpulis inclusa teneret Peneo stagnante palus, et mersa negarent arva coli, trifida Neptunus cuspide montes impulsi adversos; tum, forti saucius ictu, dissiluit gelido vertex Ossæus Olympo: carcēribus laxantur aquæ, fractoque meatu redduntur fluviusque mari telusque colonis, Clau. xxiv, 179. According to others discessit Olympo Herculeæ gravis Ossa manu; and Diod. iv, 18; Theop. Ph. ix. VK. Our author's descriptions of the country of Thessaly, the Strait of Thermopylæ, and other places, prove how well he had

τοθεν ὑπερμήκεσι οὔρεσι. τὰ μὲν γὰρ αὐτῆς πρὸς τὴν ἡῷ ἔχοντα τό τε Πήλιον<sup>32</sup> οὔρεσιν καὶ ἡ Ὀσσα ἀποκλήει, συμμίσγοντα τὰς ὑπὸ νηρείας ἀλλήλοισιν· τὰ δὲ πρὸς βορέῳ ἀνέμον, Ὀλυμπος· τὰ δὲ πρὸς ἐσπέρην, Πίνδος·<sup>33</sup> τὰ δὲ πρὸς μεσαμβρίην τε καὶ ἀνεμόν νότον, ἡ Ὀθρυς· τὸ μέσον δὲ τούτων τῶν λεχθέντων οὔρεων ἡ Θεσσαλίη<sup>34</sup> ἐστὶ, ἐοῦσα κοίλῃ. ὥστε ὧν ποταμῶν ἐς αὐτὴν καὶ ἄλλων συγχῶν ἐσβαλλόντων, πέντε δὲ τῶν δοκίμων μάλιστα τῶνδε, Πηνειοῦ καὶ Ἀπιδανοῦ<sup>35</sup> καὶ Ὀνοχώνου καὶ Ἐνιπέως καὶ Παμίσσου· οἱ μὲν νῦν ἐς τὸ πεδῖον τοῦτο συλλεγόμενοι ἐκ τῶν οὔρεων τῶν περικληϊόντων τὴν Θεσσαλίην οὐνομαζόμενοι, δι' ἐνὸς αὐλῶνος, καὶ τούτου στεῖνοῦ, ἔκροον ἔχουσι ἐς θάλασσαν, προσυμμίσγοντες τὸ ὕδωρ πάντες ἐς τὴν αὐτήν. ἐπεὶ δὲ συμμιχθῶσι τάχιστα, ἐνθεῦτεν ἤδη ὁ Πηνειὸς, τῷ οὐνόματι κατακρατέων<sup>36</sup>, ἀνωρύμους τοὺς ἄλλους εἶναι ποιεῖ.<sup>37</sup> τὸ δὲ παλαιόν, λεγεται, οὐκ ἐόντος κω τοῦ αὐλῶνος καὶ διεκρούου τούτου, τοὺς ποταμούς τούτους, καὶ πρὸς τοῖσι ποταμοῖσι τούτοις τὴν Βοιητίδα λίμνην, οὐ τε οὐνομάζεσθαι, κατὰ περ νῦν, ῥέειν τε οὐδὲν ἔσσαν ἢ νῦν ῥέοντας δὲ, ποιεῖν τὴν Θεσσαλίην πᾶσαν πέλαγος. Αὐτοὶ μὲν νῦν Θεσσαλοὶ φασὶ Ποσειδῶνα ποιῆσαι τὸν αὐλῶνα, δι' οὗ ῥέει ὁ Πηνειὸς<sup>38</sup>, οἰκότα λέγοντες. ὅστις γὰρ νομίζει Ποσειδῶνα τὴν γῆν σείειν, καὶ τὰ διεστεῶτα ὑπὸ σεισμοῦ τοῦ Θεοῦ τούτου ἔργα εἶναι,

considered the scenes of particular actions. That of Thessaly is one of the most pointed, clear, and concise imaginable. *REN.* s. Luc. Ph. vi, 341 &c.

32. Πήλιον] now Petra or Samatium. *LR.* The giants *ter sunt conati imponere Pelio Ossam scilicet, atque Ossæ frondosum involvere Olympum*, *Vir. G.* i, 281; Ὀσσαν ἐπ' Οὐλύμπῳ μέμασαν δέμεν, αὐτὰρ ἐπ' Ὀσση Π. εἰσὶ φέροντες, *Ἰν'* οὐρανὸς ἀμβατὸς εἴη, *Hom. O. A.* 314. *HY.*

33. Πίνδος] sacred to Apollo and the Muses. *LR.* *A.*

34. Θεσσαλίη] ἔστι τις αἰπεινοῖσι περιδρομοῖς οὔρεσι γαῖα, πάμπαν ἐρῆη· νότος τε καὶ εὐβοτος, *Apoll. Rh.* iii, 1084; ὅτι ἡ Θεσσαλία περιέχεται ὄρεσι κυκλόθεν, Ἡρόδοτος *ἱστορεῖ*· εἰς αὐτὴν δὲ καὶ ἄλλων ποταμῶν εἰσβαλλόντων, [i, 6, 47;] τεσσάρων δὲ μάλιστα τῶν δοκίμων, Πηνειοῦ, καὶ Ἀπιδανοῦ, καὶ Πανιστοῦ, καὶ Ἐνιπέως, τούτων συμμιγνύμενων, ὁ Πηνειὸς τῷ ὀνόματι κατακρατῶν, ἀνωρύμους τοὺς ἄλλους ποιεῖ, *Schol.*

35. Ἀπιδανῶ] now the Epideno. *LR.*

36. τῷ οὐνόματι κατακρατέων] ἐπὶ τοῦ ἔπεος τούτου ὄνομα τῷ νηρείσκῳ τούτῳ· Οἰόλουκος ἐγένετο· καὶ κως τὸ ὄνομα τοῦτο ἐπεκράτησε, *iv*, 149. *STG.*

37. ποιεῖ] Many verbs, besides the accusative of the person, take also an accusative of an adjective or substantive, which is a predicate, and expresses a quality or property, which is attributed to the object by the verb. These same verbs frequently take, with the predicate, the infinitive εἶναι. *MA.* 414, 1, b.

38. Πηνειὸς] Owing to this circumstance the Penæus was called Araxes when ἀράσσειν. In the time of Eustathius it was called Salabrias; in that of Tzetzes, Salambria; whence the modern name, Salampria: σαλᾶβη and σαλᾶμβη, according to Hesychius, signifying 'the opening of gates.' *LR. A.* but see J. JONES, in the *Athenæum*, ii. p. 573.

καὶ ἂν, ἐκείνο ἰδὼν, φαίη Ποσειδῶνα<sup>39</sup> ποιῆσαι. ἔστι γὰρ σεισμοῦ ἔργον, ὡς ἐμοὶ ἐφαίνετο εἶναι, ἢ διάστασις τῶν οὐρέων. (130) Οἱ δὲ καταηγόμενοι, εἰρομένου *Ἰέρξεω*, 'εἰ ἔστι ἄλλη ἐξόδος ἐς θάλασσαν τῷ Πηνειῷ;' ἐξεπιστάμενοι ἀτρεκέως, εἶπον· "Βασιλεῦ, "ποταμὸς τούτῳ οὐκ ἔστι ἄλλη ἐξήλυσις ἐς θάλασσαν κατήκουσα, "ἀλλ' ἤδε αὐτῇ<sup>40</sup> οὐρεσι γὰρ περιστεφάνωται<sup>41</sup> πᾶσα Θεσσαλίη." *Ἰέρξεα* δὲ λέγεται εἰπεῖν πρὸς ταῦτα· "Σοφοὶ ἄνδρες εἰσι Θεσσαλοί. ταῦτ' ἄρα πρὸ πολλοῦ ἐφυλάξαντο γνωσιμαχέοντες<sup>42</sup> καὶ τᾶλλα, καὶ ὅτι χώραν ἄρα εἶχον εὐαίρετόν τε καὶ ταχυάλωτον. "τὸν γὰρ ποταμὸν πρῆγμα ἂν ἦν μόνον ἐπείναι σφῶν ἐπὶ τὴν "χώραν, χώματι ἐκ τοῦ αὐλῶνος ἐκβιβάσαντα<sup>43</sup> καὶ παρατρέψαντα "δι' ὧν νῦν ῥέει ῥέεθρων" ὥστε Θεσσαλίην πᾶσαν ἔξω τῶν οὐρέων "ὑπόβρυχα<sup>44</sup> γενέσθαι." Ταῦτα δὲ ἔχοντα ἔλεγε ἐς τοὺς Ἀλενεῶ παῖδας, ὅτι πρῶτοι Ἑλλήνων<sup>45</sup>, ἰόντες Θεσσαλοί, ἔδοσαν ἐωντοῦς βασιλεῖ· δοκέων ὁ *Ἰέρξης* ἀπὸ παντός σφῆας τοῦ ἔθνεος<sup>46</sup> ἔπαγ-

39. Ποσειδῶνα] Hence the common epithets of Neptune, *ἑνοσίχθων*, (Hom. II. II, 455 &c.; *ἑνοσίχθων*, 445 &c.;) *σεισίχθων*, (Pin. I. i, 76;) *γαίης κινητήρ*, (καὶ ἀτρυγέτοιο θαλάσσης, Hom. H. N. xxi, 2.) He was regarded as the author of all such convulsions, Diod. xv, 49; Amm. M. xvii, 8; *δοκεῖ μοι τὸ ῥῆξαι τὸν Ἴσθμὸν Ποσειδῶνος δέισθαι*, Philost. V. H. vi; W.E. *τιμᾶται Ποσειδῶν παρὰ Θεσσαλοῖς, ὅτι διατεμὼν τὰ ὄρη τὰ Θεταλικά, λέγων δὴ τὰ Τέμπε, πεποίηκε δι' αὐτῶν ἐπιτρεχεῖν τὸν ποταμὸν Πηνειὸν, πρότερον διὰ μέσου τοῦ ἔλεος ῥέοντα, καὶ πολλὰ τῶν χωρίων διαφθείροντα. καὶ Καλλιμαχος* (H. in De. 105;) "φεύγε δὲ καὶ Πηνεῖος ἐλισσόμενος διὰ Τεμπέων," Schol. on Pin. P. iv, 246. The plain was formerly a marsh; but earthquakes having formed an opening in it, and Ossa having been separated from Olympus, the Penēus discharged itself into the sea by this mouth, and the country became dry; Stra. ix, p. 658, A. Baton has given the following narrative: "During a public sacrifice, a man named Pelorus told Pelasgus, *διότι ἐν τῇ Αἰμονίᾳ σεισμῶν μεγάλων γινομένων βαλεῖν τὰ Τέμπε ὄρη ὀνομαζόμενα, καὶ διότι διὰ τοῦ διαστήματος ὀρμήσαν τὸ τῆς λίμνης ὕδωρ ἐμβάλλοι εἰς τὸ τοῦ Πηνειοῦ ῥεῖθρον*

[vii, 43, 27;] καὶ τὴν πρότερον λιμνάζουσαν χώραν ἅπασαν γεγυμνῶσθαι, καὶ ἀναξηρανομένην τῶν ὑδάτων πεδία θάυμαστὰ τῷ μεγέθει καὶ τῷ κάλλει ἀναφαίνεσθαι. In consequence of this intelligence Pelorus was sumptuously entertained: and, therefore, when they took possession of that territory, a feast to Jupiter Pelorus was celebrated, at which strangers and servants were entertained. This festival is still kept up under the name of *Peloria*," in Ath. xiv, 45: its institution took place nearly nineteen centuries a.c. L.R. s. Xen. H. iv, 7, 4.

40. *ἤδε αὐτῇ* 'this only;' ABR. vii, 139, 76. *ἤδε αὐτῇ*, the common reading, is tautology.

41. *περιστεφάνωται*] οὐρεσιν ἀμφότερωθε περίδρομος ἐστεφάνωτο, Opp. H. ii, 121. W.E. The metaphor is similar in the expression *στεφάνωμα πύργων*, Soph. An. 124.

43. *ἐκβιβάσαντα*] τῶν δικαίων λόγων ἡμᾶς ἐκβιβάσαντες, Thu. v, 98. BF.

44. *ὑπόβρυχα*] from *ὑπόβρυξ*: τὸν δ' *ἄρ' ὁ*. *ἔθηκε πολὺν χρόνον, οὐδὲ δυνάσθη αἶψα μάλ' ἀνσχεθῆναι, μεγάλου ὑπὸ κώματος ὀρμῆς*, Hom. O. E, 319. W.E.

45. *πρῶτοι Ἑλλήνων*] Compare vi, 48 &c.; and vii, 6. SW.

46. *ἀπὸ π. τοῦ ἔθνεος*] 'on behalf of the whole nation.' SW.

γέλλεσθαι φιλίην. εἶπας δὲ ταῦτα, καὶ θησάμενος, ἀπέπλεε ἐς τὴν Θέρμην.

(131) Ὁ μὲν δὴ περὶ Πιερίην διέτριβε ἡμέρας συγχάς. τὸ γὰρ δὴ οὗρος τὸ Μακεδονικὸν ἔκειρε τῆς στρατιῆς τριτημορίς, ἵνα ταύτῃ διεξίη ἅπανα ἡ στρατιὴ ἐς Περβραίους. Οἱ δὲ δὴ κήρυκες, οἱ ἀποπεμφθέντες<sup>47</sup> ἐς τὴν Ἑλλάδα ἐπὶ γῆς αἴτησιν, ἀπικέατο· οἱ μὲν, κεινοὶ<sup>48</sup>, οἱ δὲ, φέροντες γῆν τε καὶ ὕδωρ. (132) Τῶν δὲ δόντων ταῦτα ἐγένοντο οἶδε<sup>49</sup>, Θεσσαλοὶ, Δόλοπες, Ἐνιῆνες<sup>50</sup>, Περβραεῖοι, Λοκροὶ, Μάγνητες, Μηλῖες, Ἀχαιοὶ οἱ Φθιώται, καὶ Θηβαῖοι<sup>51</sup>, καὶ οἱ ἄλλοι Βοιωτοὶ, πλὴν Θεσπείων τε καὶ Πλαταιέων. ἐπὶ τούτοις οἱ Ἕλληνες ἔταμον ὄρκιον, οἱ τῷ βαρβάρῳ πόλεμον ἀειράμενοι.<sup>52</sup> τὸ δὲ ὄρκιον ὦδε<sup>53</sup> εἶχε· “Ὅσοι τῷ Πέρσῃ ἰδοσάν σφας αὐτοὺς, Ἕλληνες εἰόντες, “μὴ ἀναγκασθέντες, καταστάντων σφί εὖ τῶν πρηγμάτων, τούτους “δεκατεῦσαι<sup>54</sup> τῷ ἐν Δελφοῖσι θεῷ.” τὸ μὲν δὴ ὄρκιον ὦδε εἶχε τοῖσι Ἕλλησι. (133) Ἐς δὲ Ἀθήνας καὶ Σπάρτην οὐκ ἀπέπεμψε ὁ Πέρσης ἐπὶ γῆς αἴτησιν κήρυκας, τῶνδε εἵνεκα· πρότερον Δαρείου πέμψαντος ἐπ’ αὐτὸ τοῦτο, οἱ μὲν<sup>55</sup> αὐτῶν τοὺς αἰτέοντας ἐς τὸ βάραθρον<sup>56</sup>,

47. οἱ ἀποπεμφθέντες] vii, 32. LR.

48. κεινοὶ] ix, 57; 85; κενοὶ, Hes. πλουτοῦντας ἐξαπέστειλε κενούς, St Luke i, 53; WE. νοστήσαντας κενῇσι χερσὶ, i, 73; STG. “I still returned as empty as I went,” Dryden, Virg. P. i, 47.

49. οἶδε] The same people are mentioned by Diod. xi, 3. VK. s. v, 62, 88.

50. Ἐνιῆνες] Hom. II. B, 749; WE. Liv. xlv, 10; WS. vii, 185; 198: more commonly called Δαινῖνες. LR.

51. Θηβαῖοι] Thebes, now Theba, LR. was the birth-place of Pindar, Pelopidas, and Epaminondas. A.

52. οἱ τῷ β. π. ἀειράμενοι] vii, 156. WE.

53. ὦδε] The form differs slightly in Diod. xi, 3. WE.

54. δεκατεῦσαι] According to Lycour. (“τὰς τὰ τοῦ βαρβάρου προελομένας πόλεις ἅπσας δεκατεύσω,”) p. 158; and Diod. xi, 29: this oath was taken just before the battle of Plataea. At the present period, the latter says, τοὺς ἐθελοντὶ τῶν Ἑλλήνων ἐλομένους τὰ Περσῶν δ. τοῖς θεοῖς, ἐπὶ τῷ πολέμῳ κρατήσῃσι, xi, 3; Λακεδαιμόνιοι Herod. Vol. II.

Θηβαίους, τοὺς κατ’ ἀνάγκην ἡσυχίαν ἔχειν [vii, 11, 32:] βουλευσαμένους μόνους τῶν Ἑλλήνων κατὰ τὴν τῶν Περσῶν ἔφοδον, ἐψηφίσαντο δεκατεῦσαι τοῖς θεοῖς, κρατήσαντες τῷ πολέμῳ τῶν βαρβάρων, Pol. ix, 39. This decree they confirmed subsequently by an oath. The oath at Plataea is doubted of by Theop. and not mentioned by our author. The Thebans, being almost the only people ἐκοντὶ Μηδισάντες, were particularly pointed at by this oath: οἱ Ἀθηναῖοι οὕτως εἶχον τῆς γνώμης, ὥς νῦν Θηβαίους, τὸ λεγόμενον, δεκατεῦσθαι ἐλπίς εἴη, Xen. H. vi, 3, 20; νῦν ἐλπίς, τὸ πάλαι λ., δ. Θ. 5, 35; Aristid. i. ii, p. 82; ἔδοξε τὰς πόλεις τὰς μηδισάσας δεκατεῦσαι· ἀλλ’ οἱ Ἀθηναῖοι ἐπέσχον ὕστερον καὶ Θεμιστοκλῆς, Schol. τὰς π. δ. is τὰς τῶν πολιτῶν οὐσίας δ. i. e. ‘to oblige them to pay a tithe’ to the god at Delphi. STE, Th. L. G. 3192. VK. Compare AO, on Th. ii, 71; iii, 57; 63; Liv. ii, 59, 8.

55. οἱ μὲν] Ἀθηναῖοι, and οἱ δὲ... Λακεδαιμόνιοι; these words being understood from Ἀθήνας καὶ Σπάρτην. VK. HE, on VG, i, 4.

56. βάραθρον] εἰς τὸ β. ἐμβαλῶν,

οἱ δὲ ἐς φρέαρ<sup>57</sup> ἐσβαλόντες, ἐκέλευον γῆν τε καὶ ὕδωρ ἐκ τούτων φέρειν παρὰ βασιλεία. τούτων μὲν εἵνεκα οὐκ ἔπεμψε Ξέρξης τοὺς αἰτήσοντας.

(138) Ἡ δὲ στρατηλασίῃ ἡ βασιλείος οὐνομα μὲν εἶχε<sup>58</sup>, ὡς ἐπ' Ἀθήνας ἐλαύνει, κατίετο δὲ ἐς πᾶσαν τὴν Ἑλλάδα. πυνθανόμενοι δὲ ταῦτα πρὸ πολλοῦ, οἱ Ἕλληνες οὐκ ἐν ὁμοίᾳ πάντες ἐποιεῦντο· οἱ μὲν γὰρ αὐτῶν, δόντες γῆν τε καὶ ὕδωρ τῷ Πέρσῃ, εἶχον θάρσος, ὡς οὐδὲν πεισόμενοι ἄχαρι πρὸς τοῦ βαρβάρου· οἱ δὲ, οὐ δόντες, ἐν δείματι μεγάλῳ κατέστασαν, ἅτε οὔτε νεῶν ἐουσέων ἐν τῇ Ἑλλάδι ἀριθμὸν ἀξιωμαχῶν δέκεσθαι τὸν ἐπιόντα, οὔτε βουλομένων τῶν πολλῶν ἀντάπτεσθαι τοῦ πολέμου, μηδιζόντων δὲ προθύμως.<sup>59</sup>

(139) Ἐνθαῦτα ἀναγκαίῃ ἐξέργομαι<sup>60</sup> γνώμην ἀποδέξασθαι, ἐπίφθορον μὲν πρὸς τῶν πλεόνων ἀνθρώπων, ὅμως δὲ, τῇ γ' ἐμοὶ φαίνεται εἶναι ἀληθές, οὐκ ἐπισχῆσω. εἰ Ἀθηναῖοι<sup>61</sup>, καταβρώδῃσαντες τὸν ἐπιόντα κίνδυνον, ἐξέλιπον τὴν σφετέρην, ἥ καὶ μὴ ἐκλιπόντες, ἀλλὰ μέιναντες, ἔδοσαν σφέας αὐτοὺς Ξέρξῃ, κατὰ τὴν θάλασσαν οὐδαμοὶ ἂν ἐπειρῶντο ἀντιεύμενοι βασιλεῖ. εἰ τοίνυν κατὰ τὴν θάλασσαν μηδεὶς ἡντιοῦτο Ξέρξῃ, κατὰ γε ἂν τὴν ἡπειρον τοιάδε ἐγίνετο· εἰ καὶ πολλοὶ τειχέων κιθῶνες<sup>62</sup> ἦσαν ἐλθαμένοι<sup>63</sup> διὰ

Alex. in Ath. vii, 65; Pla. Go. 153; (ROU.) ἄρας μετέωρον ἐς τὸ β. ε. Arist. Eq. 1359; Pl. 431; τόπος Ἀθήνῃσι βαθὺς, σκου καὶ τοὺς Δαρείου πρόσθειε ἔβαλον, Schol. ἀπέκτειναν πάντας καὶ ἐς φάραγγας ἐσέβαλον, Thu. ii, 67 times; VK. Plu. V. xvii, p. 320, a. "The βάραθρον is a pit at Athens, in the quarter of the Ceraïdes of the tribe Aeneis, into which it was the practice to throw criminals sentenced to death, as the Lacedæmonians threw them into the Ceadas;" Voc. Rh. in Bib. Cois. p. 491; χάσμα τι φρεατῶδες καὶ σκοτεινὸν, ἐν ᾧ τοὺς κακούργους ἔβαλλον· ἐν δὲ τῷ χάσματι τοῦτ' ὑπῆρχον ὀγκίνοι, οἱ μὲν ἔνω, οἱ δὲ κάτω, Schol. on Ar. Pl. 431; L.R. Xen. H. i, 7, 21; βρέθρον, Hom. Il. Θ, 14. TR.

57. φρέαρ] τίνος χάριν ὑπολαμβάνετε τοὺς ὁμηγερούς προγόνους, ἄνδρες Λακεδαιμόνιοι, καθ' οὗς καιροὺς ὁ Ξέρξης ἀπέστειλε πρεσβευτὴν πρὸς ὑμᾶς, ὕδωρ καὶ γῆν ἀιτούμενος, ἀπώσαντας ἐς τὸ φ. τὸν παραγεγονότα, καὶ προσεπιθέλλοντας τῆς γῆς, κελεύει ἀπαγγεῖλαι τῷ Ξέρξῃ, διότι παρὰ Λακεδαιμονίων ἔχει

τὰ κατὰ τὴν ἐπαγγελίαν, ὕδωρ καὶ γῆν; Pol. ix, 38. LR.

58. οὐνομα εἶχε] 'had the name, was said, was represented, professed,' though untruly. HGV, on VG, v, 7, 15, obs. 4. ὄνομα ἔχεις ὅτι (ᾧς, καὶ νεκρὸς εἰ, Revelations iii, 1; s. Vir. Æ. iv, 171 f; Ov. H. v, 131; SS. causa fuit, Liv. iv, 26.

59. προθύμως] εἰ ἐλευθέρως ἔξεστι εἰπεῖν, ἐκ τοῦ μέσου κατήμενοι ἐμῆδιζον, viii, 73; LAU. s. Pla. de L. iii, 14; σπάνιον ἦν τῶν Ἑλλήνων τινὰ ἀρετὴν τῇ Ξέρξῃ δυνάμει ἀντιτάξασθαι, Thu. iii, 56. TX.

60. ἐξέργομαι] Thu. ii, 13. BF.

61. εἰ Ἀθηναῖοι κτλ.] Compare Thu. i, 74. BF.

62. τειχέων κιθῶνες] Hence perhaps ἔλαθεν ἀφορμὴν ἀποτελεῖ λόγου καὶ οἰπὼν τὸ τεῖχος "ἱμάτιον πόλεως," Eust. on Il. Γ, 57; Δημάδης ὁ ῥήτωρ ἔλεγε τὸ τεῖχος εἶναι 'ἐσθῆτα τῆς π.' Ath. iii, 55. WE. VK. The whole wall is, as it were, a breast-plate, or coat of mail, to preserve those who are behind it from the assault of an enemy. SIV.

τοῦ Ἴσθμοῦ<sup>64</sup> Πελοποννησίοις<sup>65</sup>, προδοθέντες ἂν Λακεδαιμόνιοι ὑπὸ τῶν συμμάχων, οὐκ ἐκόντων, ἀλλ' ὑπ' ἀναγκῆς, κατὰ πόλιν<sup>66</sup> ἀλικομένων ὑπὸ τοῦ ναυτικοῦ στρατοῦ τοῦ βαρβάρου, ἐμουνώθησαν· μουνωθέντες δὲ ἂν, καὶ ἀποδεξάμενοι ἔργα μεγάλα, ἀπέθανον γενναίως. ἢ ταῦτα ἂν ἔπαθον· ἢ πρὸ τοῦ, ὀρέωντες ἂν<sup>67</sup> καὶ τοὺς ἄλλους Ἑλληνας μηδίζοντας, ὁμολογίῃ<sup>68</sup> ἂν ἐχρήσαντο πρὸς Ξέρξεα. καὶ οὕτω ἂν, ἐπ' ἀμφοτέρα<sup>69</sup>, ἢ Ἑλλὰς ἐγίνετο ὑπὸ Πέρσῃσι. τὴν γὰρ ὠφελείην τὴν τῶν τειχέων τῶν διὰ τοῦ Ἴσθμοῦ ἐληλαμένων<sup>63</sup> οὐ δύναμαι πυνθέσθαι, ἥτις ἂν ᾖ<sup>70</sup>, βασιλέος ἐπικρατέοντος τῆς θαλάσσης. νῦν δὲ, Ἀθηναίους ἂν τις λέγων σωτήρας<sup>71</sup> γενέσθαι τῆς Ἑλλάδος, οὐκ ἂν ἀμαρτάνοι<sup>72</sup> τὸ ἀληθές<sup>73</sup>· οὗτοι γὰρ ἐπὶ ὁκότερα τῶν πρηγμάτων ἐτράποντο, ταῦτα ῥέψειν<sup>74</sup> ἔμελλε. ἐλόμενοι δὲ τὴν Ἑλλάδα περιεῖναι ἐλευθέρην, τοῦτο<sup>75</sup> τὸ Ἑλληνικὸν πᾶν τὸ λοιπὸν, ὅσον μὴ ἐμήδισε, αὐτοὶ οὗτοι<sup>76</sup> ᾗσαν οἱ ἐπεγεύραντες, καὶ βασιλέα

64. Ἴσθμοῦ] This isthmus, now Hexamili "Six-Miles," is between the gulfs of Lepanto and Engia. LR. A.

65. Πελοποννησίοις] Πέλοπος νῆσος 'Island of Pelops' is now called Morea from the number of 'mulberry trees.' LR. A.

66. κατὰ πόλιν] φαμέν Μαραθῶνι τε μόνοι προκινδυνεύσαι τῷ βαρβάρῳ, καὶ ὅτε τὸ ὅσπερ ἦλθεν, οὐκ ἱκανοὶ ὄντες κατὰ γῆν ἀμύνεσθαι, ἐσθάντες ἐς τὰς ναῦς πανδημεῖ [i, 62, 59;] ἐν Σαλαμῖνι ξυμμαχῆσαι, ὅπερ ἔσχε μὴ κατὰ πόλιν αὐτὸν ἐπιπλέοντα τὴν Πελοπόννησον πορθεῖν, ἀδυνάτων ἂν ὄντων πρὸς ναῦς πολλὰς ἀλλήλοισ ἐπιβεθεῖν, Thu. i, 73. AO.

67. ὀρέωντες ἂν] In a proposition where ἂν is put twice, besides the finite verb a participle or an infinitive is often found; and of the double ἂν, one belongs to the finite verb, the other to the participle or infinitive. δ. ἂν is here equivalent to εἰ ἔδρων: MA, 600, 5. οὐκ ἂν αὐτὸν γνωρίσαιμ' ἂν εἰσίδαν, Eur. O. 373.

68. ὁμολογίῃ] s. viii, 108; ἐπιχειροῦσι δὲ κτλ. CY.

69. ἐπ' ἀμφοτέρα] 'in both cases.' SH, on BO, 167.

70. ὠφελείην... ἥτις ᾖ] In dependent propositions the subject is often wanting, because it is constructed with the verb of the preceding proposition. MA, 295, 3.

71. σωτήρας] ὥστε εἰς τὸδε ἡμέρας σωτήρας τῆς Ἑλλάδος ὀνομάζεσθαι, Lesbo. Pro. p. 174. WE.

72. ἀμαρτάνοι] A metaphor taken from archery: i, 43, 35; of which the following examples occur among many others; i, 207; iii, 81; Dion. A. R. i, 73; vii, 22; 21; Thu. i, 33; Eur. Al. 337; Æsch. A. 1654; Proc. p. 138, 1; 9, 78. BF.

73. τὸ ἀληθές] In all the above instances a genitive follows the verb, and also in ix, 33; 78; a Writer in Suid. under ἑρβεί; Luc. de His. Sc. 9; Antiph. p. 138, 17; in the same sense as ψευθεῖναι τάληθους, p. 134, 40. VK. Here, however, λέγων may be repeated from what precedes; WE. or κατὰ may be understood. SW.

74. ῥέψειν] 'to preponderate:' a metaphor taken from one of the scales in a balance. s. Hom. Il. Θ, 72; X, 212; SW, in Lex. and TR's notes.

75. τοῦτο] und. κατὰ, 'in this respect:' τ. καὶ πολλοῦ πέραν πόντου (ἀνθρώπων) χωρεῖ, Soph. An. 340. MV.

76. αὐτοὶ οὗτοι] vii, 130, 40. "I maintain, therefore, that these men (the Athenians who fought at the battle of Marathon) were the authors of our liberty, and of that of the inhabitants of this continent. The Greeks, enlightened by the victory which we gained at Marathon, and having it always be-

μετά γε θεούς<sup>77</sup> ἀνωσάμενοι<sup>78</sup> οὐδέ σφεας χρηστήρια φοβερὰ, ἐλθόντα ἐκ Δελφῶν, καὶ<sup>79</sup> ἐς δεῖμα βαλόντα, ἔπεισε ἐκλπεῖν τὴν Ἑλλάδα· ἀλλὰ, καταμείναντες, ἀνέσχοντο τὸν ἐπίοντα ἐπὶ τὴν χώραν δέξασθαι.<sup>80</sup>

(140) Πέμψαντες γὰρ οἱ Ἀθηναῖοι ἐς Δελφοὺς θεοπρόπους, χρηστηριάζεσθαι ἦσαν ἐτοῖμοι. καὶ σφι ποιήσασι<sup>81</sup> περὶ τὸ ἱρὸν τὰ νομιζόμενα, ὥς, ἐς τὸ μέγαρον ἐσελθόντες, ἴζοντο, χρᾶ ἡ Πυθίη, τῇ οὐνομα ἦν Ἀριστονίκη, τάδε·

“ὦ μέλειο, τί κάθησθε<sup>82</sup>; λιπὼν φεῦγ’ ἔσχατα<sup>83</sup> γαίης

“δῶματα καὶ πόλιος τροχοειδέος ἄκρα κάρηνα.

“οὔτε γὰρ ἡ κεφαλὴ μένει ἔμπεδον, οὔτε τὸ σῶμα,

“οὔτε πόδες νέατοι, οὔτ’ ὦν χέρες, οὔτε τι μέσσης

“λείπεται, ἀλλ’ ἄζηλα<sup>84</sup> πέλει. κατὰ γάρ μιν ἐρείπει

“πῦρ τε καὶ ὀξὺς Ἄρης, Συριηγενὲς ἄρμα διώκων.<sup>85</sup>

“πολλὰ δὲ κἄλλ’ ἀπολεῖ πυργώματα, κού τὸ σὸν οἶον·

“πολλοὺς δ’ ἀθανάτων νηοὺς μαλερῷ πυρὶ δώσει,

“οἱ που νῦν ἰδρῶτι<sup>86</sup> βρούμενοι ἐστήκασι,

“δείματι παλλόμενοι. κατὰ δ’ ἀκροτάτοις ὀρόφοισι

“αἷμα μέλαν κέχυνται, προῖδὸν κακότητος ἀνάγκας.

“ἀλλ’ ἴτον ἐξ ἀδύτοιο, κακοῖς δ’ ἐπικίδνατε<sup>87</sup> θυμόν.”

fore their eyes, dared afterwards to fight for the salvation of their country. The first prize of valour is therefore due to them for the victory of Marathon, the second belongs to those who won the battles of Salamis and Artemisium;” *Pla. Mx.* 10.

77. μετὰ γε θεοῦς] μετὰ μάκαρας καὶ Διὸς Ἰσχύος, ὅδε Καδμείων ἤρυξε πόλιν μὴ ἀνατραπῆναι, μηδ’ ἄλλοδαπῶν κύματι φωτῶν κατακλυσθῆναι τὰ μάλιστα, *Æsch. Th.* 1077; *BL. Liv.* xxiv, 38, 1.

78. ἀνωσάμενοι] νέφος τοσοῦτο ἀνθρώπων *Δ. viii*, 109. *WE.*

79. καὶ] ‘although.’ *VK.*

80. ἀνέσχοντο δέξασθαι] ἐτόλμησαν *δ.* The participle is more usual after ἀνέχεσθαι. *MA*, 550, *obs.* 3. s. i, 80, 75.

81. ποιήσασι κτλ.] *δ* τι τοῖσι Λυδοῖσι ἔχρησε ποιήσασι περὶ τὸ ἱρὸν τὰ νομιζόμενα, i, 49. *STG.*

82. τί κάθησθε:] τίνας ποθ’ ἔδρας τάδε μοι δοᾶτε, ἱκνηροῖς κἀδδοῖσιν ἐξεστερμένον; *Soph. CE. R.* 2.

83. ἔσχατα] *und. ες, SW.* ἀλᾶσθαι γῆς ἐπ’ ἔσχατοις ὄροις, *Æsch. P. V.* 687. *BL.*

84. ἄζηλα] *ἀ* μὴ εὐχόμεθα γενέσθαι ἡμῶν, *Schol. on Pla. ἀ* οὐδὲς ζηλώσει, *Schol. on Æsch.* but perhaps ἀδηλα is the right reading here. *BL.* s. i, 41, 17.

85. *Σ. ἀ* διώκων] Σύριον *Δ. δ.* ἐπάγει τοξόδαμνον Ἄρην, *Æsch. P.* 86. *BL.*

86. ἰδρῶτι] *et mæstum illacrimat templis ebur, atque sudant, Vir. G. i*, 480.

87. ἐπικίδνατε] *As* ἐπικίδνημι signifies ‘to sprinkle upon,’ this metaphor may be taken from the healing powder which used to be sprinkled upon wounds. *SW.* Of a similar description is the following metaphor, “Lay not that flattering unction to your soul; It will but skin and film the ulcerous place, Whiles rank corruption, mining all within, Infects unseen,” *Shakspeare, Ham. iii*, 4. But *STG* prefers ἐπικίρνατε ‘mix up;’ for as wine becomes



(141) Ταῦτα ἀκούσαντες, οἱ τῶν Ἀθηναίων Θεοπρόποι συμφορῇ τῇ μεγίστῃ ἐκρέωντο. προβάλλουσι δὲ σφεας αὐτοὺς<sup>88</sup> ὑπὸ τοῦ κακοῦ τοῦ κεχρησμένου, Τίμων ὁ Ἀνδροβούλου, τῶν Δελφῶν ἀνὴρ δόκιμος ὁμοία τῷ μάλιστα<sup>89</sup>, συνεβούλευέ σφι, ἱκετηρίην<sup>90</sup> λαβοῦσι, δεύτερα, αὐτὶς ἐλθόντας, χρᾶσθαι τῷ χρηστηρίῳ ὡς ἰκέτας. πειθόμενοι δὲ ταῦτα τοῖσι Ἀθηναίοις, καὶ λέγουσι “Ὁναξ, χρῆσον ἡμῖν ἄμεινόν τι περὶ τῆς πατρίδος, αἰδεσθεὶς τὰς ἱκετηρίας τάσδε, “τὰς τοι ἤκομεν φέροντες· ἢ οὐ τοι ἄπιμεν ἐκ τοῦ ἀδύτου, ἀλλ’ αὐτοῦ “τῇδε μενόμεν, ἔστ’ ἂν καὶ τελευτήσωμεν.” ταῦτα δὲ λέγουσι ἡ πρόμαντις χρᾶ δεύτερα τάδε<sup>91</sup>

“οὐ δύναται<sup>92</sup> Παλλὰς Δὲ Ὀλύμπιον ἐξιλάσασθαι,

“λίσσομένη πολλοῖσι λόγοις καὶ μήτιδι πυκνῇ.

“σοὶ δὲ τόδ’ αὖτις ἔπος ἐρέω<sup>93</sup>, ἀδάμαντι πελάσσας<sup>94</sup>

“τῶν ἄλλων γὰρ ἀλίσκομένων, ὅσα Κέκροπος οὖρος

“ἐντὸς ἔχει, κευθμῶν τε Κιθαιρῶνος<sup>95</sup> ζαθίοιο,

“τεῖχος τριτογενεῖ<sup>96</sup> ξύλινον διδοῖ ἐνρύοπα Ζεὺς

“μόνον ἀπόρθητον<sup>97</sup> τελέθειν, τὸ σὲ τέκνα τ’ ὄνησει.

softer and milder by water being mixed with it, so the ills into which a man infuses fortitude of mind, become thereby less harsh and rough. Expressions borrowed from the custom of diluting wine with water are numerous, both in Greek and in Latin. a. *VK*, on E. H. 253; *POR*, on E. M. 138; vii, 151, 80; *Arist.* *Pl.* 853.

88. *προβάλλουσι σ. αὐ.* ‘giving themselves up for lost;’ *WE*. properly ‘casting themselves forward on the ground as men in utter despair;’ *SW*. *προβαλεῖν ἀκήδεστα σώματα*, *Plu.* *V. ix. STE*, *Th. L. G.* 2637. The corresponding Latin verb *projicere* is of much more frequent occurrence in this sense; *matresfamilias flentes, projectae ad pedes suorum, petierunt*, ‘*ne se et communes liberos hostibus dederent*,’ *Cæs.* *G. vii*, 26; *ut templa deorum immortalium adirent, et, ante simulacra projecti, victoriam ab diis exposcerent*, *C. ii*, 5; *queritur sese projectum ac proditum*, *ib. i*, 29; *Liv. xxii*, 44, 9; *xxiii*, 20, 3.

89. *τῷ μάλιστα*] *δοκίμῳ*, *MA*, 289, 3.

91. *τάδε*] This oracle was the contrivance of Themistocles, who, “despairing of persuading the people by

human reasons, had recourse to machinery, as in a tragedy, and gave them prodigies and oracles;” *Plu.* *V. vii*, p. 116, v. The prodigies consisted in the disappearance of the serpent, which was supposed to guard the citadel; *ib. viii*, 41. The oracles were those relating to Salamis. *LR*.

93. *ἔπος ἐρέω*] The -os is made long by Homer before the digamma; *φέρω* is ‘I tell’ and *ἐρέω* ‘I ask.’ *HY*.

94. *ἀδάμαντι πελάσσας*] The participle is masculine as referring to Apollo, who is speaking by the mouth of his priestess: ‘approximating it’ (in point of firmness) ‘to adamant;’ *SW*. *ἀλλ’ ἐκ τοι φέρω, τὸ δὲ καὶ τελέεσθαι ὄω*, *Hom. II. A.* 204. *WE*.

95. *Κιθαιρῶνος*] anciently called *Asterius*, now *Elateias*. *LR*.

96. *τριτογενεῖ*] *τριτογενῆς* (in *Hom. τριτογένεια*, *II. Δ.* 515;) is an epithet of *Minerva*, ἡ ἐκ τῆς *τριτοῦς* (i. e. *κεφαλῆς*) τοῦ *Διὸς γεννηθεῖσα*; ‘head-born.’ *τριτῶ* in the Cretan dialect signifies ‘a head.’ *DAM*.

97. *ἀπόρθητον*] *Æsch. P.* 354; *Eur. M.* 822. *BL*. In the former passage a transposition appears requisite, *AT. ἔτ’ ἄρ’ Ἀθηνῶν ἔστ’ ἀπόρθητος πόλις*; *AT.*

“ μῆδ' σύ γ' ἵπποσύνην τε μένειν καὶ πεζὸν ἰόντα  
 “ πολλὸν ἀπ' ἡπείρου στρατὸν ἥσυχος, ἀλλ' ὑποχωρεῖν  
 “ νῶτον ἐπιστρέψας· ἔτι<sup>98</sup> τοι κοτὲ κἀντίος ἔσση.  
 “ ὦ Ζεῖη Σαλαμῖς<sup>99</sup>, ἀπολεῖς δὲ σὺ τέκνα γυναικῶν,  
 “ ἥ που σκιδναμένης Δημήτερος<sup>100</sup>, ἥ συνιούσης.”

(142) Ταῦτά σφι, ἡπιώτερα γὰρ τῶν προτέρων καὶ ἦν καὶ ἐδόκεε εἶναι, συγγραψάμενοι, ἀπαλλάσσοντο ἐς τὰς Ἀθήνας. ὥς δὲ ἀπελθόντες οἱ Θεοπρόποι ἀπήγγελλον ἐς τὸν δῆμον, γινῶμαι καὶ ἄλλαι πολλαὶ ἐγίνοντο διζημένων τὸ μαντήϊον, καὶ αἶδε συνεστηκυῖαι<sup>1</sup> μάλιστα· τῶν πρεσβυτέρων ἔλεγον μετεξέτεροι, ‘δοκέειν σφι τὸν ‘Θεὸν τὴν ἀκρόπολιν χρῆσαι περιέσεσθαι’ ἡ γὰρ ἀκρόπολις τὸ πάλαι τῶν Ἀθηνέων ῥήχῃ<sup>2</sup> ἐπέφρακτο. οἱ μὲν δὲ κατὰ τὸν φραγμὸν συνεβάλλοντο τοῦτο τὸ ξύλινον τεῖχος εἶναι· οἱ δ' αὖ ἔλεγον, ‘τὰς ‘νέας<sup>3</sup> σημαίνειν τὸν Θεόν, καὶ ταύτας παραρτίεσθαι’ ἐκέλευον ‘τὰ ‘ἄλλα ἀπέντας.’ τοὺς ὧν δὲ ‘τὰς νέας’ λέγοντας· εἶναι τὸ ξύλινον ‘τεῖχος,’ ἔσφαλλε τὰ δύο τὰ τελευταῖα ῥηθέντα<sup>4</sup> ὑπὸ τῆς Πυθίης, .

“ ὦ Ζεῖη Σαλαμῖς, ἀπολεῖς δὲ σὺ τέκνα γυναικῶν,  
 “ ἥ που σκιδναμένης Δημήτερος, ἥ συνιούσης.”

κατὰ ταῦτα τὰ ἔπεα συνεχέοντο αἱ γινῶμαι τῶν φαμένων ‘τὰς νέας ‘τὸ ξύλινον τεῖχος εἶναι.’ οἱ γὰρ χρησμολόγοι ταύτῃ<sup>5</sup> ταῦτα ἐλάμβανον, ‘ὥς ἀμφὶ Σαλαμῖνα δεῖ σφέας ἐσωθῆναι, ναυμαχίην παρα-

θεοὶ πόλιν σώσουσι Παλλὰδος θεῆς· ἀνδρῶν γὰρ ὄντων, ἔρκος ἐστὶν ἀσφαλές.

98. ἔτι κτλ.] ‘the time shall surely yet arrive, when thou shalt meet them in the field.’ *BLG*.

99. Σαλαμῖς] The heroes Ajax and Teucer, and Solon the lawgiver, were natives of this isle; which is now Coluri. *A. LR*.

100. Δημήτερος] put by metonymia for ‘corn,’ as *Ceres medio succiditur aestu*, Vir. G. i, 297; *altera frumentis (tetra) favet, altera Baccho*; *densa magis Cereri, rarissima quaeque Lyseo*, ii, 228; *Cererem corruptam undis expediunt*; *frugesque receptas et totterre parant flammis et frangere saxo*, *Æ.* i, 181; 705; vii, 113; viii, 181; Juv. vii, 25.

2. ῥήχῃ] φραγμῇ: ΓΛ. οἱ μὲν συμβουλευουσιν ἔχεσθαι τῆς ἀκροπόλεως, ῥάχῃ γὰρ ἐπέφρακτο, Syrian. the citadel was

κοτίνους τότε πυκνοῖς καταπέφραγμένην according to Sopat. ῥάχους καλοῦσι Τροϊζήνιοι πᾶν ὅσον ἑκαρπὸν ἐλαίας, κότινον, καὶ φαυλίαν, καὶ ἀγριέλαιον, Pau. ii, 32; οἱ μὲν πρεσβύται τῆς ἀκροπόλεως ἔχεσθαι παρήνουν· οὕτω παρελήρουν πεφραγχαὶ γὰρ αὐτὴν ῥάχῃ τὸ ἀρχαῖον, καὶ τὸν χρῆσμον εἰς τοῦτο φέρειν, Aristid. The. t. iii, p. 307; ἀπὸ τοῦ τετευχίσθαι ῥάχος δὲ ἐστὶν εἶδος ξύλου, Schol. *VK*.

3. τὰς νέας] vii, 141; viii, 51, 7; *WE.* s. ix, 65, 37. Our navy is often designated as ‘the wooden walls of old England.’

4. ῥηθέντα] This is another instance in which Apollo Pythius played the equivocator; Buxton, *Anat. of Mel.* p. 43.

5. ταύτῃ] vii, 143; ‘in this sense;’ τοῦτον τὸν τρόπον, οὕτως, Schol. on Aristoph. *BL*. καὶ ἡ νίκη τὴν ἐξήγησιν ἐπιστάσαστο, Poly. i, 30, 1; *responsa*

‘σκευασαμένους.’ (143) Ἦν δὲ τῶν τις Ἀθηναίων ἀνὴρ ἐς πρῶτους νεωστὶ παριῶν, τῷ ὄννομα μὲν ἦν Θεμιστοκλῆς, παῖς δὲ Νεοκλῆος<sup>6</sup> ἐκαλέετο. οὗτος ὡνὴρ οὐκ ἔφη ‘πᾶν ὀρθῶς τοὺς χρησμολόγους συμ-  
 ‘βάλλεσθαι,’ λέγων τοιαῦδε ‘εἰ ἐς Ἀθηναίους εἶχε τὸ ἔπος εἰρη-  
 ‘μένον<sup>7</sup> ἐόν κως<sup>8</sup>, οὐκ ἂν οὕτω μιν<sup>9</sup> δοκέειν ἡπίως χρησθῆναι,  
 ‘ἀλλὰ ὧδε, ‘ὦ σχετλίη Σαλαμίς,’ ἀντὶ τοῦ ‘ὦ θείη Σαλαμίς,’ εἴπερ  
 ‘γε ἔμελλον οἱ οἰκτορες ἀμφ’ αὐτῇ τελευτήσῃν. ἀλλὰ γὰρ ἐς τοὺς  
 ‘πολεμίους τῷ θῆφ’ εἰρησθαι τὸ χρηστήριον, συλλαμβάνοντι κατὰ  
 ‘τὸ ὀρθόν, ἀλλ’ οὐκ ἐς Ἀθηναίους.’ παρασκευάζεσθαι ὧν αὐτοὺς  
 ὡς ναυμαχῆσοντας συνεβούλευε, ὡς τούτου ἐόντος τοῦ ξυλίνου τείχεος.  
 ταύτῃ Θεμιστοκλῆος<sup>10</sup> ἀποφαινομένου, Ἀθηναῖοι ταῦτα σφί ἐγνωσαν  
 αἰφρώτερον εἶναι μᾶλλον ἢ τὰ τῶν χρησμολόγων· οἱ οὐκ ἔων ναυ-  
 μαχίην ἀρτέεσθαι<sup>11</sup>, τὸ δὲ σύμπαν εἶναι<sup>12</sup>, οὐδὲ χεῖρας ἀνταίρεσθαι,  
 ἀλλὰ<sup>13</sup> ἐκλιπόντας χώραν τὴν Ἀττικὴν, ἄλλην τινὰ οἰκίζεῖν.

(144) Ἐτέρῃ τε Θεμιστοκλεῖ γνώμῃ ἐμπροσθε ταύτης ἐς καιρὸν ἥρίστευσεν· ὅτε Ἀθηναῖοις γενομένων χρημάτων μεγάλων ἐν τῷ κοινῷ<sup>14</sup>, τὰ ἐκ τῶν μετάλλων σφί προσῆλθε τῶν ἀπὸ Λαυρείου<sup>15</sup>, ἔμελλον λάξεσθαι<sup>16</sup> ὀρχηδὸν<sup>17</sup> ἕκαστος δέκα δραχμᾶς·<sup>18</sup> τότε Θε-

secutus, obruit Eoas classes, urhemque carinis vexit, et arsuras Medo subdixit Athenas, Clau. xvii, 150. VK.

6. Νεοκλῆος] The father of Epicurus bore the same name; hence Menander says, χαῖρε Νεοκλείδα δίδυμον γένος· ὧν δ’ μὲν ὁμῶν πατρίδα δουλοσύνας ῥύσαθ’, δ’ ὁ ἀφροσύνας, An. V. P. Gr. t. i, p. 203; which GRO has thus translated, salвете, o Neoclis nati duo: quippe per illum libera gens Cecropis facta, per hunc iapiens. LR.

7. τὸ ἔπος εἰρημένον] i. e. τὸ πάθος ἐν τῷ χρησμῷ εἰρημένον.

8. ἐόν κως] The order is εἰ τὸ εἰ. εἰ. εἶχε ἐόν κ. ἐς Ἀ. and εἶχε ἐόν is the same as ἐόντως, SW. or τῷ ἐόντι, iv. 32; or ἀληθείᾳ λόγῳ, i. 14. STG. s. i, 30, 46.

9. μιν] is here put for ἐωντῶν, as the accusative before δοκέειν; and χρησθῆναι is to be taken in a passive sense. SW.

10. Θεμιστοκλῆος] viii, 63; for Θεμιστοκλέος (i, 6, 47), of which the contracted form Θεμιστοκλέους (used by the Attics) occurs, viii, 61, 60. s. vii, 144; viii, 57; 61; 79; 59. MA, 79, obs. 6.

11. ν. ἀρτέεσθαι] i. e. ἐς ν. ἄ. ‘to prepare themselves for a sea-fight:’ ν. παρασκευάζεσθαι, vii, 142; π. ὡς ναυμαχῆσοντας, 143. SW.

12. τὸ σύμπαν εἶναι] ‘generally;’ for κατὰ τὸ σ. RZ, on VG, v, 6, 11.

14. ἐν τῷ κοινῷ] ὅτε ἐν κ. ἔχομεν, Thu. i, 80; ταμεῖφ’ δηλονότι, Schol. VK. ὅτε ἐν τῷ κ. τῆς πόλεως ἔστω οὐδὲν, Arist. P. ii, 7. BF. FI. BO, 260. ex publico privatoque, Liv. xxi, 14.

15. ἀπὸ Λ.] vi, 46, 79. τὰς τοῦ Λ. τῶν ἀργυρείων μετάλλων προσόδους, Thu. vi, 91; DU. ib. ii, 55; s. nn, on Arist. Av. 1106.

16. λάξεσθαι] κληρώσεσθαι, Hes. VK.

17. ὀρχηδὸν] ἡδῆδον, ΓΑ. ἀνδρακάς, Hom. O. N, 14; κατὰ ἄνδρα, Did. ἐπλεόνασε τότε Ἀθηναῖοις τὰ μέταλλα τοῦ ἀργυρίου ταῦτα ἐψηφίσαντο Ἀθηναῖοι ὀρχηδὸν μερίσασθαι, τοῦτέστι τοὺς ἄνδρας μόνον καὶ (μὴ?) τοὺς παῖδας, Schol. on Arist. noster nostræ qui est magister curiæ, dividere argenti dixit nummos in viros, Plau. Au. i, 2, 29. VK.

18. δέκα δραχμᾶς] 7s. 6d. LR.

μιστοκλῆς ἀνέγνωσε<sup>19</sup> Ἀθηναίους, τῆς διαιρέσιος ταύτης πανσαμένους, νέας τούτων τῶν χρημάτων<sup>20</sup> ποιήσασθαι δικησίας ἐς τὸν πόλεμον, τὸν πρὸς Αἰγινήτας λέγων.<sup>21</sup> οὗτος γὰρ ὁ πόλεμος συστάς ἔσωσε τότε τὴν Ἑλλάδα, ἀναγκάσας θαλασσίους<sup>22</sup> γενέσθαι Ἀθηναίους. αἱ δὲ, ἐς τὸ μὲν ἐποικήθησαν, οὐκ ἐχρήσθησαν<sup>23</sup>, ἐς δέον δὲ οὕτω τῇ Ἑλλάδι ἐγένοντο. αὐταὶ τε δὴ αἱ νέες τοῖσι Ἀθηναίοισι προποιεῖσθαι ὑπῆρχον, ἐτέρας τε ἔδεε προσναυπηγέσθαι. ἔδοξε τέ σφι, μετὰ τὸ χρηστήριον βουλευομένοισι, ἐπιόντα ἐπὶ τὴν Ἑλλάδα τὸν βάρβαρον δέκεσθαι τῆσι νηυσὶ πανδημεὶ, τῷ θεῷ πειθομένους, ἅμα Ἑλλήνων τοῖσι βουλευομένοισι.<sup>24</sup> τὰ μὲν δὴ χρηστήρια ταῦτα τοῖσι Ἀθηναίοισι ἐγεγόνεε. (145) Συλληγομένων δὲ ἐς τὸν<sup>25</sup> τῶν<sup>26</sup> περὶ τὴν Ἑλλάδα Ἑλλήνων τῶν τὰ ἀμείνω φρονούντων, καὶ διδόντων σφίσι λόγον καὶ πίστιν, ἐνθαῦτα ἔδοκε βουλευομένοισι αὐτοῖσι, πρῶτον<sup>27</sup> μὲν χρημάτων<sup>28</sup> πάντων καταλλάσσεσθαι τὰς τε

19. ἀνέγνωσε] *cum pecunia publica, quae ex metallis redibat, largitione magistratuum quotannis interiret; ille persuasit populo, ut ea pecunia classis centum navium adificaretur*, Nep. ii, 2; Poly. i, 30, p. 64; τὴν λαυριωτικὴν πρόσδοσιν ἀπὸ τῶν ἀργυρείων μετὰλλων ἔσως ἐχόντων Ἀθηναίων διανέμεσθαι, μόνος εἰπεῖν ἐτόλμησε, παρελθὼν εἰς τὸν δῆμον, ὡς χρῆ, τὴν διανομὴν ἔσσαντας, ἐκ τῶν χρημάτων τούτων κατασκευδασθαι τριήρεις ἐπὶ τὸν πρὸς Αἰγινήτας πόλεμον, Plu. V. vii, 4. VK. STG.

20. τούτων τῶν χρημάτων] 'from, or with this money.' MA, 342, b.

21. λέγων] 'speaking of, meaning: 'ἔλεγεν οἱ "σὺ μὲν πεποιήσαι τοὺς λόγους" ἡμεῖς λέγων, Isoc. Pth. 85; "hoc inquit "non poterit sic abire, cum hic adsit," me autem dicebat, Cic. de F. v, 3: VK. or 'saying, using as the pretext,' i. e. ἔλεγε μὲν ἐπὶ τὸν πρὸς Αἰγινήτας πόλεμον δεῖν τοὺς Ἀθηναίους κατασκευδασθαι τριήρεις, ἔργω δὲ ἐβόλετο ἐκείνους τοῖς βαρβάροις ἀξιωμαχοῦς ποιήσασθαι, ἀφ' ὧν αὐτοῖς προεῖδε πόλεμον ἐσόμενον, for Plutarch says, οἱ μὲν ἄλλοι πέρας φόντο τοῦ πολέμου τὴν ἐν Μαραθῶν τῶν βαρβάρων ἦτταν εἶναι, Θεμιστοκλῆς δὲ ἀρχὴν μειζόνων ἀγώνων, ἐφ' οὗς αὐτὸν ὑπὲρ τῆς ἑλπίδος Ἑλλάδος ἡδαίφεν ἀεὶ, καὶ τὴν πόλιν ἥσκει πόρρωθεν ἤδη προσδοκῶν τὸ μέλλον, V. vii, 3. STG. A. Θ. ἔπεισεν, Αἰγινήταις πολεμοῦντας, καὶ ἅμα τοῦ βαρβάρου

προσδοκίμου ὄντος, τὰς ναῦς ποιήσασθαι, Thu. i, 14; Pla. de L. iii, 14. LR.

22. θαλασσίους] Thu. i, 7; θαλασσογυροῦς, Schol. 'sea-faring'; Luc. ii, 96; Arr. Al. vii, 19, 10: to whom θαλάσσια ἔργα μεμῆλει, Hom. Il. B, 614. BF.

23. αἱ δὲ ἐχρήσθησαν] In Greek the object, which was in the genitive or dative with the active (or middle as ἐχρήσαντο), may become the subject of the passive. MA, 490.

24. ἅμα τοῖσι βουλευομένοισι] ἐκόντων τῶν συμμάχων, Thu. i, 96. WS.

25. ἐς τὸν<sup>25</sup>] at the isthmus, vii, 172; or at Corinth, Diod. xi, 1. VK.

26. τῶν κτλ.] οἱ περὶ τὴν Ἑλλάδα Ἕλληνες are distinguished from the Greek inhabitants of Asia and Thrace: οἱ τὰ ἀμείνω φρονούντες are opposed to those who favoured the Persians. SW.

27. πρῶτον] This Plutarch attributes to Themistocles as the most important thing of all which he did; V. vii, p. 114, f. VK.

28. χρημάτων] χρήματα often signifies 'things' in general: *Ἄε, μή ποτ' ἐπ' ἀπρήκτοιαι νόον γ' ἔχε, μηδὲ μενόναι χρήμασι, τῶν ἄνους γίγνεται οὐδεμία*, Theog. 461; WE. χρημάτων ἡλεπτον οὐδὲν ἐστίν, Archil. fr. xvi, 1; GAI. σκοπέειν χρῆ παντὸς χρηματος τὴν τελευτήν, i, 32, 16; ἐκ πολλῶν καὶ πονηρῶν χρημάτων, Xen. C. v, 2,

ἔχθρας καὶ τοὺς κατ' ἀλλήλους ἐόντας πολέμους. ἦσαν δὲ πρὸς τινὰς καὶ ἄλλους ἐγκεχερμένους<sup>29</sup>, ὃ δὲ ὦν μέγιστος Ἀθηναίοισι τε καὶ Αἰγινήτῃσι. μετὰ δὲ, πυνθανόμενοι Ξέρξεα σὺν τῷ στρατῷ εἶναι ἐν Σάρδισι, ἐβουλεύσαντο κατασκόπους πέμπειν ἐς τὴν Ἀσίην τῶν βασιλέος πρηγμάτων, ἐς Ἄργος τε ἀγγέλους, ὁμαιχμίην<sup>30</sup> συνησομένους πρὸς τὸν Πέρσῃν, καὶ ἐς Σικελίην<sup>31</sup> ἄλλους πέμπειν παρὰ Γέλωνα τὸν Δεινομένεος, ἐς τε Κέρκυραν<sup>32</sup>, κελεύοντας<sup>33</sup> βοηθεῖν τῇ Ἑλλάδι, καὶ ἐς Κρήτην ἄλλους· φρονήσαντες<sup>34</sup>, εἰ κως ἐν τε γένοιτο<sup>35</sup> τὸ Ἑλληνικὸν<sup>36</sup>, καὶ εἰ συγκύψαντες τωὐτὸ πρήσσοιεν πάντες, ὡς δεινῶν ἐπιόντων ὁμοίως πᾶσι Ἕλλησι. τὰ δὲ Γέλωνος πρήγματα μεγάλα ἐλέγετο εἶναι, οὐδαμῶν Ἑλληνικῶν τῶν οὐ πολλὸν μέζω.<sup>37</sup> (146) Ὡς δὲ ταῦτά σφι ἔδοξε, καταλυσάμενοι τὰς ἔχθρας, πρῶτα μὲν κατασκόπους πέμπονσι ἐς τὴν Ἀσίην ἄνδρας τρεῖς. οἱ δὲ, ἀπικόμενοι τε ἐς Σάρδεις, καὶ καταμαθόντες τὴν βασιλέος στρατιὴν, ὡς ἐπάϊστοι<sup>38</sup> ἐγένοντο, βασανισθέντες<sup>39</sup> ὑπὸ τῶν στρατηγῶν τοῦ πεζοῦ στρατοῦ, ἀπήγοντο ὡς ἀπολεύμενοι. Καὶ τοῖσι μὲν κατακέρκρο<sup>40</sup> θάνατος· Ξέρξης δὲ, ὡς ἐπύθετο ταῦτα, μεμφθεὶς τῶν στρα-

34. *SD*. τί χρήμα δρῶντα ; *Soph. CE*. R. 1129. According to *REI*, χ. is here the same as χρεῖων, 'things useful and necessary to be done.' *SW*.

29. ἐγκεχερμένοι] 'taken in hand : ' ἐγκεχερμένοι, Ionic ἐγκεχερμένοι, by syncope ἐγκεχερμένοι ; an instance of a similar change occurs in *Suid*. *SW*. *Æ* derives it from ἐγχεράμαι in a passive sense, ἐν χρήσει ὄντες : others from ἐγχεράω 'to engage, to dash into.' *SLZ*. *DAM*. *LR*. *STG*. s. vi, 75 ; *Hom*. II. Π, 352 ; 356. Neither of these interpretations seems to be proposed with any great degree of confidence or positiveness.

30. ὁμαιχμίην] 'an offensive and defensive alliance ;' viii, 140, 1 ; *Thu*. i, 18 ; *WS*. ὁμαιχμίη denotes equality in the confederates ; ἐνμαχίη implies subserviency to some one principal member of the league. *BF*.

31. Σικελίην] also called Trinacria 'Three Promontories,' and Sicania : see *SICANI*, *SICULI*, in *A. LR*.

32. Κέρκυραν] anciently called Drepane, Scheria, and Phæacia, now Corfu from Κορυφῶ the name of its citadel. *LR*. *A*.

33. κελεύοντας] 'to exhort them.' *LR*.

34. φρονήσαντες] 'with this view' or 'design.' *VK*.

36. τὸ Ἑλληνικὸν] Had the Amphictyonic council been a meeting of the states-general of Greece, the Greeks would have been assembled by its order ; whereas they assembled of themselves, pressed by the danger of their country. Besides which the Amphictyons would have convened at Thermopylæ or at Delphi, instead of Corinth. s. *SX*, on *Anc. Fed. Gov.* *LR*. v, 62, 88.

37. οὐδαμῶν . . . μέζω] 'there being no Greek states to whose power that of Gelon was not much superior ; being far superior to any of the Greek states.' *SW*. s. iii, 72, 78. The rule, that several negatives strengthen the negation, has this exception, viz. when the negatives belong to two different verbs. *MA*, 601, b. *nil Claudie non perficient manus*, *Hor*. iv O. iv, 73.

38. ἐπάϊστοι] namely, as *κατάσκοποι* ὄντες. *STG*.

39. βασανισθέντες] 'after being examined.' It does not always imply torture. *SW*. s. i, 116, 45. *βασανίσκειν* denotes historical inquiry. *Pol*. i, 4, 3.

40. τοῖσι κατακέρκρο] *MA*, 376, obs. 2. *AO*, on *Th*. i, 95, 3.

τηγῶν τὴν γνώμην, πέμπει τῶν τινὰς δορυφόρων, ἐντειλάμενος, ἣν καταλάβωσι τοὺς κατασκόπους ζῶντας, ἄγειν παρ' ἐωντόν. ὥς δὲ ἔτι περιεόντας αὐτοὺς κατέλαβον, καὶ ἦγον ἐς ὅψιν τὴν βασιλείας, τὸ ἐνθεῦτεν, πυθόμενος ἐπ' οἷσι ἦλθον, ἐκέλευε σφεας τοὺς δορυφόρους περιάγοντας ἐπιδείκνυσθαι<sup>41</sup> πάντα τε τὸν πεζὸν στρατὸν καὶ τὴν ἵππον ἐπεὰν δὲ ταῦτα θηέμενοι<sup>42</sup> ἕωςι πλήρεις, ἀποπέμπειν ἐς τὴν ἂν αὐτοὶ ἐθέλωσι χώραν ἁσινέας. (147) Ἐπιλέγων δὲ τὸν λόγον τόνδε, ταῦτα ἐνετέλλετο, ὥς, 'εἰ μὲν ἀπώλοντο οἱ κατά- 'σκοποι, οὐτ' ἂν τὰ ἐωντοῦ πρήγματα προεπύθοντο οἱ Ἕλληνες ἐόντα 'λόγου μέζω<sup>43</sup> οὐτ' ἂν τι τοὺς πολεμίους μέγα εἰσινέατο<sup>44</sup>, ἄνδρας 'τρεις ἀπολέσαντες' νοστησάντων δὲ τούτων ἐς τὴν Ἑλλάδα, 'δοκέειν' ἔφη 'ἀκούσαντας τοὺς Ἕλληνας τὰ ἐωντοῦ πρήγματα, 'πρὸ τοῦ στόλου τοῦ γινομένου<sup>45</sup> παραδώσειν σφέας<sup>46</sup> τὴν ἰδίην

41. ἐπιδείκνυσθαι] A similar conduct was pursued by C. Fabricius, with regard to the spies of Pyrrhus; *BEO*. and by Scipio, δ τῶν Ῥωμαίων στρατηγὸς Πόπλιος, ἐπαυαχθέντων ὡς αὐτὸν τῶν κατασκόπων, τοσοῦτον ἀπέσχε τοῦ κολάζειν τοὺς ἐαλωκότας, καθά περ ἔθος ἐστὶ τοῖς ἄλλοις, ὡς τοῦναντίον, συστήσας αὐτοῖς χιλιάρχον, ἐπέταξε, 'πάντα καθαρῶς ὑποδείξαι τὰ κατὰ τὴν παρεμβολήν.' γενομένου δὲ τούτου, προσεπύθετο τῶν ἀνθρώπων, 'εἰ πάντα φιλοτίμως αὐτοῖς ὑποδείξειεν ὁ συσταθείς; τῶν δὲ φησάντων, δούς ἐφόδια καὶ παραπομπήν, ἐξαπέστειλε, προστάξας, ἐπιμελῶς Ἀντίβα διασαφεῖν περὶ τῶν ἀπητηγμένων αὐτοῖς, *Pol.* xv, 6; *Poly.* viii, 16, 8; *speculatores cum excepti a custodibus Romanis deducti ad Scipionem essent, traditos eos tribunis militum, jussosque omisso metu visere omnia, per castra, quae vellent, circumduci jussit: percunctatusque, 'satin' per commodum omnia explorassent?' datis, qui prosequerentur, retro ad Hannibalem dimisit, Liv.* xxx, 29. "But in justice to Xerxes it ought not to be forgotten that he stands first on record for this treatment, generous at least, if we refuse to call it magnanimous, of enemies whose lives were forfeited by the law of nations of all ages;" *MT*, viii, 2. *Poly.* vii, 15, 2; *Plu. M.* xvi, p. 173, c. A similar act of generosity is attributed to Valerius Laevinus, *Fron. S.* iv, 7, 7. *WE.* *VK.*

42. θηέμενοι] vii, 44; 212; viii, 88; γήθει σέλας θηέμενος, *Apoll. Rh.* i, 436. *WE.* From *δαῶν*, besides *δαῶν*, *δαῦμα*, &c. came *δεδομαι*, *δαέομαι*, *δηέομαι*, which is the Ionic form. *VK.*

43. λόγου μέζω] 'beyond description.' *SW.*

44. εἰσινέατο] This termination is used, by the Ionians, in the imperfect in those verbs which have otherwise -οντο, -αυτο. *MA.* 198, b.

45. πρὸ τοῦ σ. τοῦ γ.] 'before the expedition which was taking place.' *SW.*

46. σφέας] is redundant since τοὺς Ἕλληνας precedes, but, on account of several words intervening, is added for the sake of perspicuity; *SW.* so Ὀθρυάδην... μιν, i, 82; Ἀργυπτίαν ὁ οἰκόντες... Ἀργυπτίῳ, ii, 13; τοῦτον τὸν Ἀργυπτίον Σέσωστριν... ἔλεγον... τὸν ἀδελφεὸν ἐωντοῦ... τοῦτον... αὐτὸν καλέσαντα, ii, 107; τὸν μάντιν... τοῦτον, vii, 221, 25; περάσομαι τῷ πάπῳ... συμμαχεῖν αὐτῷ, *Xen. C.* i, 3, 15; βασιλέα... αὐτὸν, *A.* ii, 4, 3; *STG.* Τολμίδην... τοῦτον, *ib.* 2, 9; δ Κλέαρχος is repeated after a parenthesis, *A.* i, 8, 9; as ὁρῶν δὲ, *C.* i, 3, 2; ἐγὼ δὲ... οὕτω δὲ καὶ ἐγὼ, *ib.* ii, 2, 6; τῷ Ἰσποκράτει... αὐτῷ, *Thu.* iv, 93; ἐς τὸν ναῦν... ἐς τοῦτον, *Pau.* i, 24; τοῦτον τὸν Μωϋσῆν... τοῦτον, *Acts* vii, 35. *HU.* The same pleonasm is common in Latin, in *haud magna oppida... eo*,

‘ἐλευθερίην, καὶ οὕτω οὐδὲ δέησιν ἐπ’ αὐτοὺς στρατηλατέοντας  
 ‘πρήγματα ἔχειν.’ οἶκε<sup>47</sup> δὲ αὐτοῦ αὕτη ἡ γνώμη τῇ γε<sup>48</sup> ἄλλῃ·  
 ἔων γὰρ ἐν Ἀβύδῳ, ὃ Ξέρξης εἶδε πλοῖα<sup>49</sup> ἐκ τοῦ Πόντου σιταγωγὰ  
 διεκπλόμενα τὸν Ἑλλησποντον, ἐς τε Αἰγίναν καὶ Πελοπόννησον  
 κομιζόμενα· οἱ μὲν δὴ πάρεδροι αὐτοῦ, ὡς ἐπύθοντο πολέμια εἶναι  
 τὰ πλοῖα, ἐτοῖμοι ἦσαν αἰρέειν αὐτὰ, ἐσβλέποντες ἐς τὸν βασιλέα,  
 ὁκότε παραγγελέει<sup>50</sup> ὃ δὲ Ξέρξης εἶρετο αὐτοὺς, ‘ὅκη πλείοιεν;’ οἱ  
 δὲ εἶπαν, “ἐς τοὺς σοὺς πολεμίους, ὧ δέσποτα, σίτον ἄγοντες.” ὃ δὲ  
 ὑπολαβὼν ἔφη, “οὐκ ὦν καὶ ἡμεῖς ἐκεῖ πλέομεν, ἔνθα περ καὶ  
 “οὔτοι, τοῖσί τε ἄλλοισι ἐξηρτυμένοι<sup>51</sup> καὶ σίτῳ; τί δῆτα ἀδικέουσι  
 “οὔτοι, ἡμῖν σιτία παρακομίζοντες;” Οἱ μὲν νυν κατὰσκοποι, οὕτω  
 θεσπάζοντες τε καὶ ἀποπεμφθέντες, ἐνόστησαν ἐς τὴν Εὐρώπην.

(148) Οἱ δὲ συνωμόται Ἑλλήνων ἐπὶ τῷ Πέρσῃ, μετὰ τὴν  
 ἀποπεμψιν<sup>52</sup> τῶν κατασκόπων, δεύτερα<sup>53</sup> ἔπεμπον ἐς Ἄργος ἀγγέ-  
 λους. Ἄργεῖοι δὲ λέγουσι τὰ κατ’ ἐνωτὸν γενέσθαι ὧδε· ‘πυ-  
 ‘θέσθαι γὰρ αὐτίκα κατ’ ἀρχὰς τὰ ἐκ τοῦ βαρβαρίου ἐγειρόμενα ἐπὶ  
 ‘τὴν Ἑλλάδα, πυθόμενοι δὲ, καὶ μαθόντες, ὥς σφεας οἱ Ἕλληνες  
 ‘πειρήσονται παραλαμβάνοντες ἐπὶ τὸν Πέρσῃ, πέμψαι θεοπρόπους  
 ‘ἐς Δελφοὺς, τὸν θεὸν ἐπειρησομένους, ‘ὥς σφί μέλλει ἀριστον ποι-  
 ‘εῖσι γενέσθαι; νεωστὶ<sup>54</sup> γὰρ σφείων τεθνάναι ἐξακισχιλίους ὑπὸ

Liv. xxv, 27; WE. *urbem novam ... eam*, i, 19; *cultrum ... eum*, ib. 58; C. s. i, 5, 33; 209, 67; Liv. xxi, 3, 3. Properly the demonstrative pronouns are used only when they refer to a noun which has preceded in another proposition: frequently, however, they are put also when the noun goes before in the same proposition. This especially takes place, when the verb is separated from it by a parenthesis. MA, 467, 2, a.

47. οἶκε] MA, 231.

48. τῇ γε] ‘it is probable that these were the sentiments of Xerxes, since on one other occasion at least he showed similar sentiments.’ SW.

49. πλοῖα] All the Greeks, and especially the Athenians, carried on extensive commerce with the coast of the Euxine, and particularly with the Tauric Chersonese. They carried thither the wines of Cos, Thasos, &c. vases, and Athenian merchandise, which were then in as great request for their elegance, as those of London

or Paris are at the present day. They brought from these countries, in exchange, corn, wax, honey, wool, hides, goat-skins, timber, &c. and this traffic was a great source of wealth to the Athenians. LR.

50. παραγγελέει] MA, 173.

51. ἐξηρτυμένοι] *κατεσκευασμένοι, ἡτοιμασμένοι*, Suid. SW. ii, 32; ὃ μὲν ἀνάρτυτος ἦν· ὃ δὲ πᾶσιν ἐξηρτυμένος, Ath. xii, 3; *ἅπαντα αὐτῷ ἐξηρτυμένα ἦν*, Men. Ec. Leg. p. 124; WE. *τάνδον ἐξάρτυε*, Eur. El. 422; VK. (ναῦς) *ταῖς ὑπηρεσίαις ἐξηρτυμένη, Pol. i, 25, 3; 36, 8; ταῖς χορηγίαις ἐξηρτῦσθαι, καὶ ταῖς ἄλλαις παρασκευαῖς*, iii, 18, 8. Diodorus, in imitation of Polybius, has *ναῦς καλῶς ἐξηρτυμένης*, xii, 31; SW. Thu. vi, 17. BL.

52. ἀποπεμψίν] ‘sending off,’ which may mean either ‘mission,’ or ‘dismissal.’ SW. LR.

53. δεύτερα] ‘secondly, in the next place,’ answering to *πρῶτα μὲν*, vii, 146. LR.

54. νεωστὶ] vi, 78...80; 83. LR.

‘Λακεδαιμονίων καὶ Κλεομένεος τοῦ Ἀναξανδρίδew’ τῶνδε δὴ  
 εἵνεκα μέμπειν. τὴν δὲ Πυθίην ἐπειρωτῶσι αὐτοῖσι ἀνελεῖν τάδε,

“ἐχθρὲ περικτιόνεσσι, φίλ’ ἀθανάτοισι θεοῖσι,

“εἴσω τὸν προβόλαιον<sup>55</sup> ἔχων, πεφυλαγμένος ἦσο,

“καὶ κεφαλὴν<sup>56</sup> πεφύλαξο· κάρη δὲ τὸ σῶμα σάωσει.”

‘Ταῦτα μὲν τὴν Πυθίην χρῆσαι πρότερον· μετὰ δὲ, ὡς ἐλθεῖν τοὺς  
 ἀγγέλους ἐς δὴ τὸ Ἄργος<sup>57</sup>, ἐπελθεῖν<sup>58</sup> ἐπὶ τὸ βουλευτήριον, καὶ  
 λέγειν τὰ ἐντεταλμένα. τοὺς δὲ πρὸς τὰ λεγόμενα ὑποκρίνασθαι,  
 ὡς ‘ἐτοῖμοι εἰσι Ἀργεῖοι ποιεῖν ταῦτα, τρήκοντα ἔτερα εἰρήνην  
 ‘σπεισάμενοι Λακεδαιμονίοισι, καὶ ἡγεύμενοι· κατὰ τὸ ἥμισυ πάσης  
 ‘τῆς συμμαχίης· καὶ τοι κατὰ γε τὸ δίκαιον<sup>59</sup> γίνεσθαι τὴν ἡγεμο-  
 ‘νίην ἐωντῶν, ἀλλ’ ὅμως σφι ἀποχρᾶν κατὰ τὸ ἥμισυ ἡγεομένοισι.’  
 (149) ‘Ταῦτα μὲν’ λέγουσι ‘τὴν βουλήν ὑποκρίνασθαι, καὶ περ ἀπα-  
 ‘γορεύοντός σφι τοῦ χρηστηρίου μὴ ποιέεσθαι τὴν πρὸς τοὺς Ἑλ-  
 ‘ληνας συμμαχίην· σπουδὴν δὲ ἔχειν σπονδὰς γενέσθαι τρηκοντα-  
 ‘ετίδας<sup>60</sup>, καὶ περ τὸ χρηστήριον φοβεομένοισι, ἵνα δὴ σφι οἱ παῖδες

55. προβόλαιον] προβόλους δύο, vii, 76; i. e. ἀκόντια, s. Ath. xi, 72, v. l. πρόβολος, in the Ionic dialect πρόβoλος, (as ἀδελφός, ἀδελφεός,) by poetic license προβόλαιος; προβόλιον in Xen. (Poll. v, 3 f; *Æ.*) εἴσω τὸν π. ἔχων is ‘putting yourself in an attitude either to strike, or to parry the blows of the adversary; being on your guard; couching your hunting spear; with your lance in the rest.’ The position consisted in having the dart resting against the inner part of the shoulder, the right foot being advanced so as to present the body in profile. The description of this is given at length by Xenophon, in speaking of the chase of the wild boar: the following extract may suffice, προσφέρειν δὲ τὸ πρόβoλιον φυλαττόμενον μὴ ἐκκρούσθαι καὶ προτείνειν ἐντὸς τῆς ὁμοπλάτης, ἢ ἡ σφαγῇ, Cyn. 10, 12; 16; ‘against the inside of the shoulder, by the side of the collar-bone,’ or ‘by the side of the throat:’ σφαγῇ was the hollow above the breast-bone between the two collar-bones. CY. εἴσω ἔχων may also signify ‘keeping in, restraining, not bringing out.’ SW. STG.

56. κεφαλὴν] perhaps denoted the citadel, which was called Larissa ac-

cording to Strab. Steph. and others. VK. s. vi, 18, 3.

57. ἐς τὸ Ἄργος] According to Diodorus, “the Argives, having sent ambassadors to the assembly of the Greeks, ἐπηγγέλλοντο· συμμαχήσειν, ἐὰν αὐτοῖς μέρος τι τῆς ἡγεμονίας συγχωρήσωσιν.” The assembly decidedly answered them, that if they found it more revolting to their feelings to acknowledge a Greek for their general, than to have a barbarian for their master, ὁρθῶς αὐτοὺς ἔχειν ἡσυχίαν· but that if it was their ambition to command the Greek forces, they should raise themselves to that honour by great actions;” xi, 3. LR. VK.

58. ἐπελθεῖν] ix, 7; 11. WE.

59. κατὰ τὸ δίκαιον] On account of the pre-eminence of the Argives, in the time of Agamemnon, above all the rest of the Greeks, they considered themselves now entitled to the chief command over the confederate forces. SW. παρανέσεις ἐγγίνοντο·... Ἀργείοις δὲ ὑπὲρ τῆς τε παλαιᾶς ἡγεμονίας, καὶ τῆς ἐν Πελοποννήσῳ ποτὲ ἰσομοιρίας μὴ διὰ παντὸς στερισκομένου ἀνέχεσθαι, Thu. v, 69; BF. i, 1, 33.

60. τρηκονταετίδας] Adjectives compounded with ἔτος have, in the



‘ἀνδρωθῶσι ἐν τούτοις τοῖσι ἔτεσι· μὴ δὲ σπονδῶν ἐουσέων, ἐπι-  
 ‘λέγεσθαι<sup>61</sup>, ἣν ἄρα σφέας καταλάβῃ πρὸς τῷ γεγονότι<sup>62</sup> κακῷ ἄλλο  
 ‘πταῖσμα πρὸς τὸν Πέρσην, μὴ τὸ λοιπὸν ἔωσι τῶν Λακεδαιμονίων  
 ‘ὑπήκοοι. τῶν δὲ ἀγγέλων τοὺς ἀπὸ τῆς Σπάρτης πρὸς τὰ ῥηθέντα ἐκ  
 ‘τῆς βουλῆς ἀμείψασθαι τοῖσδε, ‘περὶ μὲν σπονδῶν ἀνοίσειν ἐς  
 ‘‘τοὺς πλεῦνας’’ περὶ δὲ ἡγεμονίης αὐτοῖσι ἐντετάλθαι ὑποκρίνασθαι,  
 ‘‘καὶ δὴ λέγειν, σφίσι μὲν εἶναι δύο βασιλέας, Ἀργεῖοισι δὲ ἓνα’’<sup>63</sup>  
 ‘‘οὐκ ὦν δυνατὸν εἶναι τῶν ἐκ Σπάρτης οὐδέτερον<sup>63</sup> παῦσαι τῆς ἡγε-  
 ‘‘μονίης’’ μετὰ δὲ δύο τῶν σφετέρων ὁμόψηφον τὸν Ἀργεῖον εἶναι,  
 ‘‘κωλύειν οὐδέν.’’ οὕτω δὴ οἱ Ἀργεῖοι φασὶ ‘οὐκ ἀνασχέσθαι τῶν  
 ‘Σπαρτιητέων τὴν πλεονεξίην<sup>64</sup>, ἀλλ’ ἐλέσθαι μᾶλλον ὑπὸ τῶν βαρ-  
 ‘‘βάρων ἀρχεσθαι, ἢ τι ὑπεῖξαι Λακεδαιμονίοισι’’ προειπεῖν τε τοῖσι  
 ‘ἀγγέλοισι, ‘πρὸ δύντος ἡλίου ἀπαλλάσσεσθαι ἐκ τῆς Ἀργείων  
 ‘‘χώρης’’ εἰ δὲ μὴ, περιέψεσθαι ὡς πολέμιους.’’ (150) Αὐτοὶ μὲν  
 Ἀργεῖοι τσαυτὰ τούτων περὶ λέγουσι. ἔστι δὲ ἄλλος λόγος  
 λεγόμενος ἀνὰ τὴν Ἑλλάδα, ‘ὡς Ξέρξης ἔπεμψε κήρυκα ἐς’’ Ἄργος,  
 ‘πρότερον ἢ περ ὀρμῆσαι<sup>65</sup> στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα. ἐλθόντα  
 ‘δὲ τοῦτον λέγεται εἶπαι· “Ἄνδρες Ἀργεῖοι, βασιλεὺς Ξέρξης τάδε

feminine, often a peculiar form in -έτις. *MA*, 113, 3.

61. ἐπιλέγεσθαι] ‘that they were apprehensive;’ φροντίζειν, μεριμνᾶν, φοβεῖσθαι; s. vii, 47; 49; 52; 236. *CY*. This infinitive, as well as ὑποκρίνασθαι and ἔχω, is dependent on λέγουσι; *SW*. and so is ἀμείψασθαι which follows. *LAU*.

62. πρὸς τῷ γεγονότι] vi, 78...80; 83. *LR*.

63. ἓνα] As no mention is made of the Argive king at this period by any other historian, the regal power must have been little or none: Ἀργεῖοι, ἅτε Ἰσθηγορίαν [v, 78, 81;] καὶ τὸ αὐτόνομον ἀγαπῶντες ἐκ παλαιοτάτου, τὰ τῆς ἐξουσίας τῶν βασιλέων ἐς ἐλάχιστον προσήγαγον, “so that they left to Cissus and his posterity nothing but the empty name of king. And the people capitally condemned Meltas, and deprived him of the royal authority;” Pau. ii, 19. *VK*. It is, however, to be presumed that royalty was not then entirely abrogated, but that the title descended to the posterity of Meltas. *LR*.

63. οὐδέτερον] s. v, 75. *LR*. This

perhaps was one of those emergencies mentioned in v, 65, 59. Considering the mere shadow of authority with which the nominal king of Argos was invested, the Spartan answer might have been in the style of the invective which Herdonius poured forth against Tarquin ii; ‘cui non apparere, affectare eum imperium in Latinos? quod si sui bene crediderint cives, credere et Latinos, quamquam ne sic quidem alienigenæ, debere. sin suos ejus prænitent, quid spei melioris Latinis portendi?’ Liv. i, 50.

64. πλεονεξίην] The Argives went so far, that τὰς Μυκίνας κατέσκαψαν, because that city sent eighty auxiliaries to Thermopylæ with Leonidas; Diod. xi, 65; Pau. ii, 16. They also withheld their assistance from the Spartans in the Peloponnesian war; Thu. ii, 9; Diod. xii, 42. They had indeed every reason to hate their imperious and interfering neighbours. *VK*.

65. ὀρμῆσαι] Ἀγησίλαος, ὥσπερ ὤρμησεν, ἐπὶ τὴν Φρυγίαν ἐπορεύετο, Xen. H. iii, 4, 29; τοὶ δῶκεν ὠρμήθησαν, Hom. Il. K, 359; defessi litora cursu contendunt petere, Vir. Æ. i, 161.

“ ἡμῖν λέγει· Ἡμεῖς νομίζομεν Πέρσῃν<sup>66</sup> εἶναι, ἀπ’ οὗ ἡμεῖς  
 “ γεγόναμεν, παῖδα Περσέος τοῦ Δανῆος, γεγονότα ἐκ τῆς Κηφείας  
 “ θυγατρὸς Ἀνδρομέδης. οὕτω ἂν ὦν εἴημεν ὑμέτεροι ἀπόγονοι.  
 “ οὔτε ὦν ἡμέας οἰκὸς<sup>67</sup> ἐπὶ τοὺς ἡμετέρους προγόνους<sup>68</sup> ἐκστρατεύ-  
 “ εσθαι, οὔτε ὑμέας, ἄλλοισι τιμωρόντας, ἡμῖν ἀντιζήδους γενέσθαι,  
 “ ἀλλὰ παρ’ ἡμῖν αὐτοῖσι ἡσυχίην ἔχοντας καθῆσθαι. ἦν γὰρ ἐμοὶ  
 “ γένηται κατὰ νόον, οὐδαμῶς μέζονας<sup>69</sup> ὑμῶν ἄξω.”<sup>70</sup> Ταῦτα  
 “ ἀκούσαντας Ἀργεῖους· λέγεται· πρῆγμα. ποιήσασθαι<sup>71</sup>, καὶ παρα-  
 “ χρῆμα μὲν οὐδὲν ἐπαγγελλομένους μεταίτεῖν<sup>72</sup>· ἐπεὶ δὲ σφεας παρα-  
 “ λαμβάνειν<sup>73</sup> τοὺς Ἕλληνας, οὕτω δὲ, ἐπισταμένους, ὅτι οὐ μεταδώ-  
 “ σουσι τῆς ἀρχῆς Λακεδαιμόνιοι, μεταίτεῖν<sup>74</sup>, ἵνα ἐπὶ προφάσιος<sup>75</sup>  
 “ ἡσυχίην ἄγωσι. (151) Συμπεσεῖν δὲ τούτοις καὶ τόνδε τὸν λόγον·  
 “ λέγουσιν οἱ τινες Ἕλλήνων, ‘πολλοῖσι ἔτεσι ὕστερον’<sup>76</sup> γεγόμενον τούτων.  
 “ τυχεῖν ἐν Σούσοις τοῖσι Μεμνονίοις<sup>77</sup> ἔντας ἑτέρου πρήγματος

66. Πέρσῃν] s. the genealogical table of the Achæmenidæ; and vii, 61. But this was probably a fiction of the Greeks. *WE. VK.*

67. οὐτε... οἰκὸς] οὐ ποιεῖτε δίκαια ἐπὶ τοὺς πατέρας στρατενόμενοι... μεμνημένοι ὅτι ἀπ’ ἡμῶν γεγόνατε, viii, 22. *WE. VK.*

68. προγόνους] ‘progenitors,’ πατέρας, viii, 22. *WE.* προπάππους, προπάτορας, συγγενέας, ἡ πρεσβυτάτους ἄνδρας, *Hes. SS.*

69. μέζονας] i. e. τιμωρότερους ὡς ἐν μέζονι τιμῇ. *VK.*

70. ἄξω] i, 4, 12; ταύτη δὲ τὴν Ἑλληνα τοῦ βαρβάρου πρῶτον ἔγω, *Syne. Di. p. 47, A.* Pausanias often imitates the phrase. *WE.* πολλὰ ἐνεργεῖ ἔγων αὐτὸν μέσον ἀνδρὸς Μήδου, i, 107. *STG.*

71. πρῆγμα ποιήσασθαι] i, 4, 12; μεγάλα π. i, 119; μέγα π. ταῦτα, iii, 42; i. e. περὶ πολλοῦ π. *STG.*

72. οὐ. ἐπαγγελλομένους μεταίτεῖν] the same as οὐ. ἐπαγγέλλεσθαι καὶ οὐ. μ. ὡς οὐ. ἐπαγγελλομένους οὐδὲ μ. οὐδέν: ‘as the Argives at first had made no promises or professions,’ (for they had not assembled to consult with the other Greeks, vii, 145; 148;) ‘so they made no demands in return’ (either from the Lacedæmonians or from the other Greeks).

73. παραλαμβάνειν] occurs vii, 168

twice; 169; in the same sense to denote ‘the effort, wish, or intention to do a thing,’ ‘to invite to join the alliance.’ *SW.* The present and imperfect often have this force; ὁμασθαι, i, 24; ἀκοντίζων, ib. 43; πολλὰκίς αὐτοῦ πολλὰ καὶ δίδοντας καὶ δεομένου λαβεῖν οὐκ ἠθέλησεν, *Plu. V. xvii, 25; STG.* κἀγὼ μὲν ᾗδον ἔβλους Ἡρακλέους, λῆρην δὲ ξρωτας ἀντεφάνει, *Anac. i, 7; μὴ μ’ ἐκδίδασκε, Soph. CE. R. 1370. s. i, 123, 10.*

74. μεταίτεῖν] viz. τὸ ἡμισυ τῆς ἀρχῆς. *STG.*

75. ἐπὶ προφάσιος] π. τῇσδε (und. ἔνεκα *SW.*), iv, 135; ἐπὶ προφάσεως, *Aristæ. i, 18; WE. ζ. π. ταύτης, viz. τοῦ μὴ μεταλαβεῖν τῆς ἡγεμονίας. STG. διὰ πρόφασιν τοιγύνη, viii, 230. SW.*

76. ὕστερον] Artaxerxes, having heard of his losses in Cyprus, resolved to make peace with the Greeks. Artabazes and Megabyzes sent ambassadors for this purpose to Athens. The conditions appearing reasonable to the Athenians, they sent plenipotentiary ambassadors on their parts to Artaxerxes. Callias, son of Hipponicus, was at the head of the embassy; *Ol. 82, 4; (449 B.C.) Diod. xii, 4. WE. LR.*

77. Μεμνονίοις] μέχρι Σούσων, τοῦτο γὰρ Μεμνόνιον ἔστου καλεῖται, v, 54; ἐς τὰ βασιλῆα τὰ Μεμνόνια κα-

‘εἵνεκα ἀγγέλους Ἀθηναίων, Καλλίην<sup>78</sup> τε τὸν Ἰππονίκου καὶ τοὺς  
 ‘μετὰ τούτου ἀναβάντας. Ἀργείους δὲ, τὸν αὐτὸν τοῦτον χρόνον  
 ‘πέμψαντας καὶ τούτους ἐς Σοῦσα ἀγγέλους, εἰρωτᾶν Ἀρταξέρξεα τὸν  
 ‘Ξέρξεω, ‘εἰ σφί ἐτι ἐμμένει, τὴν<sup>79</sup> πρὸς Ξέρξεα φιλίην συνεκερά-  
 ‘σαντο<sup>80</sup>; ἢ νομιζοίατο πρὸς αὐτοῦ εἶναι πολέμιοι;’ βασιλεῖα δὲ  
 ‘Ἀρταξέρξεα ‘μάλιστα ἐμμένειν’ φάναι, ‘καὶ οὐδεμίαν νομίζειν  
 ‘πόλιν Ἀργεος φιλιωτέραν.’ (152) Εἰ μὲν νυν Ξέρξης τε ἀπέ-  
 πεμψε ταῦτα λέγοντα κήρυκα ἐς Ἀργος, καὶ Ἀργείων ἀγγελιοί, ἀνα-  
 βάντες ἐς Σοῦσα, ἐπειρώτων Ἀρταξέρξεα περὶ φιλίης, οὐκ ἔχων ἀπρεκέως  
 εἶπαι· οὐδὲ τινα γνώμην περὶ αὐτῶν ἀποφαίνομαι<sup>81</sup> ἄλλην γε, ἢ τὴν  
 περ αὐτοὶ Ἀργεῖοι λέγουσι. ἐπίσταμαι δὲ τοσαῦτο, ὅτι, εἰ πάντες<sup>82</sup>  
 ἀνθρώποι τὰ οἰκίηια κακὰ ἐς μέσον συνενέικαιεν, ἀλλάσασθαι βουλό-  
 μενοι τοῖσι πλησίοις, ἐγκύψαντες ἄν<sup>83</sup> ἐς τὰ τῶν πέλας κακὰ, ἀσπα-  
 σίως ἕκαστοι αὐτῶν ἀποφεροίατο<sup>84</sup> ὅπισω, τὰ ἐσενέικαντο. οὕτω δὴ  
 οὐκ Ἀργεῖοις αἰσχίστα πεποιήται.<sup>85</sup> ἐγὼ δὲ ὀφείλω λέγειν τὰ λεγό-  
 μενα<sup>86</sup>, πείθεσθαι γε μὲν ὧν οὐ παντάπασι ὀφείλω· καὶ μοι τοῦτο  
 ἔπος ἐχέτω ἐς πάντα τὸν λόγον.<sup>87</sup> ἐπεὶ καὶ ταῦτα λέγεται, ‘ὥς ἄρα  
 ‘Ἀργεῖοι ἦσαν οἱ ἐπικαλεσάμενοι τὸν Πέρσην ἐπὶ τὴν Ἑλλάδα, ἐπειδὴ

λεόμενα, ib. 53. The city was built by Tithonus, father of Memnon; and the citadel was called Memnonium. LR.

78. Καλλίην] AO, on Th. iii, 91.

80. φ. συνεκεράσαντο] ἐμίξαντο. Poll. φίλοι συνεκρήθησαν, iv, 152. VK. s. vii, 140, 87.

82. εἰ πάντες κτλ.] εἰδέναι, ὅτι καὶ αὐτοὶ ἔς τε τὰ ἐκωτῶν ἐγκύψαντες, καὶ τὰ ἐκείνοις παρόντα ἐπιφρασάμενοι, εὐρήσουσι ἐκωτῶν ὄψεσθαι, Eus. in Sto. cv, p. 567; WE. πᾶσι ἀνθρώποις ἐστὶν ἐγκλήματα, Plu. t. ii, p. 863, 29. VK. Herodotus perhaps borrowed this reflection from Solon, (qui) aiebat, ‘si in unum locum cuncti mala sua contulissent, futurum, ut propria deportare domum, quam ex communi miserationum acervo portionem suam ferre mallet:’ quo colligebat, non oportere nos, quæ fortuito patiamur, præcipue et intolerabilis amaritudinis judicare, V. Max. vii, 2, ext. ii, p. 632; LR. s. The Spectator, nos. 558 f. TX. Hor. i S. i, 1. 22; which forms the mottoes: and Liv. xxiii, 3, 7.

83. ἐγκύψαντες ἄν] ‘if they were to look more closely.’

84. ἀποφεροίατο] The change of ν into α is very frequent in the optative. MA, 198.

85. πεποιήται] Our author seems here to have enveloped, in somewhat studied obscurity, his meaning; which appears to be this: ‘As every one, on close inspection, deems his own misfortunes more tolerable than those of his neighbour, so he imagines his own faults to be less censurable than those of others; and hence he is apt to deem others more reprehensible than himself. Upon this principle it is that the Greeks blame the Argives for their conduct, although they themselves have been guilty of actions equally culpable.’ STG. VK. ὁ ἀναμάρτητος ὁμῶν, πρῶτος τὸν λίθον ἐς’ αὐτῇ βαλέτω, St John viii, 7; St Matthew vii, 1. . . 5.

86. τὰ λεγόμενα] ἐμοὶ μὲν οὖν λέγειν μὲν τὰ ὑπὸ Ἑλλήνων λ. ἀνάγκη πείθεσθαι δὲ πᾶσι οὐκ ἐτι ἀνάγκη, Pau. vi, 3, p. 458. WE. Thucydides says, more concisely, τοιαῦτα λ. παρελθόμεν, ii, 102. BF.

87. πάντα τὸν λόγον] π. ἔχεις λ. Æsch. A. 565; Soph. Aj. 480. BL.

‘σφι πρὸς τοὺς Λακεδαιμονίους κακῶς ἡ αἰχμὴ ἐστήκεε, πᾶν<sup>88</sup> δὴ  
 ‘βουλόμενοι σφι εἶναι πρὸ τῆς παρεούσης λύτης.’ Τὰ μὲν περὶ  
 Ἀργείων εἴρηται.

(153) Ἐς δὲ τὴν Σικελίην ἄλλοι τε ἀπίκατο<sup>89</sup> ἄγγελοι ἀπὸ τῶν  
 συμμάχων, συμμίζοντες Γέλωνι, καὶ δὴ καὶ ἀπὸ τῶν Λακεδαιμονίων  
 Σάγαρος. (156) Ὁ δὲ (Γέλων), ἐπεὶ τε παρέλαβε τὰς Συρηκού-  
 σας<sup>90</sup>, τύραννος ἐγεγόνεε μέγας. (157) Τότε δὲ, ὡς οἱ ἄγγελοι  
 τῶν Ἑλλήνων ἀπίκατο ἐς τὰς Συρηκούσας, ἐλθόντες αὐτῷ ἐς λόγους,  
 ἔλεγον τάδε· “Ἐπεμψαν ἡμέας Λακεδαιμόνιοί τε, καὶ Ἀθηναῖοι,  
 “καὶ οἱ τούτων σύμμαχοι, παραλαμφομένους σε πρὸς τὸν βάρελλον”  
 “τὸν γὰρ<sup>91</sup> ἐπιόντα ἐπὶ τὴν Ἑλλάδα πάντως κου πυνθάνεαι· ὅτι  
 “Πέρσης ἀνὴρ μέλλει, ζεύξας τὸν Ἑλλησποντον, καὶ ἐπάγων πάντα  
 “τὸν ἥϊον στρατὸν ἐκ τῆς Ἀσίας, στρατηλατήσιν<sup>92</sup> ἐπὶ τὴν Ἑλλάδα·  
 “πρόσχημα μὲν ποιούμενος, ὡς ἐπ’ Ἀθήνας ἐλαύνει, ἐν νόφ δὲ ἔχων  
 “πᾶσαν τὴν Ἑλλάδα ὑπ’ ἐωντῷ ποιήσασθαι. σὺ δὲ δυνάμιός τε ἦεις  
 “μεγάλῃς<sup>93</sup>, καὶ μοῖρά τοι τῆς Ἑλλάδος οὐκ ἐλαχίστη μέτα<sup>94</sup>, ἄρχοντί  
 “γε Σικελίης· βοήθει τε τοῖσι ἐλευθεροῦσι τὴν Ἑλλάδα, καὶ συνελευ-  
 “θέρου. ἀλῆς μὲν γὰρ γινομένη<sup>95</sup> πᾶσα ἡ Ἑλλὰς, χεῖρ μεγάλη  
 “συνάγεται, καὶ ἀξιόμαχοι γινόμεθα τοῖσι ἐπιούσι· ἦν δὲ ἡμέων οἱ  
 “μὲν καταπροδιδῶσι, οἱ δὲ μὴ θέλωσι τιμωρέειν, τὸ δὲ ὑγιαίνειν τῆς  
 “Ἑλλάδος ἤ ὀλίγον, τοῦτο δὲ ἤδη δεινὸν γίνεται, μὴ πέσῃ πᾶσα ἡ  
 “Ἑλλὰς. μὴ γὰρ ἐλπίσῃς, ἦν ἡμέας καταστρέψῃται ὁ Πέρσης, μάχῃ  
 “κρατήσας, ὡς οὐκ ἔξει παρὰ σέ γε, ἀλλὰ πρὸ τούτου φύλαξαι.  
 “βοηθέν γὰρ ἡμῖν, σεωντῷ τιμωρέεις· τῷ δὲ εὖ βουλευθέντι πρήγ-

88. πᾶν κτλ.] i. e. πάντα καὶ μέ-  
 γιστα κακὰ μᾶλλον βουλόμενοι παθεῖν  
 ἢ τὴν παρέουσιν λύπην: STG. πρὸ  
 τούτων τῶν κακῶν ἡμῖν γε κρέσσον καὶ  
 ὁ τι ἂν ἄλλο παθεῖν ἐστὶ, vi, 12, 70 ;  
 μισῶ γυναῖκας, αἰνῖνες πρὸ τοῦ καλοῦ  
 (ἦν παῖδας εἴλοντο, Eur. Er. fr. i, 35.  
 In such expressions προαιρεῖσθαι fol-  
 lowed by ἂν is more usual. VK.

89. ἀπίκατο] In the third person  
 plural of the perfect and pluperfect,  
 where the Ionians and Dorians put α  
 instead of ν before ται and το, the ori-  
 ginal aspirated consonant is replaced  
 before the α; but in this verb κ re-  
 mains instead of χ. MA, 198, 5. vii,  
 157.

90. Συρηκούσας] Syracuse was the  
 birth-place of Theocritus and Archi-  
 medes. urbem Syracusam pulcherrimam  
 esse Graecarum urbium, pulcherrimam-

que omnium saepe audistis, Cic. II V. iv,  
 52; a very interesting description of  
 the city follows, 52 f. LR. A.

91. τὸν γὰρ κτλ.] i. e. πάντως γ. κ.  
 π. ὅτι Π. ἀ. ἐπιὼν ἐπὶ τὴν Ἑ. μ. ζ. &c ;  
 τὸν ἐπιόντα ἔ. τὴν Ἑ. occurs again vii,  
 177. WE. A similar construction is  
 noticed i, 163, 82. VK.

92. μέλλει στρατηλατήσιν] The  
 Attic writers join the present and the  
 future with the verb μέλλω, but never  
 the aorist; Thom. M. Phav. Phryn.  
 in μέλλει δλέσσαι, Hom. II. Ω, 46 ;  
 ἄν is understood. LR. s. Thu. i, 107 ;  
 (WS.) v, 98 ; viii, 6. (BF.)

93. δυνάμιος ἦεις μεγάλῃς] for δ.  
 εὖ ἦεις : a solitary instance, WE.  
 but not on that account to be rejected.  
 SW.

95. γινομένη] The nominative ab-  
 solute. MA, 562, 1.

“ματι τελευτῇ ὡς τὸ ἐπίπαν<sup>96</sup> χρηστὴ ἐθέλει<sup>97</sup> ἐπιγίνεσθαι.” Οἱ μὲν ταῦτα ἔλεγον. (158) Γέλων δὲ πολλὸς ἐνέκειτο<sup>98</sup> λέγων τοιάδε. “Ἄνδρες Ἕλληνες, λόγον ἔχοντες πλεονέκτην<sup>99</sup>, ἐτολήμην· σατε, ἐμεῦ σύμμαχον ἐπὶ τὸν βάρβαρον παρακαλέοντες, ἔλθετε· αὐτοὶ δὲ, ἐμεῦ πρότερον δεηθέντος βαρβαρικοῦ στρατοῦ συνεπάσασθαι, ὅτε μοι πρὸς Καρχηδονίους νείκος συνήπτο, ἐπισκήπτον· τὸς<sup>100</sup> τε τὸν Δωριέος<sup>1</sup> τοῦ Ἀναξανδρίδew πρὸς Ἑγεσταίων<sup>2</sup> φόνον ἐκπρήξασθαι, ὑποτείνοντός<sup>3</sup> τε τὰ ἐμπόρια συνελευθεροῦν, ἀπ’ ὧν ὑμῖν μεγάλα ὠφελεία τε καὶ ἐπαυρέσιες<sup>4</sup> γέγονασι, οὔτε ἐμεῦ εἵνεκα ἤλθετε βοηθήσοντες, οὔτε τὸν Δωριέος φόνον ἐκπρήξόμενοι· τό τε κατ’ ὑμέας<sup>5</sup>, τὰδε ἅπαντα ὑπὸ βαρβάρουσι νέμεται. ἀλλὰ, εἴ γὰρ ἡμῖν καὶ ἐπὶ τὸ ἀμεινον κατέστη· νῦν δὲ, ἐπειδὴ περιελήλυθε ὁ πόλεμος καὶ ἀπικταί ἐς ὑμέας, οὕτω δὴ Γέλωνος μνηστis γέγονε· ἀτιμίας δὲ πρὸς ὑμῶν κυρήσας, οὐκ ὁμοιώσομαι ὑμῖν, ἀλλ’ ἐτοίμος εἰμι βοηθεῖν, παρεχόμενος διηκοσίας<sup>6</sup> τε τριήρεας καὶ δισμυρίους ὀπλίτας καὶ δισχιλίην ἵππων καὶ δισχιλίους τοξότας καὶ δισχιλίους σφενδονήτας καὶ δισχιλίους ἵπποδρόμους ψιλούς· σιτόν<sup>7</sup> τε ἀπάσῃ τῇ Ἑλλήνων στρατιῇ, ἔστ’ ἂν διαπολεμήσωμεν, ὑποδέχομαι παρέξειν. ἐπὶ δὲ λόγῳ τοιῷδε τὰδε ὑπίσχομαι,

97. ἐθέλει] *non vera virtus, cum semel excidit, curat reponi deterioribus*, Hor. iii O. v, 29.

98. πολλὸς ἐνέκειτο] ‘violently inveighed against them:’ SW. π. ἦν λισσόμενος ὁ ξείνος, ix, 91; πολλὸς ἦν ὁ Θεμιστοκλῆς ἐν τοῖσι λόγοισι, viii, 59; π. ἐνέκειτο τὸ τοῦ Καίσαρος ὄνομα ἐπικαλούμενος, D. Cass. xlii, 24; WE. Κλέων δὲ π. ἐν. λέγων, ‘pronounced a bitter invective,’ Thu. iv, 22. s. BL, on Æ. Th. 6. So the Latin *multus instabat*; BF. as *Marius vero multus atque ferax instare*, Sal. J. 86.

99. πλεονέκτην] ‘arrogant and selfish,’ LR. SW.

100. ἐπισκήπτοντος] und. ἐμεῦ ὁμῶν. SW.

1. Δωριέος] v, 45; 46; vii, 205. WE. LR.

2. Ἑγεσταίων] Egesta was at first called Acesta; and the Romans changed the appellation to Segesta to avoid the former ill-omened name; Fest. p. 500. LR. s. i, 6, 49.

3. ὑποτείνοντος] Thu. viii, 48; und. ἐλπίδα, Schol. ὑποτείνων μισθός, Arist. A. 632; ὑπισχνούμενος, Schol. Suid.

VK. The ellipsis is supplied in ἐλπίδα πικρὰν ὑποτείνει τοῦ μέλλοντος, Syne. E. 105, p. 247, A; and by an anonymous author in Suid. t. iii, p. 548: Dionysius supplies ὑποσχέσεις, A. R. t. ii, p. 749. SH, on BO, 88.

4. ἐπαυρέσιες] Thu. ii, 53. WE.

5. τὸ κατ’ ὑμέας] Diodorus supplies the ellipsis, ἀήτητην τὴν πατρίδα, τὸ καθ’ αὐτὸν μέρος, ἀποδεικνύων, xix, 72. SH, on BO, 158. The meaning of the passage is *ei ἐβουλήθη τὴν ἀφ’ ὧν βοήθειαν προσδοκᾷ, τὰδε πάντα ὑπὸ β. ἂν ἐνέμετο*; compare i, 124, 19. STG.

6. διηκοσίας κτλ.] According to Ephorus, Gelon, besides 200 ships, armed only 2000 cavalry, and 10,000 infantry, Schol. on Pin. P. i, 146; but afterwards Dionysius is said to have equipped, from Syracuse alone, 120,000 infantry, 12,000 cavalry, and 400 ships of war; Diod. ii, 5. WE.

7. σιτόν] Sicily was so celebrated for its fertility, that it was called one of the granaries of Rome; and Pliny says that it rewarded the husbandman an hundred-fold: *A. cum centesimo Leontini campi fundunt*, xviii, 21.

“ἐπ’ ᾧ<sup>8</sup> στρατηγός τε καὶ ἡγεμῶν τῶν Ἑλλήνων ἔσομαι πρὸς τὸν  
 “βάρβαρον” ἐπ’ ἄλλῃ δὲ λόγῳ οὐτ’ ἂν αὐτὸς ἔλθοιμι, οὐτ’ ἂν  
 “ἄλλους κέμψαιμι.” (159) Ταῦτα ἀκούσας, οὐ τε ἠνέσχετο<sup>9</sup> ὁ  
 Σάαργος, εἶπέ τε τάδε· “Ἦ κε<sup>10</sup> μεγ’ οἰμώξειεν ὁ Πελοπίδης  
 “Ἀγαμέμνων, πυθόμενος Σπαρτιήτας<sup>11</sup> τὴν ἡγεμονίην ἀπαραιρῆ-  
 “σθαι ὑπὸ Γέλωνός<sup>12</sup> τε καὶ Συρηκουσίων. ἀλλὰ τούτου μὲν τοῦ  
 “λόγου μηκέτι μνησθῆς, ὅπως τὴν ἡγεμονίην τοι παραδώσομεν.  
 “ἀλλ’, εἰ μὲν βούλῃαι βοηθέειν τῇ Ἑλλάδι, ἵσθι ἀρξόμενος ὑπὸ  
 “Λακεδαιμονίων, εἰ δ’ ἄρα μὴ δικαιοῖς ἀρχεσθαι, σὺ δὲ μὴ βο-  
 “ηθέειν.”<sup>13</sup> (160) Πρὸς ταῦτα ὁ Γέλων, ἐπειδὴ ὥρα ἀπεστραμμέ-  
 νους<sup>14</sup> τοὺς λόγους τοῦ Σνάργου, τὸν τελευταῖόν σφι τόνδε ἐξέφαινε  
 λόγον· “ὦ ξεῖνε Σπαρτιῆτα, ὀνείδεα<sup>15</sup> κατιόντα ἀνθρώπῳ φιλέει  
 “ἐπανάγειν<sup>16</sup> τὸν θυμόν. σὺ μέντοι, ἀποδεξάμενος ὑβρίσματα<sup>17</sup>

8. ἐπὶ λ. τοῖδε, ἐπ’ ᾧ] The relative is put for various conjunctions, as here for *ὅστε*, ‘on condition that;’ but because this relative properly refers to a pronoun demonstrative, the latter is sometimes expressed, and the preposition is put before both pronouns. *MA*, 479, a. *Thu.* i, 103. *BL. AO*.

9. ἠνέσχετο] This is one of the verbs which receive a double augment. *MA*, 170.

10. ἦ κε] An imitation of *ἦ κε μέγ’ οἰμώξει γέρων Ἰππηνότα Πηλεΐδης*, *Hom.* *Il.* H, 125; *WE*. and not very unlike *ἦ κεν γηθήσαι Πρίαμος*, *Il.* A, 265; *VK.* *Liv.* xxi, 53.

11. Σπαρτιήτας] “In all confederacies the Spartans were looked on as the principal associates; and in all wars carried on by public contributions, they challenged the chief command as their right and peculiar. Nor could any exigency prevail with them to depart from that claim, or resign it to the greatest of princes. Gelon, king of Sicily, though promising to furnish them with large supplies against the barbarians, on condition he might be declared captain-general of the Grecian forces, was rejected,” *PC.* iii, 1.

12. ὑπὸ Γέλωνος] *LR* considers the omission of the article to imply contempt; ‘by a Gelon and by Syracusans.’

13. σὺ δὲ μὴ βοηθέειν] i, 55, 97.

Here *δικαίως* may be understood from the preceding verb. *SW*.

14. ἀπεστραμμένους] ‘averse from his proposal, and indignantly rejecting it.’ *SW*.

15. ὀνείδεα κτλ.] τὸ ψευδὲς ὀνειδος οὐ περαιτέρω τῆς ἀκοῆς ἀφικνεῖται, *Æsch.* *F. L.* 46; ἐν τοῖσι ὅσι τῶν ἀνθρώπων οἰκεία ὁ θυμὸς, vii, 39, ἀνθρώπῳ may refer both to the participle preceding and to the infinitive following; with the former it is equivalent to ἐς τὸν ἀνθρώπον. Or und. ἐς τὸν θυμόν. Compare οὕτω μαίνεσθε, ὅστε, κατιόντος τοῦ οἴνου ἐς τὸ σῶμα, ἐπαναπλέων ὑμῖν ἔπεια κακὰ, i, 212, 83; *VK.* *irritant animos demissa per aurem*, *Hor.* *A. P.* 180. The metaphor may be borrowed from drawing water, ἐξ αὐτοῦ (τοῦ φρέατος) ἀντλήεται κηλωνῆς, ἀντὶ δὲ γαυλοῦ, ἡμισυ ὀσκού οἱ προσδέδεται ὑποπόψας [iii, 130, 16;] δὲ τοῖτῃ, ἀντλεί, καὶ ἔπειτα ἐγχείει ἐς δεξαμενὴν [iii, 9, 25;] vi, 120; or from a casting net, σαγήνη βληθείσῃ εἰς τὴν θάλασσαν, *St Matthew* xiii, 47.

16. ἐπανάγειν] *STE*, *Th. L. G.* 828 f. literally ‘to bring up against.’ *Ἐνάγειν* is often used by our author in the sense of ‘to incite,’ iv, 79; 145; v, 49. *LR*.

17. ὑβρίσματα] Yet it was natural that the mother country should preserve some sort of authority over the colony; and Corinth, the μητρόπολις of Syracuse, had on the present occa-

“ἐν τῷ λόγῳ, οὐ με ἔπεισας ἀσχήμονα ἐν τῇ ἀμοιβῇ γενέσθαι.  
 “ὅκου<sup>18</sup> δὲ ὑμεῖς οὕτω περιέχεσθε τῆς ἡγεμονίας, οἰκὸς καὶ ἐμέ  
 “μᾶλλον ὑμέων περιέχεσθαι, στρατιῆς τε ἐόντα πολλαπλασίης  
 “ἡγεμόνα καὶ νηῶν πολὺ πλεύνων. ἀλλ’ ἐπεὶ τε ὑμῖν ὁ λόγος οὕτω  
 “προσάντης κατίσταται, ἡμεῖς τι ὑπείξομεν τοῦ ἀρχαίου λόγου. εἰ  
 “τοῦ μὲν πεζοῦ ὑμεῖς ἡγέοισθε, τοῦ δὲ ναυτικοῦ ἐγὼ· εἰ δὲ ὑμῖν  
 “ἡδονὴ τοῦ κατὰ θάλασσαν ἡγεμονεύειν, τοῦ πεζοῦ ἐγὼ θέλω· καὶ ἡ  
 “τούτοις ὑμέας χρεῶν ἐστί ἀρέσκεσθαι<sup>19</sup>, ἢ ἀπιέναι συμμάχων  
 “τοιῶνδε ἐρήμους.” (161) Γέλων μὲν δὴ ταῦτα προτείνειτο·<sup>20</sup>  
 φθάσας δὲ ὁ Ἀθηναῖον ἀγγελος τὸν Λακεδαιμονίων, ἀμείβετο<sup>21</sup> μιν  
 τοῖσδε· “Ὡ βασιλεῦ Συρηκουσίων, οὐκ ἡγεμόνος δεομένη, ἢ Ἑλλάς  
 “ἀπέπεμψεν ἡμέας πρὸς σέ, ἀλλὰ στρατιῆς. σὺ δὲ, ὅπως μὲν στρα-  
 “τιὴν πέμψεις, μὴ ἡγεύμενος τῆς Ἑλλάδος, οὐ προφαίνεις· ὥς δὲ  
 “στρατηγήσεις αὐτῆς, γλίχεται. ὅσον μὲν νυν παντὸς τοῦ Ἑλλήνων  
 “στρατοῦ ἐδέου ἡγέεσθαι, ἐξήρκει ἡμῖν τοῖσι Ἀθηναίοις ἡσυχίην  
 “ἔχειν, ἐπισταμένοισι, ὥς ὁ Λάκων ἱκανὸς τοι ἔμελλε ἔσσεσθαι καὶ  
 “ὑπὲρ ἀμφοτέρων ὑπολογεύμενος· ἐπεὶ τε δὲ ἀπάσης<sup>22</sup> ἀπελανυό-  
 “μενος<sup>23</sup>, δέεαι τῆς ναυτικῆς ἄρχειν, οὕτω ἔχει<sup>24</sup> τοι· οὐδ’, ἦν ὁ  
 “Λάκων ἐπὶ τοι ἄρχειν αὐτῆς, ἡμεῖς ἐπήσομεν. ἡμετέρη γὰρ ἐστί  
 “αὕτη γε, μὴ αὐτῶν βουλομένων Λακεδαιμονίων. τούτοις μὲν ὦν  
 “ἡγέεσθαι βουλομένοισι οὐκ ἀντιτείνομεν, ἀλλ’ ὅπως παρήσομεν  
 “οὐδενὶ ναυαρχεῖν. μάτην<sup>25</sup> γὰρ ἂν ὧδε παράλον Ἑλλήνων στρατὸν  
 “πλείστον εἴημεν<sup>26</sup> ἐκτμήνοι, εἰ Συρηκουσίοις, ἐόντες Ἀθηναῖοι<sup>27</sup>,

sion placed her forces under the command of the Lacedæmonian generals. LR.

18. ὅκου] ‘where; in a case in which.’ AO, on Th. iii, 12; Eur. O. 538; *contemptu tutus esse, ubi in jure parum presidii esset*, Liv. i, 56.

19. ἀρέσκεσθαι] ‘to rest contented with, to be satisfied with, to make up your mind to:’ iii, 34; iv, 78; (ix, 66 twice; SW.) Thu. ii, 68; viii, 84; Luc. t. i, p. 648; t. ii, p. 639; Long. 33. In the same sense ἀγαπᾶν is used by Lys. [Dem. H. 2;] and στέργειν by Iso. de P. 30; VK, a. ix, 117, 33.

20. προτείνειν] The active voice of this verb signifies ‘to propose or offer (conditions of peace, &c.).’ Pol. v, 103, 7; and often: but the middle denotes ‘to claim certain privileges or rewards for services or benefits con-

ferred,’ ‘to propose that one’s self should have;’ ix, 34 twice; SW. v, 24. The passive occurs, Isoc. Pth. 44; VK. Pol. i, 31, 7 &c.

22. ἀπάσης] agrees with ἡγεμονίας, implied in the preceding verb ἡγέεσθαι. HE, on VG, iii, 1, 9.

23. ἀπελανυόμενος] ‘being repulsed;’ and so perhaps in v, 94. SW.

24. ἔχει] und. ἐωντὸν τὸ πρῆγμα. WE.

25. μάτην] μ. γ. ἦθ’ ὧδε γ’ ἂν κεκτμήμεθα πολλὴν ἐν Ἀργεῖ, μὴ σε τιμωρούμενοι, Eur. Hr. 283. EE.

26. εἴημεν] MA, 524, 5.

27. ἐόντες Ἀ.] The force of these words is explained just below; it is the same in χλευάζει ὑμᾶς, ἀξίων Ἀθηναίους ὄντας πρὸς τὸν ἐκ Πέλλης ὁρμώμενον διαδικάζεσθαι, Dem. H. 2; οὐκ αἰσχρὸν, εἰ ὑμεῖς ὄντες Ἀθηναῖοι βαρβαρον ἄνθρωπον φοβηθήσεσθε, Rh. 10;

“συνχωρήσομεν τῆς ἡγεμονίης<sup>28</sup>, ἀρχαιοτάτον μὲν ἔθνος παρε-  
 “χόμενοι, μόνον δὲ ἐόντες οὐ μετανάσται<sup>29</sup> Ἑλλήνων. τῶν καὶ  
 “Ὀμηρος ὁ ἐποποιὸς ἄνδρα ἄριστον ἔφησε ἐς Ἴλιον ἀπικέσθαι τάξαι  
 “τε καὶ διακομῆσαι στρατόν.<sup>30</sup> οὕτω οὐκ ὄνειδος ἡμῖν ἐστὶ οὐδὲν  
 “λέγειν ταῦτα.” (162) Ἀμείβετο Γέλων τοῖσδε· “ἄεινε Ἀθη-  
 “ναίε, ἡμεῖς οἵκατε τοὺς μὲν ἄρχοντας ἔχειν, τοὺς δὲ ἀρξομένους<sup>31</sup>  
 “οὐκ ἔχειν. ἐπεὶ τοῖνυν, οὐδὲν ὑπιέντες<sup>32</sup>, ἔχειν τὸ πᾶν ἐθέλετε,  
 “οὐκ ἂν φθάνοιτε<sup>33</sup> τὴν ταχίστην ὀπίσω ἀπαλλασσόμενοι καὶ  
 “ἀγγέλλοντες τῇ Ἑλλάδι, ὅτι ἐκ τοῦ ἐνιαυτοῦ τὸ ἔαρ<sup>34</sup> αὐτῇ ἐξαραι-

δ Ἰπκίας Αἰαντίδῃ θυγατέρα ἑαυτοῦ ἄντισχοντες, ὀφίᾳσι τῶν ἰστίων, Schol. KU. ὥσπερ ἂν εἰ πλέων, καὶ παρὼν ἐξ οὐρίας κομίζεσθαι, εἰτα ὀφείμην ὑπὸ δειλιάς, Aristid. p. Ci. t. iii, p. 251; ἀπὸ μεταφορᾶς τῶν χαλάντων τὰ ἰστία, Schol. μὴ βοᾷτε· ἀλλ’ ὄψεσθε τοῦ τόνου, Arist. V. 336; τῆς γλώττης, Philost. V. A. iii, 25; τῆς ὀργῆς, VK. ii, 121, 4; ὅπεις τῆς ὀργῆς, i, 156; iii, 52; ἐλπίων δὲ σφεας ὑπῆσειν τῆς ἀγνωμοσύνης, ix, 4. Though the genitive appears to be the usual construction, yet here the verb may be put absolutely, and οὐδὲν for κατ’ οὐδὲν ‘in no respect;’ unless the accusative is the proper case and the genitive only attributable to an ellipsis, of τι for instance. SW. The English verb abate has a similar usage; “You would abate the strength of your displeasure,” Shakespeare, M. of V. v. 1; “Some diseases have abated of their virulence,” Dryden, H. and P.

28. συνχωρήσομεν τῆς ἡ. ] ‘to resign’ or ‘give up to’ takes the genitive of the thing instead of the accusative. MA, 331, c.

29. οὐ μετανάσται] i, 56; WE. τὴν Ἀττικὴν ἀνθρώποι φκουν οἱ αὐτοὶ αἰε, Thu. i, 2; HUD. μ. μέτοικοι καὶ μετὰ τὸ γεννηθῆναι πον ἀναστατωθέντες ἐκείθεν; from νῶν, the same as νέω, whence νόστος is derived; Eust. AE. φυγάδες, Hes. TR. These were held in less honour than the αὐτόχθονες, who were considered more noble; because the μέτοικοι were supposed διὰ μοχθηρίαν τρόπον καταλείποντες τὰς ἰδίας χώρας, as was generally the case. ὡς εἰ τιν’ ἀτίμητον μετανάστην, Hom. Il. I, 644; Π, 59; DAM. τίς εἶρηκε τῆς αὐτοῦ πατρίδος ἐγκώμιον τοιοῦτον οἷον Εὐριπίδης; “ἢ πρῶτα μὲν λέως οὐκ ἐπακτὸς ἄλλοθεν, αὐτόχθονες δ’ ἔφμεν αἱ δ’ ἄλλαι πόλεις, πεσσῶν ὁμοίως διαφοραῖς ἐκτισμένοι, ἄλλαι παρ’ ἄλλων εἰσὶν εἰσαγώγμοι,” (Er. fr. i, 7;) Plu. M. xlviii, p. 604, d. VK.

30. στρατόν] Ἀθηναίων, τῶν ἡγεμόνευ’ υἱὸς Πετεῶν, Μενεσθεὺς’ τῷ δ’ ὅπως τις ὁμοίως ἐπιχθόνιος γένετ’ ἀνὴρ, κοσμήσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας, Hom. Il. B, 551. GALE.

31. ἀρξομένους] vii, 159. WE.

32. ὑπιέντες] συγχωρήσαντες, Suid. WE. ὑφέσθαι is ‘to lower one’s sails;’ δ. μοι δοκεῖ πνευσέσθαι γὰρ πολὺ, Arist. R. 1218; νῦν ἐν κακοῖς μοι πλεῖν ὀφείμην δοκεῖ, Soph. E. 337; i. e. μὴ δλον τὸ ἰστίον ἀναπετασάσθ’ μεταφορικῶς δὲ λέγεται ἀπὸ τῶν πλεόντων, οἱ, πρὸς τὴν βίαν τῶν ἀνέμων οὐκ

ἀντίσχοντες, ὀφίᾳσι τῶν ἰστίων, Schol. KU. ὥσπερ ἂν εἰ πλέων, καὶ παρὼν ἐξ οὐρίας κομίζεσθαι, εἰτα ὀφείμην ὑπὸ δειλιάς, Aristid. p. Ci. t. iii, p. 251; ἀπὸ μεταφορᾶς τῶν χαλάντων τὰ ἰστία, Schol. μὴ βοᾷτε· ἀλλ’ ὄψεσθε τοῦ τόνου, Arist. V. 336; τῆς γλώττης, Philost. V. A. iii, 25; τῆς ὀργῆς, VK. ii, 121, 4; ὅπεις τῆς ὀργῆς, i, 156; iii, 52; ἐλπίων δὲ σφεας ὑπῆσειν τῆς ἀγνωμοσύνης, ix, 4. Though the genitive appears to be the usual construction, yet here the verb may be put absolutely, and οὐδὲν for κατ’ οὐδὲν ‘in no respect;’ unless the accusative is the proper case and the genitive only attributable to an ellipsis, of τι for instance. SW. The English verb abate has a similar usage; “You would abate the strength of your displeasure,” Shakespeare, M. of V. v. 1; “Some diseases have abated of their virulence,” Dryden, H. and P.

33. οὐκ ἂν φθάνοιτε] MA, 553, c. HE, and SEA, on VG, v, 14, 5. ‘you cannot be too quick, if you take your departure home as soon as possible;’ SW. ‘you have no time to lose in doing so; you cannot make too much haste.’ EE, on E. Hr. 721; MG, on E. A. 678. A more familiar expression with us is ‘the sooner you do it, the better.’

34. τὸ ἔαρ] Περικλῆς τὸν ἐπιτάφιον λόγον, “τὴν νεότητα ἐκ τῆς πόλεως ἀνηρῆσθαι, ὥσπερ τὸ ἔαρ ἐκ τοῦ ἐνιαυτοῦ εἰ ἐξαίρεθῇ,” Arist. Rh. i, 7, 2; τῶν μεταφορῶν εὐδοκίμοις μάλιστα αἱ κατὰ ἀναλογίαν ὥσπερ Π. ἔφη, “τὴν ν. τὴν ἀπολομένην ἐν τῷ πολέμῳ οὕτως ἠφανίσθαι ἐκ τῆς π. ὥ. εἰ τις τὸ ἐ. ἐκ τοῦ ἐ. ἐξέλῃ,” ib. iii, 10, 3. WS. In the



“ρηται.” οὗτος δὲ ὁ νόος τοῦδε τοῦ ῥήματος, τὸ ἐθέλει λέγειν” δηλὰ γὰρ, ὡς ἐν τῷ ἐνιαυτῷ ἐστὶ<sup>35</sup> τὸ ἔαρ δοκιμώτατον” τῆς δὲ τῶν Ἑλλήνων στρατιῆς, τὴν ἐωντοῦ στρατιῆν.<sup>36</sup> στερησκομένην ὦν τὴν Ἑλλάδα τῆς ἐωντοῦ συμμαχίης εἵκαζε<sup>37</sup>, ὡς εἰ τὸ ἔαρ ἐκ τοῦ ἐνιαυτοῦ ἐξαιρημένος εἴη. (163) Οἱ μὲν δὲ τῶν Ἑλλήνων ἄγγελοι, τοσαῦτα τῷ Γέλωνι χρηματισάμενοι, ἀπέπλεον. Γέλων δὲ πρὸς ταῦτα, δέσας μὲν περὶ τοῖσι Ἑλλήσι<sup>38</sup>, μὴ οὐ δυνέωνται<sup>39</sup> τὸν βάρβαρον ὑπερβαλέσθαι, δεινὸν δὲ καὶ οὐκ ἀνασχετὸν ποιησάμενος<sup>40</sup>, ἐλθὼν ἐς Πελοπόννησον, ἄρχεσθαι ὑπὸ Λακεδαιμονίων, ἐὼν Σικελίης τύραννος, ταύτην μὲν τὴν ὁδὸν<sup>41</sup> ἡμέλησε<sup>42</sup>, ὁ δὲ ἄλλης εἵχετο” ἐπεὶ τε γὰρ τάχιστα ἐπύθετο τὸν Πέρσῃ διαβεβηκότα τὸν Ἑλλήσποντον, πέμπει πεντηκοντέροισι τρισὶ Κάδμον τὸν Σκύθεω<sup>43</sup>, ἀνδρα Κῶων, ἐς Δελφούς, ἔχοντα χρήματα πολλὰ καὶ φιλίους λόγους<sup>44</sup>, παραδοκῆσοντα τὴν μάχην, ἥ πεσέεται<sup>45</sup>, καὶ ἦν μὲν ὁ βάρβαρος νικᾷ, τὰ τε χρήματα αὐτῷ διδόναι, καὶ γῆν τε καὶ ὕδωρ, τῶν ἄρχει ὁ Γέλων” ἦν δὲ οἱ Ἑλλήνες, ὅπισω ἀπάγειν. (164) Ὁ δὲ Κάδμος οὗτος, πρότερον τούτων παραδεξάμενος παρὰ πατρὸς τὴν τυραννίδα Κῶων εὖ βεβηκυῖαν<sup>46</sup>,

funeral oration the metaphor is much more in place, *WE. ver enim tanquam adolescentiam significat, ostenditque fructus futuros: reliqua tempora demetendis fructibus et percipiendis accommodata sunt: fructus autem senectutis est ante partorum bonorum memoria et copia*, Cic. de S. 19. Childhood is called *ἐ. παντὸς βίου* in Sto. p. 435, 37; Δημάδης δὲ ῥήτωρ ἔλεγεν εἶναι ‘*ἐ. τοῦ δήμου*’ τοὺς ἐφήβους, Ath. iii, 55. *VK.*

35. ἐστὶ] εἶναι would be more correct; δ. γ. ὡς (λέγει or ἐθέλει λέγειν) ἐν τῷ *ἐ. εἶναι τὸ ἐ. &c*; *SW.* but Herodotus often deviates from the regular construction. *GAI.*

36. στρατιῇ] und. εἶναι δοκιμώτατον. *SW.*

37. εἵκαζε] i. e. ὅμοιον ἐνόμισε. *STG.*

38. δέσας περὶ τοῖσι Ἑ. ] This construction is imitated by Thu. Aristoph. and Philost. as well as the other sophists. *VK.*

39. δυνέωνται] δυνεώμεθα, iv, 97. *WE.*

40. οὐκ ἀνασχετὸν ποιησάμενος] So οὐκέτι *ἀ. ἐποιούντο*, Thu. i, 118. *BF.*

41. ὁδὸν] ‘line of conduct:’ ἐν ἔσειεν ἀγρίαις ὁδοῖς, Soph. An. 1286;

πραγμάτων ὁρθὰν ὁδὸν, Pin. O. vii, 84; ποίαν δ. *ἐλθω πρ.* Lib. t. i, p. 167; ἐπὶ τὴν αὐτὴν δ. p. 388; ὁρᾷς τὴν ἐμὴν δ. p. 805; *MV. viam consilii inveniebant*, Liv. iv, 48.

42. ταύτην ἡμέλησε] This is not a solitary instance of this verb taking an accusative; *δηήσκοντας ἀμελεῖ*, Eur. I. 442; *Plu. V. xli*, p. 1553; *O. M. p. 608. MV. MA, 326, obs. 2.*

44. φιλίους λόγους] ‘conciliatory words’ to be used if occasion should require; *ἔλεγε πρὸς αὐτὸν πολλοὺς καὶ φ. λ. viii, 106. WE.*

45. πεσέεται] This form renders it probable that the circumflexed termination of Doric futures implied a contraction. *MA, 180. vii, 168.*

46. εὖ βεβηκυῖαν] ‘well established,’ *εὐσταθῆ*. Archilochus says, the gods often μάλ’ εὖ βεβηκότας ὑπέρβιους κλένουσιν, in Sto. p. 561, 53; ὁ πόλεμος οὗτος εὖ τὴν Ἑλλάδα *ἐτι βεβηκυῖαν διέσεισεν ἐκ βάθρων*, Pau. iii, 7; *εὖ βήσεται ἡ πόλις, μάλλον δὲ ἐστήξει*, Philost. V. A. iv, 8; *Soph. E. 985; VK. WE. μοῖρα ἐπ’ ἐσθλῇ βεβῶσαν*, ib. 1099; *βεβᾶναι εὐτυχία*, Eur. Hr. 611. *MV.* Hence is derived βέβαιος ‘stable,’ *finn.* *SIV.*

έκων τε εἶναι<sup>47</sup> καὶ δεινοῦ ἐπιόντος οὐδενός, ἀλλὰ ἀπὸ δικαιοσύνης<sup>48</sup>, ἐς μέσον<sup>49</sup> Κώοισι καταθεῖς τὴν ἀρχήν, οἷχετο ἐς Σικελίην. ἔνθα μετὰ Σαμίῳν ἔσχε τε καὶ κατοίκησε πόλιν Ζάγκλην, τὴν ἐς Μεσσήνῃ μεταβαλοῦσαν<sup>50</sup> τὸ οὐνομα. τοῦτον δὲ ὧν ὁ Γέλων τὸν Κάδμον καὶ τοιοῦτ' τρόπον ἀπικόμενον, διὰ δικαιοσύνην, τὴν οἱ αὐτὸς ἄλλην συνήδεε εἶδεν, ἔπεμπε<sup>51</sup> ὅς ἐπὶ τοῖσι ἄλλοις δικαιοῖσι τοῖσι ἐξ ἑωυτοῦ ἐργασμένοις καὶ τότε οὐκ ἐλάχιστον τούτων ἐλείπετο κρατήσας γὰρ μεγάλων χρημάτων, τῶν οἱ Γέλων ἐπετράπετο, παρεὼν<sup>51</sup> κατασχέσθαι<sup>52</sup>, οὐκ ἐθέλησε· ἀλλ', ἐπεὶ οἱ Ἕλληνες ἐπεκράτησαν τῇ ναυμαχίᾳ<sup>53</sup>, καὶ Ξέρξης οἰχώκεε ἀπελαύνων, καὶ δὴ καὶ ἐκεῖνος ἀπῖκετο ἐς τὴν Σικελίην, ἀπὸ πάντα τὰ χρήματα ἄγων.<sup>54</sup> (165) Λέγεται δὲ καὶ τὰδε ὑπὸ τῶν ἐν Σικελίᾳ οἰκημένων, ὥς ὅμως, καὶ<sup>55</sup> μέλλων ἀρχεσθαι ὑπὸ Λακεδαιμονίων, ὁ Γέλων ἐβόηθησε ἄν τοῖσι Ἕλλησι, εἰ μὴ ὑπὸ Θήρωνος<sup>56</sup> τοῦ Αἰνησιδμήμου<sup>57</sup> Ἀκραγαντίνων<sup>58</sup> μουνάρχου ἐξελασθεῖς ἐξ ἱμέρης Τήριλλος ὁ Κρινίππου, τύραννος ἑὼν ἱμέρης, ἐπῆγε ὑπ' αὐτὸν τὸν χρόνον τοῦτον<sup>59</sup> Φοινίκων καὶ Λιβύων καὶ Ἰβήρων καὶ Λιγύων<sup>60</sup> καὶ Ἑλισύκων<sup>61</sup> καὶ Σαρδονίων καὶ Κυρνίων<sup>62</sup> τριήκοντα μυριάδας, καὶ στρα-

47. εἶναι] Thomas M. notices this passage as remarkable from the absence of negation. *WE.* s. i, 153, 10.

48. ἀπὸ δικαιοσύνης] This preposition is put with words which signify a quality of the mind, an interest, from which an action is produced; 'from a love of justice.' *MA.* 573. *Liv.* xxiv, 30, a.

49. ἐς μέσον] ἐς μ. τὴν δ. τιθεῖς, *ισονομήν ὑμῖν προαγορεύω*, iii, 142. *STG.*

50. μεταβαλοῦσαν] *LR* has proved that this change took place between *OL.* 71, 4; and *OL.* 76, 1.

52. κατασχέσθαι] 'to keep for his own use'; κατέχειν, 'to keep for another.' *KU. LR.*

53. ναυμαχίᾳ] at Salamis. *LR.*

54. ἀπὸ π. τὰ χ. ἔγων] Though Herodotus often makes use of tmesis, instances are rare of more than one word intervening between the preposition and its verb: ἀπὸ γὰρ βίον αὐτίκα λείψω, *Soph.* Ph. 1187; ἀπὸ νῦν με λείπετε, *ib.* 1207. *BL.*

55. καὶ] i. e. καὶ περ, *STG.* καὶ τοι; ἀς ὄσσε, καὶ τοὺς Λακεδαιμονίους πρόσθεν οὐ δεχόμενοι, τότε τὴν πόλιν αὐτοῖς

παρέδωκαν, *Xen. H.* iv, 4, 15. s. *MA.* 607, iii, obs. *TR.* on *H.* II. A. 63.

56. Θήρωνος] *Pin. O.* ii; iii. *LR.*

57. Αἰνησιδήμου] vii, 154. *SW.*

58. Ἀκραγαντίνων] *Acragas* was called *Agrigentum* by the Romans; its modern name is *Girgenti. LR.*

59. ὅπ' αὐτὸν τὸν χ. τ.] τοῖς αὐτοῖς χρόνοις, *Diod.* xi, 1; *Ephor.* in *Sch.* on *Pin. P.* i, 146. *WE.* Both these historians state that it was by virtue of a treaty which Xerxes had made with the Carthaginians that they carried the war into Sicily. *LR.*

60. Λιγύων] called by the Romans *Ligures. LR.* The principal harbour probably derives its modern name, *Leghorn, A.* from the designation *portus Ligurinus.*

61. Ἑλισύκων] mentioned by *Hecat.* *ἔθνος Λιγύων*, *Steph. B.* connected perhaps with the *Helvii* and *Helvetii. WE.* *gens Elesycum prius loca hæc tenebat, atque Narbo civitas erat ferocis maximum regni caput, Avien. O. M.* 584. *LR.*

62. Κυρνίων] ἀπειρίτος εἰν ἂν Κύρνος, ἦν βά τε Κορσίδα φῶτες ἐπιχθόνιοι καλέουσιν, *Dion. P.* 458. now *Cor-*

‘τηγὸν αὐτῶν Ἀμίλκαν τὸν Ἄννωνος, Καρχηδονίων<sup>63</sup> ἑόντα βασι-  
 ‘λέα<sup>64</sup> κατὰ ξεινίην<sup>65</sup> τε τὴν ἑωυτοῦ ὁ Τήριλλος ἀναγνώσας, καὶ  
 ‘μάλιστα διὰ τὴν Ἀναξίλειω τοῦ Κρητίεω προθυμίην, ὅς, Ῥηγίου  
 ‘ἑὼν τύραννος, τὰ ἑωυτοῦ τέκνα δούς ὁμήρους Ἀμίλκα, ἐπὶ γέ μιν  
 ‘ἐπὶ τὴν Σικελίην, τιμωρέων τῷ πενθερῷ Τηρίλλου γὰρ εἶχε θύγα-  
 ‘τέρα Ἀναξίλειως, τῇ οὐνομα ἦν Κυδίππη. οὕτω δὴ οὐκ οἶόν τε γενό-  
 ‘μενον βοηθῆειν τὸν Γέλωνα τοῖσι Ἕλλησι, ἀποπέμπειν ἐς Δελφούς  
 ‘τὰ χρήματα.’ (166) Πρὸς δὲ, καὶ τάδε λέγουσι, ‘ὥς συνέβη τῆς  
 ‘αὐτῆς ἡμέρης<sup>66</sup> ἔν τε τῇ Σικελίᾳ Γέλωνα καὶ Θήρωνα νικᾶν Ἀμίλκαν  
 ‘τὸν Καρχηδόνιον, καὶ ἐν Σαλαμῖνι τοὺς Ἕλληνας τὸν Πέρσην. τὸν  
 ‘δὲ Ἀμίλκαν, Καρχηδόνιον ἑόντα πρὸς πατρός, μητρόθεν δὲ Συρη-  
 ‘κούσιον, βασιλεύσαντά τε κατ’ ἀνδραγαθίην Καρχηδονίων, ὥς ἡ  
 ‘συμβολὴ τε ἐγένετο καὶ ὥς ἑσσοῦτο τῇ μάχῃ, ἀφανισθῆναι πυνθάνο-  
 ‘μαι· οὔτε γὰρ ζῶντα οὔτε ἀποθανόντα φανῆναι οὐδαμοῦ γῆς· τὸ πᾶν  
 ‘γὰρ ἐπεξεληθεῖν διζήμενον<sup>67</sup> Γέλωνα.’ (167) Ἔστι δὲ ὑπ’ αὐτῶν

sica. LR. Ajaccio in this island was the birth-place of Napoleon Buona-  
 parte. A.

63. Καρχηδονίων] Though Herodotus has mentioned the Carthaginians in more places than one, and in the fourth book has enumerated the different nations of Libya, he has given us no detailed account of this people, and made no mention of their empire, their power, or their commerce. But, without departing from his plan and causing his readers to lose sight of the subject proposed to be treated of, he could not have spoken of the Carthaginians in a suitable manner; and, besides, the Greeks had too little connexion with the Carthaginians to take much interest in such a digression, as no people then had much intercourse with that nation but the Sicilians. LR.

64. βασιλέα] This title was often given to the generals and chief magistrates of the Carthaginians: Poly. i, 27, 2; WE. (*Hannibal*) *prætor factus est, postquam rex fuerat anno secundo et vigesimo: ut enim Romæ consules, sic Carthagine quotannis annui bini reges creabuntur*, Nep. xxii, 7, 4. LR.

66. τῆς αὐτῆς ἡμέρης] Aristotle, Po. 23. (1) agrees with this account; but Diod. xi, 24; makes the victory of Gelon coincide with the battle of Thermopylæ. WE. Æl. V. H. vi, 11.

VK. What was more honourable to Gelon than the victory itself, was the stipulation which he made that for the future the Carthaginians should sacrifice no more children to Saturn. Plu. M. xvi, 175, 4; M. xlv, p. 552, v. Diodorus does not mention this condition; and it would seem to have been soon neglected, as the barbarous practice was continued till OL. 117; ib. xx, 14. LR.

67. διζήμενον] Gelon was perfectly aware of the manner in which Amilcar perished, according to Poly. “Gelon, the tyrant of Sicily, being encamped opposite to Himilco, king of Carthage, who had come into Sicily, dared not to give him battle. But having clothed in his royal apparel Pediarclus, the commander of his archers, who strongly resembled him, he ordered him to advance beyond the camp, and to sacrifice upon the altars. He also ordered a body of archers to accompany him, clothed in white and with myrtle branches in their hands, and their bows concealed behind these branches; and commanded them, when they should see Himilco advance in like manner from his camp to sacrifice, to draw their arrows on him. Pediarclus having done as he was ordered, Himilco, who had not the slightest suspicion, came out of his camp to offer up victims.

Καρχηδονίων δδε ὁ λόγος λεγόμενος, οἰκότη χρεωμένων<sup>68</sup>, 'ὥς οἱ μὲν  
' βάρβαροι τοῖσι "Ελλῃσι ἐν τῇ Σικελίῃ ἐμάχοντο, ἐξ ἡούς ἀρξάμενοι  
' μέχρι δειλῆς<sup>69</sup> ὀφίης<sup>70</sup> ἐπὶ τοσοῦτο γὰρ λέγεται ἐλκύσαι τὴν σύ-  
' στασιν· ὁ δὲ Ἀμίλκας ἐν τούτῳ τῷ χρόνῳ μένων ἐν τῷ στρατοπέδῳ  
' ἐθύετο καὶ ἐκαλλιρέετο<sup>71</sup>, ἐπὶ πυρῆς μεγάλης σώματα ὅλα καταγίζων·  
' ἰδὼν δὲ τροπὴν τῶν ἑωυτοῦ γινομένην, ὥς ἔτυχε ἐπισπένδων τοῖσι  
' ἱροῖσι, ὥσε ἑωυτὸν ἐς τὸ πῦρ· οὕτω δὲ κατακαυθέντα ἀφανισθῆναι.  
ἀφανισθέντι δὲ Ἀμίλκᾳ τρόπῳ εἴτε τοιούτῳ, ὥς Φοίνικες<sup>72</sup> λέγουσι,  
εἴτε ἑτέρῳ, ὥς Συρηκοῦσιοι, Καρχηδόνιοι τοῦτο μὲν οἱ θύουσι<sup>73</sup>,  
τοῦτο δὲ μνήματα<sup>74</sup> ἐποίησαν ἐν πάσῃ τῇσι πόλεσι τῶν ἀποικί-  
δων, ἐν αὐτῇ τε μέγιστον Καρχηδόνι. Τὰ μὲν ἀπὸ<sup>75</sup> Σικελίης,  
τοσαῦτα.

(168) Κερκυραῖοι δδε, τάδε ὑποκρινάμενοι τοῖσι ἀγγέλοισι, τοιάδε  
ἐποίησαν· καὶ γὰρ τούτους παρελάμβανον οἱ αὐτοὶ, οἵπερ καὶ ἐς  
Σικελίην ἀπύκατο, λέγοντες τοὺς αὐτοὺς λόγους, τοὺς καὶ πρὸς  
Γέλωνα ἔλεγον. οἱ δὲ παραντίκα μὲν ὑπύσχοιτο<sup>76</sup> πέμψειν τε καὶ  
ἀμυνεῖν, φράζοντες, ὥς "οὐ σφὶ περιπτέῃ<sup>77</sup> ἐστὶ ἡ Ἑλλάς ἀπολ-

Whilst he was engaged in sacrificing and making libations, a shower of arrows poured suddenly upon him, and thus he perished;" i. 27, 2. *L.R. VK.*

68. οἰκότη χρεωμένων] λόγῳ οἰκότη χρεώμενοι, iii, 111; φέρε, ἴδω παντὶ τῷ οἰκότη, vii, 103; ἀ δ' ἐστὶν ἀφανῆ, ἀνάγκη τοὺς διδάσκοντας τεκμηρίους καὶ εἰκόσι ζητεῖν, *Hyper. in Clem. A. St. vi*, p. 747; and in *Theod. O. G. vi*, p. 102. *WE.*

69. δειλῆς] 'of evening,' δειλῆς 'of a timid' female.

70. μέχρι δ. ὀφίης] *Dion. viii*, 49; ἐς τὸ τελευταῖον τῆς δ. μέρος τὸ περὶ ἡλίου δυσμᾶς, *Pho.* 'till late in the evening'; opposed to which is π. δειλὴν πρῶτην, 'in the early part of the evening,' viii, 6; π. δ. ἥδη ὀφίαν, *Thu. viii*, 26; iii, 74; (*AO. BF.*) *Dion.* v, p. 351; *Luc. in As.* p. 100; in *Ga. p.* 177; δ. δ. γινομένην, viii, 9, 42; *Æl. H. A. i.* 14; ὀφία (δειλινῇ, ὑστέρῃ, *Hes.*) is often used substantively, ὥρα or δειλὴν being understood. *STÉ, Th. L. G.* 7127. *DAM. SW. BO.* 58. *SH. LS. SS.* s. vii, 223, 30; 215, 85.

71. ἀκαλλιρέετο] *SW* has overlooked this passage, in giving vii, 113;

as the only instance of the verb taking for its subject the person offering sacrifice.

72. Φοίνικες] i. e. 'the Carthaginians.' *VK. WE.*

73. οἱ θύουσι] *Greg. N.* says of the emperor Julian, πολλοὺς εἰδὼς τῶν πρὸ αὐτοῦ δόξης ἡξιωμένων, ὡς ἂν ὑπὲρ ἀνθρώπων νομισθεῖεν, τέχναις τισὶν ἐξ ἀνθρώπων ἀφανισθέντας, καὶ διὰ τοῦτο θεοὺς νομισθέντας, ἔρωτι τῆς αὐτῆς δόξης ἐαλωκῶς, βίψαι κατὰ τοῦ ποταμοῦ περὶ αὐτῶν τὸ σῶμα, *St. ii*, p. 117, v. s. the deaths of Heraclides of Pontus, and Empedocles in *Diog. L. v.* 89; 91; viii, 67; "quæ scis an prudens huc se dejecerit, atque servari nolit?" dicam: Siculique poete narrabo interitum: "deus immortalis haberi dum cupit Empedocles, ardentem frigidius Ætnam insiluit," *Hor. A. P.* 462. *VK.*

74. μνήματα] μνημῆιον ἑωυτῆς καταλιπέσθαι, *WS.* and τοῦτο ἀναθεῖναι μνημόσυνον ἐ. ii, 135.

75. ἀπὸ] for περὶ, as πωθέσθαι ἀπὸ τῆς ἑρέξεω στρατιῆς, vii, 195; τὰ ἀ. τοῦτων τῶν ποταμῶν, iv, 53; τὰ ἀ. τῆς νήσου, ib. 195. *SW. STG.*

77. περιπτέῃ] Verbals, which govern an accusative, often change the

“λυμένη” ἦν γὰρ σφαλῇ, σφεῖς γε οὐδὲν ἄλλο ἢ<sup>78</sup> δουλεύουσιν τῇ  
 “πρώτῃ τῶν ἡμερῶν” ἀλλὰ τιμωρητέον εἶη<sup>79</sup> ἐς τὸ δυνατώτατον.”  
 ὑπεκρίναντο μὲν οὕτω εὐπρόσωπα.<sup>80</sup> ἐπεὶ δὲ ἔδει βοηθεῖν, ἄλλα  
 νοεῦντες, ἐπλήρωσαν νέας ἐξήκοντα· μόγις δὲ ἀναχθέντες, προσ-  
 ἔμιξαν τῇ Πελοποννήσῳ, καὶ περὶ Πύλον<sup>81</sup> καὶ Ταίναρον<sup>82</sup> γῆς  
 τῆς Λακεδαιμονίων ἀνεκώχονον τὰς νέας, παραδοκούντες<sup>83</sup> καὶ οὗτοι  
 τὸν πόλεμον, ἥ πεσέεται· ἀελπτέοντες<sup>84</sup> μὲν τοὺς Ἕλληνας ὑπερ-  
 βαλέεσθαι, δοκούντες δὲ τὸν Πέρσῃν, κατακρατήσαντα πολλὸν,  
 ἄρξειν πάσης τῆς Ἑλλάδος, ἐποίεν ὧν ἐπίτηδες, ἵνα ἔχῃσι πρὸς  
 τὸν Πέρσῃν λέγειν τοιάδε· “ὦ βασιλεῦ, ἡμεῖς, παραλαβανόντων  
 “τῶν Ἑλλήνων ἡμέας ἐς τὸν πόλεμον τοῦτον, ἔχοντες δύναμιν οὐκ  
 “ἐλαχίστην, οὐδὲ νέας ἐλαχίστας παρασχόντες ἂν<sup>85</sup>, ἀλλὰ πλείστας  
 “μετὰ γε Ἀθηναίους, οὐκ ἐβελήσαμεν τοι ἀντιοῦσθαι<sup>86</sup>, οὐδέ τι ἀπο-  
 “θύμιον ποιῆσαι.” Τοιαῦτα λέγοντες ἡλπίζον πλέον τι τῶν ἄλλων  
 οἴσεσθαι· τὰ περ ἂν καὶ ἐγένετο, ὥς ἐμοὶ δοκεῖ. πρὸς δὲ τοὺς Ἑλ-  
 ληνὰς σφι σκῆψις ἐπεποιήτο, τῇ περ δὴ καὶ ἐχρήσαντο· αἰτιωμένων  
 γὰρ τῶν Ἑλλήνων, ὅτι οὐκ ἐβόηθον, ἔφασαν· πληρῶσαι μὲν ἐξή-  
 “κοντα τριήρεας, ὑπὸ δὲ ἐτησιέων ἀνέμων ὑπερβαλέειν Μαλέην<sup>87</sup>  
 ‘οὐκ οἶοι τε γενέσθαι· οὕτω οὐκ ἀπικέσθαι ἐς Σαλαμίνα, καὶ οὐδεμῇ

object into the subject, and are then referred to it with a passive signification, and put in the same gender, number, and case; like the Latin participle of the future passive. *MA*, 447, 3, b.

78. οὐδὲν ἄλλο ἢ] After this phrase, ποιῶσι, γίγνεται, or some equivalent word, is usually left out. *MA*, 612, III.

79. τιμωρητέον εἶη] Here the verbal is used impersonally, as the Latin gerund. *MA*, 447.

80. εὐπρόσωπα] εὐπρεπῶς: *ad ea res, aliter atque animo gerebat, placide respondit*, *Sal. J.* 75; ‘specious words:’ ἀφορμὴν εὐπρόσωπον, *Pau.* iv, p. 288. *VK*.

81. Πύλον] also bore the name of Coryphasium; it is now Navarino. *A. LR*.

82. Ταίναρον] now Cape Matapan; *LR*, a modern Greek corruption of μέτωπον, ‘front,’ from its bold projection into the sea. *A*.

83. παραδοκούντες] vii, 163; viii, 67; περισκοπούντες ὁποτέρους ἂν πρόσ-  
 θωνται: *ut, quæ facillima et tutissima esset, quietem præstarent, spectatoresque*  
*Herod.* Vol. II.

*belli, fortunarum alienarum eventum sine ullo discrimine rerum suarum operirentur*, *Liv.* xxxv, 48; *nam, utrius partis melior fortuna belli esset, ad ejus societatem inclinaturus*, *xxxi*, 32; ‘*mediam et tutissimam viam consilii, ... qui eventum expectaverimus, ut fortunæ applicaremus nostra consilia*,’ *xxxii*, 21; *consilium erat, quo fortuna rem daret, eo inclinare vires*, i, 27. The attempt of the Corcyraeans to excuse this *τὴν πρότερον ἀπραγμοσύνην* may be seen in *Thu.* i, 32; *VK*. παραδοκούντες τὰς τοῦ πολέμου βοῆδας, *Diod.* xi, 15; κ. τὸ τοῦ π. τέλος, *ib.* 3. *WE.* *Liv.* xxiii, 33, 2.

84. ἀελπτέοντες] ἀελεπτεύντες, *Hom.* II. H, 310; derived from ἀελ-  
 πτος; as ἀελεπτεῖν from ἀελεπτος, and ἀελεπτεῖν from ἀελεπτος. *VK*.

86. ἀντιοῦσθαι] ἐναντιοῦσθαι. *SW*.

87. Μαλέην] This promontory retains its ancient name: the Italians call it Capo di Santo Angelo. *LR*. The dangers attendant on doubling this cape, gave rise to the proverb *cum ad Maleam deflexeris, obliviscere quæ sunt domi*. *A*.

‘κακότῃ λειψθῆναι τῆς ναυμαχίης.’ οὗτοι μὲν οὕτω διεκρούσαντο<sup>88</sup> τοὺς Ἕλληνας.

(169) Κρήτες δὲ, ἐπεὶ τέ σφεας παρελάμβανον οἱ ἐπὶ τούτοις ταχθέντες Ἕλληνων, ἐποίησαν τοῖονδε· πέμψαντες κοινῇ Θεοπρόπους ἐς Δελφούς, τὸν θεὸν ἐπειρώτων, ‘εἴ σφι ἄμεινον γίνεται τιμωρέουσι τῇ Ἑλλάδι;’ ἡ δὲ Πυθίη ὑπεκρίνατο· “ὦ νήπιοι, ἐπιμέμψεσθε<sup>89</sup>, ὅσα ὑμῖν ἐκ τῶν Μενέλεφ τιμωρημάτων<sup>90</sup> Μίνως<sup>91</sup> ἐπεμψε μνηίων δακρύματα<sup>92</sup>, ὅτι οἱ μὲν<sup>93</sup> οὐ συνεξεπρήξαντο<sup>94</sup> αὐτῷ τὸν ἐν Καμίκῳ θάνατον<sup>95</sup> γενόμενον, ὑμεῖς δὲ κείνοισι τὴν ἐκ Σπάρτης ἀρπαχθεῖσαν ὑπ’ ἀνδρὸς βαρβάρου γυναῖκα.”<sup>96</sup> Ταῦτα οἱ Κρήτες ὥς ἀπενειχθέντα ἤκουσαν, ἔσχοντο τῆς τιμωρίας. (171) Ἡ μὲν δὴ Πυθίη, ὑπομνήσασα ταῦτα, ἔσχε βουλομένους τιμωρεῖν τοῖσι Ἕλλησι.

(172) Θεσσαλοὶ δὲ ὑπὸ ἀναγκαίης<sup>97</sup> τὸ πρῶτον ἐμήδισαν, ὥς<sup>98</sup> διέδεξαν<sup>99</sup>, ὅτι οὐ σφι ἦνδανε τὰ οἱ Ἕλληνας<sup>100</sup> ἐμψχανέοντο. ἐπεὶ τε γὰρ ἐπυθέατο τάχιστα μέλλοντα διαβαίνειν τὸν Πέρσην ἐς τὴν Εὐρώπην, πέμπουσι ἐς τὸν Ἰσθμὸν ἀγγέλους. ἐν δὲ τῷ Ἰσθμῷ<sup>1</sup> ἦσαν ἄλισμένοι πρόβουλοι τῆς Ἑλλάδος, ἀραιρημένοι ἀπὸ τῶν πολλῶν τῶν τὰ ἀμείνω φρονεουσέων<sup>2</sup> περὶ τὴν Ἑλλάδα. ἀπικόμενοι δὲ ἐπὶ τούτους τῶν Θεσσαλῶν οἱ ἄγγελοι, ἔλεγον·

88. διεκρούσαντο] ταύτη διακρούσμενος αὐτοὺς τῇ προφάσει, Dion. A. R. x, 17; ἡπάτησαν; Ἄ. ‘deceived by their delays, or shuffling duplicity.’ It occurs frequently in Dem. SW. F. L. 12; 49; 73; Mi. 9; 37; 51; 55; c. Ti. 9; 33; Pho. 6; N. X. 3; B. i, 14. The disingenuous conduct of the Coreyræans had well nigh cost them dear. The Greeks, at the end of the war, wished to destroy them: but Themistocles dissuaded them, by representing, that if they destroyed all the cities, which had not made common cause against the barbarians, Greece would suffer greater injury than if the Persians were to conquer it. LR.

89. ἐπιμεμψεσθε] und. ταῦτα; so τ. ἐπιμεμψόμενοι, ii, 161. The order is ε. τ. δ. δ. Μίνως ε. δ. ἐκ τῶν τ. Μενέλεφ, μ. δτι κτλ. WE.

90. Μενέλεφ τιμωρημάτων] ‘succours to avenge Menelaus.’ SW. ‘The auxiliaries sent,’ under Idomeneus and Meriones, ‘to Menelaus’ are here called M. τιμωρήματα, (i.e. βοηθήματα,

so τιμωροὶ M. stands for βοηθοὶ M. vii, 171;) as ‘the gifts sent to Hercules’ are called Ἡρακλεῖ δωρήματα, Soph. Tr. 681. VK. The dative often accompanies substantives, which are derived from or allied to verbs governing the dative: they said τιμωρεῖν τινι, MA, 396. as in vii, 171.

91. Μίνως] Minos II was posterior to Minos I by about 120 years. LR.

92. M. ε. μ. δακρύματα] a complete trimeter, either accidental, or taken from the response of the Pythoness. REI.

93. οἱ μὲν] the Greeks. STG.

94. συνεξεπρήξαντο] συνεπρήξαντο Μενέλεφ τὰς Ἑλένης ἀρπαγὰς, v, 94. VK.

95. θάνατον] Minos was suffocated in a bath; Zen. iv, 92. VK.

96. γυναῖκα] Helen. LR.

97. ὑπὸ ἀναγκαίης] vii, 174. SW.

98. ὥς] VG, viii, 10, 16.

1. Ἰσθμῷ] vii, 145. LR.

2. τῶν τὰ ἀμείνω φρονεουσέων] Ἑλλήνων τῶν τὰ ἀ. φρονεόντων, vii, 145. STG.

“Ἄνδρες Ἕλληνες, δεῖ φυλάσσεσθαι τὴν ἐσβολὴν<sup>3</sup> τὴν Ὀλυμ-  
 “πικὴν, ἵνα Θεσσαλίῃ τε καὶ ἡ σύμπασα ᾗ Ἑλλὰς ἐν σκέπῃ τοῦ  
 “πολέμου.<sup>6</sup> ἡμεῖς μὲν νυν ἐτοῖμοι εἰμεν συμφυλάσσειν πέμπειν  
 “δὲ χρὴ καὶ ὑμέας στρατιὴν πολλήν, ὥς, εἰ μὴ πέμψετε, ἐπίστασθε  
 “ἡμέας ὁμολογήσειν τῷ Πέρσῃ· οὐ γάρ τοι, προκατημένους τοσούτο  
 “πρὸ<sup>4</sup> τῆς ἄλλης Ἑλλάδος, μόνους πρὸ ὑμῶν δεῖ ἀπολέσθαι.  
 “βοηθέειν δὲ οὐ βουλόμενοι, ἀναγκαίην ἡμῖν οὐδεμίαν<sup>5</sup> οἰοί τέ ἐστε  
 “προσφέρειν· οὐδαμὰ γὰρ ἀδυνασίης ἀνάγκη κρέσσων ἔφν. ἡμεῖς δὲ  
 “πειρησόμεθα αὐτοὶ τινα σωτηρίην μηχανεώμενοι.” Ταῦτα ἔλεγον  
 οἱ Θεσσαλοί. (173) Οἱ δὲ Ἕλληνες πρὸς ταῦτα ἐβουλεύσαντο ἐς  
 Θεσσαλίην πέμπειν κατὰ θάλασσαν πεζὸν στρατὸν, φυλάζοντα τὴν  
 ἐσβολήν. ὥς δὲ συνελέχθη ὁ στρατὸς, ἔπλεε δι’ Εὐρύπου· ἀπικόμενος  
 δὲ τῆς Ἀχαιΐης<sup>6</sup> ἐς Ἄλωνα, ἀποβάς, ἐπορεύετο ἐς Θεσσαλίην, τὰς  
 νέας αὐτοῦ καταλιπών. καὶ ἀπίκητο ἐς τὰ Τέμπεα<sup>7</sup>, ἐς τὴν ἐσβολήν,  
 ἥπερ ἀπὸ Μακεδονίης τῆς κάτω ἐς Θεσσαλίην φέρει παρὰ Πηνειὸν  
 ποταμὸν, μεταξὺ δὲ Οὐλύμπου τε οὖρεος ἐόντα καὶ τῆς Ὀσσης. ἐν-  
 θαῦτα ἐστρατοπεδεύοντο τῶν Ἑλλήνων κατὰ μυρίους ὀπλίται συλ-  
 λεγόντες, καὶ σφι προσῆν ἡ τῶν Θεσσαλῶν ἱππος. ἐστρατηγέει δὲ,  
 Λακεδαιμονίων μὲν, Εὐαίνετος ὁ Καρήνου, ἐκ τῶν πολεμάρχων<sup>8</sup>  
 ἀραιρημένος, γένεος μέντοι ἐὼν οὐ τοῦ βασιλῆτος· Ἀθηναίων δὲ,  
 Θεμιστοκλῆς ὁ Νεοκλέος. Ἐμειναν δὲ ὀλίγας ἡμέρας ἐνθαῦτα·  
 ἀπικόμενοι<sup>9</sup> γὰρ ἄγγελοι παρὰ Ἀλεξάνδρου<sup>10</sup> τοῦ Ἀμύντεω, ἀνδρὸς  
 Μακεδόνης<sup>11</sup>, συνεβούλευόν σφι ἀπαλλάσσεσθαι, μὴ δὲ, μένοντας ἐν

3. τὴν ἐσβολήν] ‘the pass,’ i. e. the passage between two hills. This signification occurs, vii, 173 thrice; 175; i, 185; Thu. iii, 112; Xen. A. i, 2, 21; BF. H. iv, 7, 7.

6. ἐν σ. τοῦ π.] Aesch. Ag. 940.

4. πρὸ] ‘in advance of.’

5. ἀναγκαίην οὐδεμίαν] κρείσσων οὐδὲν ἀνάγκας, Eur. Al. 986. WE.

6. τῆς Ἀχαιΐης] of Phthiotis. LR.

7. Τέμπεα] τὰ στενὰ τῶν ὄρων, καὶ οἱ σύνδενδροι τότε: ΓΛ. τέμπος is an Æolian word for τέμενος; Suid. This valley is now called Mpampa, LR. pronounced Baba.

8. πολεμάρχων] βασιλέως ἔγοντος, δὲ ἐκείνου πάντα ἀρχεται, καὶ τοῖς μὲν πολεμάρχοις αὐτὸς φράζει τὸ δέον, οἱ δὲ τοῖς λοχαγοῖς, ἐκείνοι δὲ τοῖς πεντηκοντήρσιν, αὐτὸς δ’ οὗτοι τοῖς ἐνωμοτάρχαις, καὶ οὗτοι τῇ ἐνωμοτίᾳ, Thu. v, 66. Each polemarch commanded a

μόρα. In the city the polemarchs presided over the συσσίτια, and sent rations to those who were absent from a reasonable cause. It would seem, from what follows, that they were generally of the blood royal. WE. LR. Xen. H. iv, 5, 8.

9. ἀπικόμενοι] iv, 118; τῷ παρὰ Κνωζάρους ἤκουσι ἀγγέλου, Xen. C. iv, 5, 53; πεμπόμενοι, Thu. vii, 8. These participles are often suppressed. SBL. SH, on BO, 215.

10. Ἀλεξάνδρου] The Athenians retained a grateful sense of the friendly offices of this prince, and of none more than the present. VK. viii, 140. LAU.

11. ἀνδρὸς Μακεδόνης] “a Macedonian man,” as Herodotus in the simple language of his age calls him, though king of Macedonia by inheritance from a long race of ancestors,

τῇ ἐσβολῇ, καταπατηθῆναι ὑπὸ τοῦ στρατοῦ ἐπιόντος· σημαίνοντες τὸ πληθὸς τε τῆς στρατιῆς, καὶ τὰς νέας. ὥς δὲ οὗτοί σφι ταῦτα συνεβούλευον, χρηστὰ γὰρ ἐδόκειον συμβουλεύειν, καὶ σφι εὖνοος ἐφαινετο ἔων ὁ Μακεδὼν, ἐπείθοντο. δοκέειν δέ μοι, ἀρρωδίῃ ἦν τὸ πεῖθον, ὥς ἐπύθοντο καὶ ἄλλην ἐοῦσαν ἐσβολὴν<sup>12</sup> ἐς Θεσσαλούς· κατὰ τὴν ἄνω Μακεδονίην διὰ Περβραϊῶν κατὰ Γόννον πόλιν, τῇ περ δὴ καὶ ἐσέβαλε ἡ στρατιὴ ἡ Ξέρξεω· καταβάντες δὲ οἱ Ἕλληνες ἐπὶ τὰς νέας, ὀπίσω ἐπορεύοντο ἐς τὸν Ἰσθμόν. (174) Αὕτη ἐγένετο ἡ ἐς Θεσσαλίην στρατιῇ, βασιλέος τε μέλλοντος<sup>13</sup> διαβαίνειν ἐς τὴν Εὐρώπην ἐκ τῆς Ἀσίας, καὶ ἔντος ἤδη ἐν Ἀβύδῳ. Θεσσαλοὶ δὲ, ἐρμωθέντες συμμάχων, οὕτω δὴ ἐμήδισαν προθύμως, οὐδ' ἔτι ἐνδοιαστῶς<sup>14</sup>, ὥστε ἐν τοῖσι πρήγμασι ἐφαίνοντο βασιλεῖ ἄνδρες ἐόντες χρησιμώτατοι.

(175) Οἱ δὲ Ἕλληνες, ἐπεὶ τε ἀπίκато ἐς τὸν Ἰσθμόν, ἐβουλεύοντο πρὸς τὰ λεχθέντα ἐξ Ἀλεξάνδρου, ἥ τε στήσονται τὸν πόλεμον καὶ ἐν οἷσι χώροις· ἡ νικῶσα δὲ γνώμη<sup>15</sup> ἐγένετο, τὴν ἐν Θερμοπύλῃσι<sup>16</sup> ἐσβολὴν φυλάξαι. στεινότερῃ γὰρ ἐφαινετο ἐοῦσα τῆς ἐς Θεσσαλίην, καὶ ἅμα ἀγχοτέρῃ<sup>17</sup> τῆς ἐωυτῶν· τὴν δὲ ἀτραπὸν, δι' ἣν ἤλωσαν οἱ ἁλόντες<sup>18</sup> Ἕλλήνων ἐν Θερμοπύλῃσι, οὐδὲ ᾗδεσαν ἐοῦσαν πρότερον, ἥπερ, ἀπικόμενοι ἐς Θερμοπύλιν, ἐπύθοντο.

claiming their descent from Hercules;" MT, viii, 2. s, ix, 115, 27.

12. Ἐλλην ἐσβολὴν] "so that the Greeks, in their station in Tempe, might be taken in the rear;" MT, viii, 2.

13. μέλλοντος] The construction of the participle with the genitive absolute expresses several relations of propositions to each other, and stands for various conjunctions with the finite verb. It here serves as a definition of time, resolvable by *πρὶν*, *ἐπειδὴ*, &c. and is followed by *οὕτω* ἢ, as if in confirmation. MA, 565.

14. ἐνδοιαστῶς] Hence perhaps Thucydides says *ἐκ ἀκροῶνται*, vi, 10; which is imitated by D. Cass. p. 387, 92. Dionysius also has the word, A. R. p. 388. BF.

15. ἡ νικῶσα γνώμη] Xenophon supposes the substantive, A. vi, 1, 11; 2, 7. BO, 50. SBL. SH.

16. Θερμοπύλῃσι] "Here only one pass was known, where the ridge, at its eastern extremity, meets the sea,

This was termed 'the gate;' a term of precisely the same import in the common speech of many parts of England;" MT, viii, 2. "The gate of a country is not like the gate of a house; but rather a difficult pass to be surmounted before we can penetrate into the most valuable part of the country;" A. DRUMMOND, Trav. p. 246. Hence Margate, Ramsgate, &c. 'Ghaut' in India denotes a mountain pass. BUR. 'Passes through ridges and belts of rocky mountains.' MORIER.

17. ἀγχοτέρῃ] This adjective is formed from the adverb *ἀγχοῦ*, 'near,' which occurs just below; *ἀγχιων* is another form of the comparative. MA, 132. ἀγχοτέρῳ, vii, 176.

18. ἤλωσαν οἱ ἁλόντες] The participle with the article may be rendered by 'those who' &c. In that case the same verb is often put, both as a finite verb, and as a participle; *οἰχοῦσθαι τοὺς οἰχομένους*, vii, 220, 20. This construction is particularly frequent in Pla. MA, 556, 4; 269, obs.



Τρηχινίων.<sup>19</sup> ταύτην ὧν ἐβουλεύσαντο φυλάσσοντες τὴν ἐσβολὴν, μὴ παρίεναι ἐς τὴν Ἑλλάδα τὸν βάρβαρον· τὸν δὲ ναυτικὸν στρατὸν πλέειν γῆς τῆς Ἰστιαιώτιδος<sup>20</sup> ἐπὶ Ἀρτεμίσιον.<sup>21</sup> ταῦτα<sup>22</sup> γὰρ ἀγχοῦ τε ἀλλήλων ἐστὶ, ὥστε πυνθάνεσθαι τὰ κατὰ ἑκατέρους ἔοντα· οἱ τε χῶροι οὕτω ἔχουσι. (176) Τοῦτο μὲν, τὸ Ἀρτεμίσιον ἐκ τοῦ πελάγεος τοῦ Θρηϊκίου ἐξ<sup>23</sup> εὐρέος<sup>23</sup> συνάγεται ἐς στεινὸν πόρον, τὸν μεταξὺ ἔοντα νήσου τε Σκιάθου<sup>24</sup> καὶ ἡπείρου Μαγνησίης·<sup>25</sup> ἐκ δὲ τοῦ στείνου, τῆς Εὐβοίης ἤδη τὸ Ἀρτεμίσιον δέκεται αἰγιαλός· ἐν δὲ, Ἀρτέμιδος ἱρόν. ἡ δὲ αὖ<sup>26</sup> διὰ Τρηχίνος ἑσοδος ἐς τὴν Ἑλλάδα ἐστὶ, τῇ στεينوάτῃ, ἡμίπλευρον. οὐ μέντοι κατὰ τοῦτο γ' ἔστι τὸ στεινότατον τῆς χώρας τῆς ἄλλης, ἀλλ' ἔμπροσθε τε Θερμοπυλέων καὶ ὀπισθε· κατὰ τε Ἀλπηνοῦς, ὀπισθε ἔοντας, ἐοῦσα ἀμαξιτὸς μούνη· καὶ ἔμπροσθε, κατὰ Φοίνικα ποταμὸν, ἀγχοῦ Ἀνθηλῆς<sup>27</sup> πόλιος, ἀμαξιτὸς ἄλλη μούνη. τῶν δὲ Θερμοπυλέων<sup>28</sup> τὸ μὲν πρὸς ἐσπέρης, ὅρος ἄβατόν<sup>19</sup> τε καὶ ἀπόκρημνον, ὑψηλὸν, ἀνατεῖνον ἐς τὴν Οἰ-

19. Τρηχινίων] Trachis, now Zeitun, A. was so named from τραχὺς, 'rough.' LR.

20. Ἰστιαιώτιδος] A district in the north of Eubœa; Histiaæ, its capital, is now Orfo. LR.

21. Ἀρτεμίσιον] The coast, on the north-north-east of Eubœa, was so named from a temple of Diana; as well as the branch of the sea between that part of the island and the main land, LR. 'the road of Artemisium,' MT, viii, 3.

22. ταῦτα] Thermopylæ and Artemisium. LR.

23. ἐκ τοῦ π... ἐξ εὐρέος] As in Pla. R. ix, p. 252. the division of the words which belong to each other is the cause of the preposition's being repeated. MA, 594, 1.

24. Σκιάθου] now Sciathos. LR. A.

25. Μαγνησίης] The promontory of Magnesia was also called Sepias 'cuttle-fish;' because Thetis, to escape from Peleus, there changed herself into this fish. Hence the neighbouring shore was sacred to her and the other Nereids, vii, 191; 183. It is now Cape St George, Berlici, or Monasteri. LR. Eur. An. 1255.

26. ἡ δὲ αὖ] for τοῦτο δὲ, ἡ &c; answering to τοῦτο μὲν. HE, on VG, i, 16.

28. τῶν Θερμοπυλέων] hoc jugum, ab Leucate et mari ad occidentem verso per Ætoliam ad alterum mare orienti obiectum tendens, ea aspreta rupesque interjectas habet, ut non modo exercitus, sed ne expediti quidem facile ullas ad transitum calles inveniant. extremos ad orientem montes Etam vocant, quorum quod altissimum est, Callidromon appellatur: in cujus valle ad Maliacum sinum vergente iter est non latius quam ix passus. hæc una militaris via est, qua traduci exercitus, si non prohibeantur, possint. ideo Pylæ, et ab aliis, quia calide aque in ipsis faucibus sunt, Thermopylæ locus appellatur, nobilis Lacedæmoniorum adversus Persas morte magis memorabili, quam pugna, Liv. xxxvi, 15; Strab. ix, p. 428; WE. Θερμοπύλας κατέλαβεν (δ' Ἀντίοχος), ὡς τὴν δυσχωρίαν προβαλοῦμενος τοῖς πολεμίοις. δίοδος δ' ἐστὶν αἱ Θερμοπύλαι στενὴ καὶ ἐπιμήκης· καὶ αὐτὴν περιέχει, τῇ μὲν θάλασσαν τραχεῖα καὶ ἀλμυρὸς, τῇ δὲ ἕλος ἄβατόν τε καὶ βαρυσώδες. κορυφαὶ τε εἰσὶν ἐν αὐτῇ δύο ὁρῶν ἀπόκρημνοι· καὶ τούτων, τὴν μὲν, Τειχιούνην καλοῦσι, τὴν δὲ, Καλλιδρομον. ἔχει δὲ ὁ τόπος θερμῶν ὕδατων πηγὰς, καὶ Θερμοπύλαι ἀπὸ τοῦδ' ἐπικλητίζονται, App. R. x, 17. VK. s. A.

19. ὅρος ἄ. κτλ.] ὄρεα ὑψηλὰ καὶ ἄβατα, vii, 198; ἀποκρήμνισι ὄρεσι,

την<sup>20</sup> τὸ δὲ πρὸς τὴν ἡὺ τῆς ὁδοῦ, θάλασσα ὑποδέκεται καὶ τενάγεα.<sup>21</sup> ἔστι δὲ ἐν τῇ ἐσόδῳ ταύτῃ θερμὰ λουτρά<sup>22</sup>, τὰ Χύτρον<sup>23</sup> καλέουσι οἱ ἐπιχώριοι, καὶ βωμὸς ἴδρυνται Ἡρακλῆος ἐπ' αὐτοῖσι. ἐδεδμητο δὲ τείχος κατὰ ταύτας τὰς ἐσβολὰς, καὶ τὸ γε παλαιὸν πύλαι ἐπῆσαν. ἔδειμαν δὲ Φωκέες τὸ τείχος, δέισαντες, ἐπεὶ Θεσσαλοὶ ἦλθον ἐκ Θεσπρωτῶν οἰκῆσοντες γῆν τὴν Αἰολίδα<sup>24</sup>, τὴν περ νῦν ἐκτέαται. ἄτε δὴ πειρωμένων<sup>25</sup> τῶν Θεσσαλῶν καταστρέφεσθαι σφεας, τοῦτο προεφυλάξαντο οἱ Φωκέες· καὶ τὸ ὕδωρ τὸ θερμὸν τότε ἐπῆκαν ἐπὶ τὴν ἐσοδον, ὥς ἂν χαραδρωθῇ ὁ χώρος, πᾶν μηχανεώμενοι, ὅπως μὴ σφί ἐσβάλοιεν οἱ Θεσσαλοὶ ἐπὶ τὴν χώραν. τὸ μὲν νυν τείχος τὸ ἀρχαῖον ἐκ παλαιοῦ τε ἐδεδμητο, καὶ τὸ πλεον αὐτοῦ ἤδη ὑπὸ χρόνον ἔκειτο. τοῖσι δὲ, αὐτῖς ὀρθώσασι, ἔδοξε ταύτῃ ἀπαμύνειν ἀπὸ τῆς Ἑλλάδος τὸν βάρβαρον. κώμη δὲ ἐστὶ ἀγχοτάτῳ τῆς ὁδοῦ, Ἄλπη-νοὶ οὖνομα· ἐκ ταύτης δὲ ἐπισιτιεῖσθαι<sup>26</sup> ἐλογίζοντο οἱ Ἕλληνες. (177) Οἱ μὲν νυν χώροι οὗτοι τοῖσι Ἕλλησι εἶναι ἐφαίνοντο ἐπι-τῆδεοι. ἅπαντα γὰρ προσκεψάμενοι, καὶ ἐπιλογισθέντες, ὅτι οὔτε πλήθει<sup>27</sup> ἔξουσι χρᾶσθαι οἱ βάρβαροι, οὔτε ἴππων, ταύτῃ σφί ἔδοξε δέκεσθαι τὸν ἐπιόντα ἐπὶ τὴν Ἑλλάδα. ὥς δὲ ἐπύθοντο τὸν Πέρσῃν ἐόντα ἐν Πιερίῃ, διαλυθέντες ἐκ τοῦ Ἰσθμοῦ, ἐστρατεύοντο αὐτῶν οἱ μὲν ἐς Θερμοπύλας πεζῇ, ἄλλοι δὲ κατὰ θάλασσαν ἐπ' Ἀρτεμίσιον. (178) Οἱ μὲν δὴ Ἕλληνες κατὰ τάχος ἐβοήθειον διαταχθέντες·

ἐνθα πρόσθεσιν ἀνθρώπων οὐδεμίαν εἶναι, iii, 111. VK.

20. Οἶκον] This chain of mountains is now called Banina. LR. A.

21. θάλασσα... καὶ τενάγεα] *qua loca usque ad mare innvia palustri limo et voraginibus claudunt*, Liv. xxxvi, 18. VK.

22. θερμὰ λουτρά] ὡς ναύλοχα καὶ πετραῖα θ. λ. καὶ πάγους ὄφτας περι-ναιετάοντες, οἳ τε μέσσαν Μηλίδα παρ-λίμναν χρυσολακάντου τ' ἀκτῶν κόρας, ἐνθ' Ἑλλάνων ἀγοραὶ Πυλάτιδες κα-λέονται, Soph. Tr. 642; WE. ἐν Θερ-μοπύλῃσι δὲ αὖ γλαυκῶπις Ἀθήνη κοι-εῖ θερμὰ λουτρά παρὰ βηγαῖνι θαλάσσης, Pisan. in Sch. on Ar. N. 1034; VK. Cat. lxviii, 53. MV. s. PK, on Joshua xi, 8; xiii, 6.

23. Χύτρον] 'Caldrons.' LR. Pausanias says the bluest water he ever saw was that at Thermopylae, which flowed ἐς τὴν κολυμέθραν, ἣν τινα ὀνο-μάζουσιν οἱ ἐπιχώριοι X. γυναικείους,

iv, 35. His preceptor Herodes Atticus, who displayed his munificence in the construction of many public edifices, had baths built here for the accommodation of invalids; *κολυμέθρας τοῖς νοσοῦσι παιωνίους*, Philos. V. p. 551. s. St John v, 2...4. VK. WE. LR. The feminine form occurs in *φέροντας πῦρ ἐν χύτραις*, 'in kettles,' Xen. H. iv, 5, 4. In the preceding section he mentions a place called τὰ θερμὰ on the north of the Isthmus of Corinth.

24. γῆν τὴν Αἰολίδα] τὴν τότε μὲν Αἰ. νῦν δὲ Θετταλίαν καλουμένην, Diod. iv, 67; WE. Thu. i, 2; iii, 2. (AO.)

25. ἄτε π.] 'on the supposition that' &c. MA, 568, 2.

26. ἐπισιτιεῖσθαι] Xen. H. ii, 1, 21; A. vii, 1, 5. SS.

27. πλήθει] *angustias Themistocles quarebat, ne multitudinem circumiretur*, Nep. ii, 3. VK.

Δελφοὶ δ' ἐν τούτῳ τῷ χρόνῳ ἐχρηστηρίαζοντο τῷ Θεῷ, ὑπὲρ ἑωυτῶν καὶ τῆς Ἑλλάδος καταβρῶδηκότες. καὶ σφι ἐχρήσθη 'ἀνέμοις'<sup>28</sup> εὐχέσθαι· μεγάλους γὰρ τούτους ἔσεσθαι τῇ Ἑλλάδι συμμάχους. Δελφοὶ δὲ, δεξάμενοι τὸ μαντήιον, πρῶτα μὲν, Ἑλλήνων τοῖσι βουλομένοισι εἶναι ἑλευθέροισι ἐξηγγεῖλαν τὰ χρησθέντα αὐτοῖσι· καὶ σφι δεινῶς καταβρῶδέουσι τὸν βάρβαρον ἐξαγγεῖλαντες, χάριν ἀθάνατον κατέθεντο·<sup>27</sup> μετὰ δὲ ταῦτα, οἱ Δελφοὶ τοῖσι ἀνέμοισι βωμόν τε ἀπέδεξαν ἐν Θυίῃ·<sup>29</sup> τῇ περ τῆς Κηφισοῦ θυματρὸς Θυίης<sup>30</sup> τὸ τέμενός ἐστι, ἐπ' ἧς καὶ ὁ χῶρος οὗτος τὴν ἐπωνυμίην ἔχει· καὶ θυσίῃσι σφας μετήσαν. Δελφοὶ μὲν δὴ κατὰ τὸ χρηστήριον ἔτι καὶ νῦν τοὺς ἀνέμους ἱλάσκονται.

(179) Ὁ δὲ ναυτικός Ξέρξῃ στρατὸς, ὁρμώμενος ἐκ Θέρμης πόλιος, παρέβαλε<sup>31</sup> νηυσὶ τῇσι ἄριστα πλεούσῃσι δέκα ἰθὺ Σκιαθόν· ἔνθα ἦσαν προφυλάσσουσιν νέες τρεῖς Ἑλληνίδες, Τροϊζηνίη<sup>32</sup> τε καὶ Αἰγιναιή καὶ Ἀττική. προΐδόντες δὲ οὗτοι<sup>33</sup> τὰς νέας τῶν βαρβάρων, ἐς φυγὴν ὥρμησαν. (180) Τὴν μὲν δὴ Τροϊζηνίην, τῆς ἡρχε Πηρξίνος, αὐτίκα αἰρέουσι ἐπισπόμενοι οἱ βάρβαροι. καὶ ἔπειτα τῶν ἐπιβατέων αὐτῆς τὸν καλλιστεύοντα<sup>34</sup> ἀγαγόντες ἐπὶ τῆς πρώρης τῆς νηὸς ἔσφαξαν, διαδέξιον<sup>35</sup> ποιούμενοι, τὸν εἶλον τῶν Ἑλλήνων πρῶτον καὶ κάλλιστον. τῷ δὲ σφαγιασθέντι τούτῳ ὄνομα ἦν Λέων· τάχα<sup>36</sup> δ' ἂν τι καὶ τοῦ οὐνόματος ἐπαύροιο.<sup>37</sup>

28. ἀνέμοισι] Δελφοὶ, ἑρξον ἐπὶ τὴν Ἑλλάδα στρατεύσαντες, ἀναιποῦσης τῆς Πυθίας, "ὦ Δ. λίσσεσθ' ἀνέμους, καὶ λάϊον ἔσται," βωμὸν καὶ θυσίαν ποιήσαντες τοῖς ἀνέμοις, ἀρωγὰς αὐτοῖς ἔσχον, Clem. A. S. vi, p. 454. The Athenians received an oracle to the like effect. As it was the policy of Themistocles to make Athens a maritime power, he most probably bribed the oracle to second his views; δεινὸς γὰρ ἔρπειν πλοῦτος ἔς τε τάββα. VK.

27. χάρην & κ. Chrys. de S. iii, 3.

29. Θυίῃ] Herodotus is the only author who mentions this place. LR. s. SH, on BO, 263.

30. Θυίης] There was a priestess of Bacchus of this name, who was the mother of Delphus by Apollo; Pau. x, 6. WE. LR.

31. παρέβαλε] is here taken in a middle sense, 'moved itself towards, stood for.' SW.

32. Τροϊζηνίη] Troezen is now Damala. LR. A.

33. οὗτοι] refers to the Troezenians, Æginetans, and Athenians, who were on board of the three ships. HE, on VG, iii, 1, 9.

34. καλλιστεύοντα] κάλλιστον ἔδοντα. From a misunderstanding of this passage, καλλιστεύειν has been sometimes rendered fortissime se gerere. MV.

35. διαδέξιον κτλ.] i. e. ποιούμενοι διαδέξιόν τι οἶωνόν, τούτων, ἃν εἶλον πρῶτον, τῶν Ἑλλήνων, εἶναι καὶ κάλλιστον ἀπάντων. So ὄρνιθα μὲν τόδ' αἶσιον ποιούμεθα, τὸ σὸν τε χρηστὸν, καὶ λόγων εὐφημίαν, Eur. I. A. 607. VK.

36. τάχα κτλ.] 'and probably he might also, in some measure, be indebted to his name for this:' i, 70. STG.

37. ἐπαύροιο] ἀφ' ὧν ἡμῖν τὰγαθὰ γίγνεται, ἀπὸ τῶν αὐτῶν τούτων καὶ τὰ κακὰ ἐπαυρισκοίμεθα, Democ. in Sto. Ec. Eth. ii, p. 205; τίν' αἰτίαν σχῶν, ἧς ἐπηρμόμην ἐγώ; Eur. Hl. 468. WE. VK.

(181) Ἡ δὲ Αἰγιναίη, τῆς ἐτρηράρχῃς Ἀσωνίδης, καὶ τινὰ σφι θόρυβον παρέσχε, Πυθῶν<sup>38</sup> τοῦ Ἰσχενόου ἐπιβατεύοντος<sup>39</sup>, ἀνδρὸς ἀρίστου γενομένου ταύτην τὴν ἡμέρην· ὅς, ἐπειδὴ ἡ ναὺς ἡλίσκετο, ἐς τοῦτο ἀντεῖχε μαχόμενος, ἐς ὃ κατεκρουργήθη<sup>40</sup> ἅπας. ὥς δὲ πεσὼν οὐκ ἀπέθανε, ἀλλ' ἦν ἔμπνοος, οἱ Πέρσαι, οἵπερ ἐπεβάτεον ἐπὶ τῶν νεῶν, δι' ἀρετὴν τὴν ἐκείνου περιποιῆσαι μιν περὶ πλείστον ἐποίησαντο, σμύρνησί τε ἰώμενοι τὰ ἔλκεα, καὶ σινδόνας<sup>41</sup> βυσσίνης τελαμῶσι κατειλίσσοντες. καὶ μιν, ὥς ὅπισω ἀπίκοντο ἐς τὸ ἐωυτῶν στρατόπεδον, ἐπεδείκνυσαν ἐκπαγλεόμενοι πάσῃ τῇ στρατῇ, περιέκοντες εὖ· τοὺς δὲ ἄλλους, τοὺς ἔλαβον ἐν τῇ νηὶ ταύτῃ, περιεῖπον ὥς ἀνδράποδα. (182) Αἱ μὲν δὴ δύο τῶν νεῶν οὕτω ἐχειρώθησαν· ἡ δὲ τρίτη, τῆς ἐτρηράρχῃς Φόρμος, ἀνὴρ Ἀθηναῖος, φεύγουσα, ἐξοκέλλει ἐς τὰς ἐσβολὰς τοῦ Πηνειοῦ· καὶ τοῦ μὲν σκάφους<sup>42</sup> ἐκράτησαν οἱ βάρβαροι, τῶν δὲ ἀνδρῶν οὐ. ὥς γὰρ δὴ τάχιστα ἐπώκειλαν τὴν νέα οἱ Ἀθηναῖοι, ἀποθορόντες, κατὰ Θεσσαλίην πορευόμενοι, ἐκομίσθησαν ἐς Ἀθήνας· ταῦτα οἱ Ἕλληνες, οἱ ἐπ' Ἀρτεμισίῳ στρατοπεδεύόμενοι, πυνθάνονται παρὰ πυρσῶν<sup>43</sup> ἐκ Σκιάθου. πυνθόμενοι δὲ, καὶ καταβρῶδῃσαντες, ἀπὸ τοῦ

38. Πυθῶν] from the nominative Πυθῆς, viii, 92; by syncope for Πυθέω, as Ἀνδρέω, vi, 126. SW.

39. ἐπιβατεύοντος] s. vii, 96, 51. οὐδέ πῶ ποτ' ἐκ τῆς πόλεως ἐστρατεύσατο, οὔτε ἱππείδς, οὔτε ὀπλίτης, οὔτε τριήραρχος, οὐτ' ἐπιβάτης, [vi, 12, 58;] Lys. ὁ. K. l. p. 107. LR.

40. κατεκρουργήθη] 'he was cut to pieces;' used here hyperbolically, as κατακοπέντα, viii, 92; ὁ Πύθης ἕως τοῦδε ἐπὶ τῆς νεὸς ἐμάχετο, ἕως ἅπας κατεκρουργήθη, this and the use of καταχρθεύων in vi, 75, 55; are given by Long. 31; as instances of the judicious and emphatic employment of common verbs: *dixeris egregie, notum si callida verbum reddiderit iunctura novum*, Hor. A. P. 47; *Ξάνθος, ἐν τοῖς Λυδιακοῖς, 'Κάμειλτα, φησί, 'τὴν βασιλεύσαντα Λυδῶν, πολυφάγον γενέσθαι καὶ πολυπότην, ἔτι δὲ γαστρίμαργον. τοῦτον οὖν ποτὲ νυκτὸς τὴν ἑαυτοῦ γυναῖκα κατακρουργήσαντα καταφαγεῖν' ἔπειτα πρῶτ, εὐρόντα τὴν χεῖρα τῆς γυναῖκος ἐνυῦσαν ἐν τῷ στόματι, ἑαυτὸν ἀποσφάζει περιβόητου τῆς πράξεως γενομένης*, Ath. x, 8; κρουργῆδον διασπᾶσantes, iii, 13; FK. WE. *laniatum*

*corpore toto Deiphodum vidit, lucrum crudeliter ora, ora manusque ambas, populataque tempora raptis auribus, et truncas inhonesto vulnere nares*, Vir. A. vi, 494.

41. σινδόνας κτλ.] Those, who embalm mummies, κατειλίσσουσι πᾶν τὸ σῶμα σ. β. τ. κατατετμημένοισι, ii, 86; WE. 'with bandages of cotton: *utuntur gossipii lanugine Aegyptii, (lineatum petiarum loco, quibus nostri tantum utuntur), ad ulcera vulneraque omnia sananda*, Prosp. Alp. de P. A. p. 69. LR. SS.

42. σκάφος] When the words σκάφη νεῶν are joined, there is no periphrasis; but the former word signifies only 'the hull of the vessel,' without masts or rigging, just as they appear on the stocks, or sometimes, when disabled, after a battle. ὑπτιοῦτο σ. ν. δάλασσα δ' οἰκέτ' ἦν ἰδεῖν, ναυαγίων πλήθουσα καὶ φόνου βροτῶν, Aesch. P. 424; Eur. Rh. 389. This vessel, which struck near the mouth of the Peneus, had become a mere wreck. CY. *vads* σ. Eur. Tr. 688; C. 696. BL.

43. παρὰ πυρσῶν] παρὰ is generally used with animate objects, after the

Ἀρτεμισίου μετῴρμιζοντο ἐς Χαλκίδα<sup>44</sup>, φυλάζοντες μὲν τὸν Εὐριπον, λείποντες δὲ ἡμεροσκόπους<sup>45</sup> περὶ τὰ ὑψηλὰ τῆς Εὐβοίης. (183) Τῶν δὲ δέκα νεῶν τῶν βαρβάρων τρεῖς ἐπέλασαν περὶ τὸ ἔρμα<sup>46</sup> τὸ μεταξὺ ἐὼν Σκιάθου τε καὶ Μαγνησίης, καλούμενον δὲ Μύρμηκα.<sup>47</sup> ἐνθαῦτα οἱ βάρβαροι ἐπειδὴ στήλην<sup>48</sup> λίθου ἐπέθηκαν, κομίσαντες ἐπὶ τὸ ἔρμα, ὀρμηθέντες αὐτοὶ ἐκ Θέρμης, ὥς σφι τὸ ἐμποδῶν ἐγεγόνεε καθαρὸν, ἐπέπλεον πάσῃσι τῇσι νηυσὶ, ἔνδεκα ἡμέρας παρέντες μετὰ τὴν βασιλῆος ἐξέλασιν ἐκ Θέρμης. τὸ δὲ ἔρμα σφι κατηγήσατο<sup>49</sup>, ἐὼν ἐν πόρῃ μάλιστα, Πάμμων Σκύριος.<sup>50</sup> πανημερὸν δὲ πλώνοντες, οἱ βάρβαροι ἐξανύουσι<sup>51</sup> τῆς Μαγνησίης χώρας ἐπὶ Σηπιάδα τε καὶ τὸν αἰγιαλὸν τὸν μεταξὺ Κασθαναίης τε πόλιος ἐόντα καὶ Σηπιάδος ἀκτῆς.

(184) Μέχρι μὲν νυν τούτου τοῦ χώρου καὶ Θερμοπυλῶν, ἀπαθῆς τε κακῶν<sup>52</sup> ἦν ὁ στρατὸς, καὶ πλῆθος ἦν τῆνικαῦτα ἔτι, ὡς ἐγὼ συμβαλλόμενος εὐρίσκω, τὸσον· τῶν μὲν ἐκ τῶν νεῶν τῶν ἐκ

verba ἀκούειν, μαρθάνειν, πυνθάνεσθαι &c; but sometimes also with inanimate objects, αὐτῷ ἐξουσία ἦν σαφῶς εἶδέναι π. τῆς βασάνου, Antiph. p. 112, 12. VK. MA, 588, 4. Torches were raised above the walls, as signals: if they were held steady, it indicated friends; but if they were waved to and fro, an enemy. LR. They seem also to have announced the number of the enemy, and the direction in which they were approaching. AO. τὸ διὰ πυρσῶν ἀνατεινομένων σημαίνειν ὅ τι οὖν, κυρίως ἐστὶ φρυκτωρεῖν, Hes. s. Thu. iii, 22; 80; ii, 94; BL. SY, on A. A. 1. WE. Liv. xxviii, 5, 7; Xen. A. i, 2, 5; Judges xx, 38... 40.

45. ἡμεροσκόπους] Aesch. Th. 66; Soph. An. 259; Arist. Av. 1174; τοὺς ἐν ἡμέρᾳ φρουροῦντας, Schol. BL. vii, 192; 219. These 'scouts' used to go out before daybreak, and repair to the place where they were to keep watch; they returned at night-fall. Sometimes, however, they remained out all night; and then they made signals to their party by fires, which in the day-time was done by smoke. T, A. xxvii, 7: χρῆ ἢ καθιστάναι ἐπὶ τόφῃ ὕψηλῃ καὶ ὡς ἐκ πλείστον φαινόμενῃ, ἐμπεύρους πολέμου καὶ τοῦδ' αἰεὶ παραγγέλλεσθαι δὲ τοῖς ἡμεροσκόποις αἰρεῖν τὰ σύσσημα ἐνίοτε, καθάπερ οἱ πυρσευταὶ τοὺς πυρ-

σούς· ὡς δὲ δεῖ τοῦτο γίνεσθαι, καὶ ὡς αἰρεῖν τοὺς φρυκτοὺς, ἐν τῇ Παρασκευαστικῇ βίβλῳ πλειόνως εἴρηται, Aesch. Pol. 6 f; LR. speculator (*hemerodromos* vocant Græci, *ingens diu uno cursu emetientes spatium*) *contemplatus regium agmen e specula quadam, prægressus nocte media Athenas pervenisset*, Liv. xxxi, 24; WE. ἡμεροδρόμος, vi, 105; ix, 12. SW.

46. ἔρμα]. ὄφalon πέτραν, Harp. ἔπαισεν ἄφαντον ἔ. Aesch. A. 976; ἔρματι προσβαλὼν ὤλετο, Eu. 561; ἀσήμενον ὑπὲρ ἐρμάτων φορεῖμαι, Anac. in Hes. BL. μὴ περὶ ἔρμα περιέδλῃ τὴν ναῦν, Thu. vii, 25. BF.

47. Μόρμηκα] 'Ant.'

48. στήλην] This 'stone pillar' served, instead of a buoy, to mark the rock, which was level with the water's edge. Herodotus alludes to this, just below, where he speaks of the impediment as being removed. LR.

49. κατηγήσατο] 'guided to, showed the way to, pointed out:' ii, 49; 56; vi, 135; WE. ix, 104; vii, 215. SW.

50. Σκύριος] Scyros is now Seïro. LR.

51. ἐξανύουσι] und. τὸν πλοῦν. STG.

52. ἀπαθῆς κακῶν] i, 32. This genitive is often suppressed, as προῖκον τοὺς ξένους ἀπαθεῖς ἀπέναι, Thu. i, 26. BF.

τῆς Ἀσίας, ἐουσέων ἑπτὰ καὶ διηκοσίων καὶ χιλίων, τὸν μὲν ἀρχαῖον ἐκάστων τῶν ἐθνέων ἑόντα ὁμιλον<sup>53</sup>, τέσσερας καὶ εἴκοσι μυριάδας, καὶ πρὸς, χιλιάδα τε καὶ τετρακοσίους, ὡς ἀνὰ διηκοσίους<sup>54</sup> ἄνδρας λογιζομένοισι ἐν ἐκάστῃ νῆϊ. ἐπεβάτευσον δὲ ἐπὶ τούτων τῶν νεῶν, χωρὶς ἐκάστων τῶν ἐπιχωρίων ἐπιβατέων<sup>55</sup>, Περσέων τε καὶ Μήδων καὶ Σακέων τριήκοντα ἄνδρες. οὗτος ἄλλος ὁμιλος γίνε-ται τρισμύριοι καὶ ἑξακισχίλιοι, καὶ πρὸς, διηκόσιοι τε καὶ δέκα. προσθήσω δ' ἔτι τούτῳ καὶ τῷ προτέρῳ ἀριθμῷ τοὺς ἐκ τῶν πεντηκοντέρων ποιήσας<sup>56</sup>, ὃ τι<sup>57</sup> πλέον ἦν αὐτέων ἢ ἔλασσον, ἀν' ὀγδῶκοντα ἄνδρας ἐνεῖναι. συνελέχθη δὲ ταῦτα τὰ πλοῖα, ὡς καὶ πρότερον<sup>58</sup> μοι εἰρήθη, τρισχίλια. ἤδη ὦν ἄνδρες ἂν εἶεν ἐν αὐτοῖσι τέσσερες μυριάδες καὶ εἴκοσι. τοῦτο μὲν νυν τὸ ἐκ τῆς Ἀσίας ναυτικὸν ἦν, σύμπαν ἐὼν πεντήκοντα μυριάδες καὶ μία, χιλιάδες τε ἔπεισι ἐπὶ ταύτῃσι ἑπτὰ, καὶ πρὸς, ἑκατοντάδες ἕξ, καὶ δεκάς. τοῦ δὲ πεζοῦ, ἐβδομήκοντα καὶ ἑκατὸν μυριάδες ἐγίνοντο τῶν δὲ ἱππέων, ὅκτ' μυριάδες. προσθήσω δ' ἔτι τούτοις τὰς καμήλους τοὺς ἐλαύνοντας Ἀραβίους, καὶ τοὺς τὰ ἄρματα Δίβνας, πλῆθος ποιήσας διςμυρίους ἄνδρας. καὶ δὴ τό τε ἐκ τῶν νεῶν καὶ τοῦ πεζοῦ πλῆθος, συντιθέμενον, γίνεται διηκόσιοι τε μυριάδες καὶ τριήκοντα καὶ μία, καὶ πρὸς, χιλιάδες ἑπτὰ, καὶ ἑκατοντάδες ἕξ, καὶ δεκάς. τοῦτο μὲν τὸ ἐξ αὐτῆς τῆς Ἀσίας στρατεύμα ἐξαναχθὲν εἶρηται, ἄνευ τε<sup>59</sup> τῆς Θραπῆτης τῆς ἐπομένης καὶ τῶν σιταγωγῶν πλοίων καὶ ὅσοι ἐνέπλεον τούτοις. (185) Τὸ δὲ δὴ ἐκ τῆς Εὐρώπης ἀγόμενον στρατεύμα ἔτι προσλογιστέα τούτῳ παντὶ τῷ ἐξηριθμημένῳ δόκησιν<sup>60</sup> δὲ δεῖ λέ-

53. τὸν ἀρχαῖον ὁμιλον] 'the original contingent' furnished by the several Asiatic nations, exclusive of the Persians, Medes, and Sacians, in contradistinction to those raised in Europe. *LR*. This accusative is dependent on ἐδρίσκω which precedes. *SW*.

54. ἀνὰ διηκοσίους] s. *DU*, and *BF*, on *Th. viii*, 29.

56. ποιήσας] 'making'; i. e. τιθεῖς, 'setting down, supposing; assuming': εἰσι τῶν ξένων ἀτελεῖς, δέκα δῆσ' οὐκ οἶμαι πέντε εἶναι' καὶ μὴν τῶν γε πολιτῶν οὐκ εἰσι πέντε ἢ ἕξ' οὐκ οὖν ἀμφοτέρων ἑκατάδεκα ποιήσωμεν αὐτοὺς εἴκοσιν· εἰ δὲ βούλεσθε, τριάκοντα, *Dem. Lp. 7*; *fac sane esse summum bonum, non dolere... sit sane summum malum, dolere*, *Cic. T. Q. iii*, 18. In this sense the Greeks often use καὶ δὴ (especially with the perfect tense;

s. *vii*, 10, 91); ποιῶ δὲ ὁμᾶς ἐπαπτηθέντας ὅπ' ἐμοῦ ἤκειν εἰς Φάσιν' καὶ δὴ καὶ ἀποθαίνομεν εἰς τὴν χώραν' γνώσεσθε δὴ που οὐκ ἐν τῇ Ἑλλάδι ἔστ' ἐ, *Xen. A. v*, 7, 5; καὶ δὴ σφ' εἰς ποιεῖς ἴσους ἐκείνοις εἶναι, *vii*, 186; *VK. HE*, on *VG*, *viii*, 7, 14. *EE*. (τὴν στρατιὰν) πεποίηκε χιλίων καὶ διακοσίων νεῶν, *Thu. i*, 10. *BF*.

57. ὃ τι κτλ.] und. οὐ λογίζομαι, 'I do not reckon what is more or less.' We should say simply, 'more or less'; in Latin, *plus minus*. *SW*.

58. πρότερον] *vii*, 97. *LR*.

59. ἄνευ τε] This is the usual place of the conjunction, although the connexion is ἄνευ Θραπῆτης τε καὶ πλοίων. Numerous instances are given by *EE*, on *Eu. Hr.* 622.

60. δόκησιν] ταυτὸ δ' οὐχὶ γίνεται, δ. εἰπεῖν, κάτακριθῆναι λόγον, *Soph.*

γαιν. νέας μέν νυν οἱ ἀπὸ Θρηίκης "Ελληνες, καὶ ἐκ τῶν νήσων τῶν ἐπικειμένων τῇ Θρηίκῃ, παρείχοντο εἴκοσι καὶ ἑκατόν. ἐκ μέν νυν τούτων τῶν νεῶν ἄνδρες τετρακισχίλιοι καὶ δισμύριοι γίνονται. πεζοῦ δὲ, τὸν Θρηίκης παρείχοντο, καὶ Παίονες καὶ Ἑορδοὶ<sup>61</sup> καὶ Βοττιαῖοι καὶ τὸ Χαλκιδικὸν<sup>62</sup> γένος καὶ Βρύγοι καὶ Πίερες καὶ Μακεδόνες καὶ Περίαιβοι καὶ Ἐνιῆνες καὶ Δόλοπες καὶ Μάγνητες καὶ Ἀχαιοὶ καὶ ὅσοι τῆς Θρηίκης τὴν παραλίην νέμονται, τούτων τῶν ἐθνέων τριήκοντα μυριάδας δοκέω γενέσθαι. αὗται ὦν αἱ μυριάδες, κείνησι προστεθεῖσαι τῇσι ἐκ τῆς Ἀσίας, γίνονται αἱ πᾶσαι ἀνδρῶν αἱ μάχιμοι μυριάδες διηκόσιαι καὶ ἐξήκοντα καὶ τέσσερες· ἔπεισι δὲ ταύτῃσι ἑκατοντάδες ἑκαίδεκα, καὶ δεκάς. (186) Τοῦ μαχίμου<sup>63</sup> δὲ τούτου ἑόντος ἀριθμὸν τοσούτου, τὴν Σεραπητὴν τὴν ἐπομένην τούτοις, καὶ τοὺς ἐν τοῖσι σιταγωγούσι ἀκάτοισι ἑόντας, καὶ μάλα ἐν τοῖσι ἄλλοις πλοίοις τοῖσι ἅμα πλέουσι τῇ στρατιῇ, τούτους τῶν μαχίμων ἀνδρῶν οὐ δοκέω εἶναι ἐλάσσονας, ἀλλὰ πλεῦνας. καὶ δὴ σφέας ποιῶ ἴσους ἐκείνοις εἶναι, καὶ οὔτε πλεῦνας, οὔτε ἐλάσσονας οὐδέν· ἐξισούμενοι δὲ οὗτοι τῷ μαχίμῳ, ἐκκληροῦσι τὰς ἴσας μυριάδας ἐκείνησι. οὕτω πεντηκοσίας τε μυριάδας καὶ εἴκοσι καὶ ὀκτῶ, καὶ χιλιάδας τρεῖς, καὶ ἑκατοντάδας δύο, καὶ δεκάδας δύο ἀνδρῶν ἡγάγε Ἰέρξης ὁ Δαρείου μέχρι Σηπιάδος καὶ Θερμοπυλέων. (187) Οὗτος μὲν δὴ τοῦ συνάπαντος τοῦ Ἰέρξεω στρατεύματος ἀριθμός. γυναικῶν δὲ σιτοποιέων, καὶ παλλακέων, καὶ εὐνούχων, οὐδεὶς ἂν εἴποι ἀτρεκέα ἀριθμόν· οὐδ' αὖ ὑποζυγίων τε καὶ τῶν ἄλλων κτηνέων τῶν ἀχθοφόρων, καὶ κυνῶν Ἰνδικῶν<sup>64</sup> τῶν ἐπομένων, οὐδ' ἂν τούτων ὑπὸ πλήθεος οὐδεὶς ἂν εἴποι ἀριθμόν. ὥστε οὐδέν μοι θῶμα παρίσταται προδοῦναι<sup>65</sup> τὰ ῥέεθρα τῶν ποταμῶν

Tr. 432; WE. δ. δὴ τὰδ' ἂν λέγοιμ' σοι, Eur. Hr. 396; ὡς ἔμοιγε φαίνεται, δόξαν λέγων, B. 619; MV. περί δὲ τούτου οὐκ οἶός τ' εἰμὶ ἀκριβῆ λόγον εἰπεῖν, ἀλλὰ μόνον ὥς ἂν ἔμοιγε δοκῇ ἔχειν. STG.

61. Ἑορδοί] They occupied a district between the Lyncestæ and the territory of Edessa. LR.

62. Χαλκιδικὸν] This race inhabited the three peninsulas of Pallene, Sithonia, and Athos, with the neighbouring part of Thrace. A. LR.

63. τοῦ μαχίμου] und. στρατεύματος, FI, on BO, 255. These words do not signify that the whole number above-mentioned were actually men who used

weapons; but that such was the amount of the men to be brought into action on sea and land; it therefore includes the rowers, who certainly must have kept their posts at the oar, even in the hottest engagement. LAU.

64. κυνῶν Ἰνδικῶν] i. 192. The force with which Columbus took the field against the Indians in Hispaniola "consisted only of two hundred foot, twenty horse, and twenty large dogs;" ROB, Am. 1495 A. D. s. KERR, Balcan i, 452.

65. προδοῦναι] und. τοσαύτας μυριάδας, since the verb is transitive, 'to fail.' ἐνδοῦναι καταποθέντα τῷ στρατοπέδῳ, Thom. M. VK.

ἔστι τῶν.<sup>66</sup> ἀλλὰ μάλλον, ὅπως τὰ σιτία ἀντέχρησε, θῶμά μοι, μυριάσι τοσαύτησι. εὐρίσκω γὰρ συμβαλλεόμενος, εἰ χοίνικα<sup>67</sup> πυρῶν ἕκαστος τῆς ἡμέρης<sup>68</sup> ἐλάμβανε καὶ μηδὲν πλέον, ἔνδεκα μυριάδας μεδίμνων τελοόμενας ἐπ' ἡμέρῃ ἐκάστη, καὶ πρὸς, τριηκοσίους τε ἄλλους μεδίμνους καὶ τεσσαράκοντα.<sup>69</sup> γυναῖξι<sup>70</sup> δὲ καὶ εἰνούχοισι, καὶ ὑποζυγίοισι καὶ κυσὶ, οὐ λογιζομαι. Ἀνδρῶν δ' ἐουσέων τοσούτων μυριαδῶν, κάλλεός τε εἵνεκα καὶ μεγάλθεος οὐδείς αὐτῶν ἀξιονικότερος ἦν αὐτοῦ. Πέρξεω ἔχειν τοῦτο τὸ κράτος.

(188) Ὁ δὲ δὴ ναυτικός στρατὸς ἐπεὶ τε ὀρμηθεὶς ἐπλεε, καὶ κατέσχε τῆς Μαγνησίης χώρας ἐς τὸν αἰγιαλὸν τὸν μεταξὺ Κασθαναίης τε πόλιος ἐόντα καὶ Σηπιάδος ἀκτῆς, αἱ μὲν δὴ πρῶται τῶν νεῶν ὤρμεον πρὸς γῆν, ἄλλαι δ' ἐπ' ἐκείνησι ἐπ' ἀγκυρέων ἄτε γὰρ τοῦ αἰγιαλοῦ ἐόντος οὐ μεγάλου, πρόκροσσαι<sup>71</sup> ὀρμέοντο ἐς πόντον καὶ ἐπὶ ὀκτῶ νέας. ταύτην μὲν τὴν εὐφρόνην οὕτω ἅμα δὲ

66. ἔστι τῶν] πλὴν Ἰώνων καὶ Ἀχαιῶν καὶ ἔστιν ὧν ἄλλων ἔθνῶν, Thu. iii, 92. WE. The verb εἶμι seems at first to have been referred to a subject preceding, and to have been in the same number as the relative following. But generally, it stands in the third person singular of the present, though the relative following be in the plural, and the chief verb of the proposition in the imperfect, aorist, or future: and ἔστιν *oi* does not accord with the construction of the proposition, but stands by itself in an adjective sense, as *ἐνιοι*. MA, 482. In Attic writers the phrase is common; in Herodotus very rare: VK, τούτῳ τῷ λόγῳ εἰσι οἱ Ἕλλήνων ἐχρήσαντο, ii, 124; SW. *esse quae agere velint*, Liv. i, 50.

67. χοίνικα] about 'a pint and a half.' This was the daily ration of corn allowed to soldiers and to slaves: hence called ἡ χοίνιξ ἡμερήσιος, Diog. L. viii, 18; τὰ Πυθαγόρου αἰνύματα τοιαῦτα ἔστι: 'μὴ καθῆσθαι ἐπὶ χοίνικα' ἂν τὸ τοῦ, 'μὴ σκοπεῖν τὰ ἐφ' ἡμέραν, ἀλλὰ τὴν ἐπιούσαν ἀεὶ προσδέχεσθαι,' Ath. x, 77. SS.

68. τῆς ἡμέρης] und. ἐκάστης. SH, on BO, 85.

69. τριηκοσίους...καὶ τεσσαράκοντα] Forty-eight *chænicæ* made a *medimnus*. The number of *medimni*, therefore, ought to have been 110,067;

but in dividing 5,283,220 by 48 in order to reduce the *chænicæ* to *medimni*, our author appears to have committed the oversight of carrying to the quotient the last dividend 340, instead of the result of 3220 and then of 340, divided by 48, which would give 67. SW.

70. γυναῖξι κτλ.] These datives are governed by τὸ δοθέν und. STG.

71. πρόκροσσαι] iv, 152; Hom. II. Ε, 35; (TR.) ἐξορμήσαντες ἐπ' αὐτὸν ἐσορμόμενοι, πρόκροσσοι φερόμενοι ἐπὶ τὸν κίνδυνον, Ath. i, 54; WE. κλίμακιδόν κρόσσαι γὰρ καλοῦνται αἱ τευχομάχοι κλίμακες, Did. in French "*par échelons*;" in Latin in *quincuncem locatæ*. There were eight rows; that nearest the shore being longest, and the others each diminishing by one ship; so that the front line, which was farthest out at sea, would contain seven ships less than the rear rank; and the ships would assume the form of a truncated isosceles triangle. SW.

REL.

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ὄρθρῳ, ἐξ αἰθρίης<sup>72</sup> τε καὶ νηνεμίης, τῆς θαλάσσης ζεσάσης<sup>73</sup>, ἐπέπεσε σφι χειμῶν τε μέγας καὶ πολλὸς ἄνεμος ἀπηλιώτης<sup>74</sup>, τὸν δὴ Ἑλλησποντίνην<sup>75</sup> καλέουσι οἱ περὶ ταῦτα τὰ χωρία οἰκημένοι. ὅσοι μὲν νυν αὐτῶν αὐθόμενον ἔμαθον τὸν ἄνεμον, καὶ τοῖσι οὕτω εἶχε ὄρμου<sup>76</sup>, οἱ δ' ἔφθησαν τὸν χειμῶνα ἀνασπᾶσαντες τὰς νέας, καὶ αὐτοὶ τε περιῆσαν καὶ αἱ νέες αὐτῶν ὅσας δὲ τῶν νεῶν μεταρσίας<sup>77</sup> ἔλαβε, τὰς μὲν ἐξέφερε πρὸς Ἴπνους<sup>78</sup> καλεομένους<sup>79</sup> τοὺς ἐν Πηλῳ, τὰς δὲ ἐς τὸν αἰγιαλόν· αἱ δὲ περὶ αὐτὴν τὴν Σητιάδα<sup>80</sup> περιέπιπτον, αἱ δὲ ἐς Μελίβοιαν πόλιν<sup>81</sup>, αἱ δὲ ἐς Κασθαναίην ἐξεβράσσοντο.<sup>82</sup> ἦν δὲ τοῦ χειμῶνος χρῆμα<sup>83</sup> ἀφόρητον. (189)

73. [ζεσάσης] A frequent repetition of sibilants may be observed in this passage. The same metaphor occurs in κύματα ἐπὶ πολλὴ μετεωρισθέντα καὶ ἀναέσαντα, Greg. N. S. i, p. 55, a; ἐν ζώντι τῷ κλύδωνι, Lib. t. ii, p. 516, c; παρὰ τῷ Ἡροδότῳ, κατὰ μὲν τὰ λήμματα δαιμονίως ὁ χειμὼν πέφρασται, τινὰ δὲ περιέχει τῆς ὄλης ἀδοξότερα, καὶ τοῦτο μὲν ἴσως "ζ. καὶ τῆς δ." ὥς τὸ "ζ." πολλὸν τὸ ὄψος περισπᾶ διὰ τὸ κακόστομον. ἀλλ' "ὁ ἄνεμος," φησὶν, "ἐκόπασε" (vii, 191;) καὶ, "τοὺς περὶ τὸ ναυάγιον ἐκβρασσομένους (vii, 188;) ἐξεδέχετο τέλος ἄχαρι." (viii, 13;) ἄσμενον γὰρ τὸ "κοπάσαι" καὶ ἰδιωτικόν τὸ δ' "ἄχαρι" τηλικούτου πάθους ἀνοικειον, Long. 43. WE.

74. ἀπηλιώτης] This, "according to STUART's account of the tower of the winds, yet remaining at Athens, was the east. But the Hellespont lay nearly north-east from Sepias: and the effects of the storm described by Herodotus show that the wind must have been some degrees northward of the east. The accuracy, however, in stating winds, usual with our seamen, was not common among the ancients; nor is it at this day in the Mediterranean, where generally winds are still named from the countries whence they blow, without any very exact reference to the points of the compass;" MT, viii, 3. The modern compass is divided into thirty-two points; the Greeks had but eight divisions, as appears from the above-mentioned octagonal tower, built by Andronicus Cyrrhastes, and called 'the temple of the eight winds.' On

each side of the octagon is the name of the wind which it faces. LAU. These winds are N. BOPEAS, N.E. KAIKIAS, E. APIHALIOTHS, S.E. ETROS, S. NOTOS, S.W. LIYS, W. ZEPHROS, N.W. SKIPON; PC, i, 8. The names are somewhat different, according to Pli. H. N. ii, 47; xviii, 34. LR.

75. Ἑλλησποντίνην] The names of winds in -ias are formed from other nouns: so Στρυμονίης from the Strymon, viii, 118; Καϊκίας, from the Caicus, ἐτησίαι, γονίας, ὀρνίθια, συκοφαντίας &c. BL.

76. τ. οὕτω εἶχε ὄρμου] 'whose station was such as to enable them to draw their ships up on the beach.' a. Thu. iii, 111, 2. AO. MA, 315, 1.

77. μεταρσίας] 'out at sea.'

78. Ἴπνους] 'Ovens;' caverns so called. LR.

79. καλεομένους] The Greek historians generally add this participle to the name of a place, when it is significant of its nature or situation. Thu. ii, 24; 55. AO.

80. Σητιάδα] (οἱ ἄνεμοι) πνεύσαντες ἐβρωμένως περὶ τὴν Σ. ἕκραν συνέτριψαν πᾶσαν τὴν παρασκευὴν τοῦ Περσικοῦ στόλου, Clem. of A. S. vi, p. 753, 36; στόλος ἐς Ἴπνούοντα τόπον τραχὺν τῶν περὶ Πήλιον παρνερχοί, Str. ix, p. 675, c f. VK.

81. ἐς Μελίβοιαν πόλιν] ad Melibæam urbem: sita est in radicibus Ossæ montis, qua parte in Thessaliam vergit, opportune imminens super Demetriadem, Liv. xlv, 13. LR.

82. ἐξεβράσσοντο] τούτων ἅμα ταῖς ναύσιν ἐκβρασθέντων, οἱ Ῥηγῖνοι πολ-

Λέγεται δὲ λόγος, ὡς Ἀθηναῖοι τὸν Βορῆν ἐκ Θεοπροπίου ἐπεκαλέσαντο, ἐλθόντος σφι ἄλλου<sup>84</sup> χρηστηρίου, 'τὸν γαμβρόν<sup>85</sup> 'ἐπικούρου καλέσασθαι.' Βορῆς δὲ, κατὰ τὸν Ἑλλήνων λόγον, ἔχει γυναικα Ἀττικὴν<sup>86</sup>, Ὀρειθυίην τὴν Ἐρεχθέως. κατὰ δὲ τὸ κῆδος τοῦτο, οἱ Ἀθηναῖοι, ὡς φάτις ὤρμηται<sup>87</sup>, συμβαλλέομενοί σφι τὸν Βορῆν γαμβρόν εἶναι, καὶ ναυλοχέοντες τῆς Εὐβοίης ἐν Χαλκίδι, ὡς ἔμαθον αὐτόμενον τὸν χειμῶνα, ἡ καὶ πρὸ τούτου, ἐθύνοντό τε καὶ ἐπεκαλέοντο τόν τε Βορῆν καὶ τὴν Ὀρειθυίην τιμωρησαί σφι καὶ διαφθεῖραι τῶν βαρβάρων τὰς νέας, ὡς καὶ πρότερον<sup>88</sup> περὶ Ἀθῶν· εἰ μὲν νυν διὰ ταῦτα τοῖσι βαρβάροις ὀρμέουσι ὁ Βορῆς ἐπέτεσε, οὐκ ἔχω εἰπεῖν. οἱ δ' ὦν Ἀθηναῖοι σφι λέγουσι βοηθήσαντα τὸν Βορῆν πρότερον, καὶ τότε ἐκεῖνα κατεργάσασθαι· καὶ ἱρόν<sup>89</sup>, ἀπελθόντες, Βορέῳ ἰδρύσαντο παρὰ ποταμὸν Ἴλισσον. (190) Ἐν τούτῳ τῷ πόνῳ νέας οἱ ἐλαχίστας λέγουσι<sup>90</sup> διαφθαρῆναι, τετρακοσίῃων οὐκ ἐλάσσονας, ἀνδρας τε ἀναριθμήτους, χρημάτων τε πλῆθος ἀφθονόν· ὥστε Ἀμεινοκλεῖ τῷ Κρητίνῳ, ἀνδρὶ Μάγνητι, γιοχέοντι περὶ Σηπιάδα, μεγάλως ἡ ναυηγίῃ ἐγένετο χρηστή<sup>91</sup>· ὅς πολλὰ μὲν χρύσεια ποτήρια ὑστέρῳ χρόνῳ ἐκβρασσόμενα ἀνείλετο, πολλὰ δὲ ἀργύρεα· θησαυρούς τε τῶν Περσέων εὔρε, ἄλλα τε χρύσεια ἄφατα χρήματα περιεβάλλετο. ἀλλ' ὁ μὲν, τὰλλα οὐκ εὐτυχέων, εὐρήμασι μέγα πλοῦσιος ἐγένετο· ἦν γάρ τις καὶ τοῦτον ἄχαρις συμφορὴ λυπεύσα<sup>92</sup> παιδοφόνος.<sup>93</sup> (191) Σιταγωγῶν

λοὺς τῶν ναυτῶν ἐξώγρησαν, Diod. xiv, p. 719; τὸ σῶμα ἐξεβράσθη ταῖς Ἐρυθραῖς κατὰ τὴν ἀκτὴν, Hip. in Ath. vi, 74. TP.

84. ἄλλου] 'different' from those mentioned, vii, 140 f. LR.

85. γαμβρόν] Βορέας κῆδος συνῆψε τοῖς Ἀθηναίοις, ἀρκάσας Ὀρειθυίαν τὴν Ἐρεχθέως, ἐξ ἧς ἔσχε Ζήτην καὶ Κλάιν καὶ Κλεοπάτραν, Schol. on Soph. An. 991. Suidas says that the oracle ordered the Athenians ἀνέμῳ συγγενεὶ δύνειν· εἶναι δὲ συγγενὴς λέγεται (ὁ Β.) διὰ τὴν Ὀ. Themistocles is described as στησάμενος τὴν ναυμαχίαν κατιόντος τοῦ πνεύματος, Aristid. t. iii. p. 349; on which the Scholiast says: οὐτω φησὶν ἔσθησαν τὰς ναῦς, ὥστ' ἔχειν Βορέαν ἐπισθεν, ἵνα προσβάλῃ τοῖς Πέρσαις δξέως ἐπέλθοι· τοῦτο δὲ φησὶν ἀπὸ τοῦ μύθου, ὅτι ὁ Βορέας, ἔραστής ὢν Ὀρειθυίας, συνέπραξε τοῖς Ἀ. VK. Pausanias also mentions Boreas as διὰ τὸ

κῆδος ἀμύναντα (τοῖς Ἀ.) τῶν τριήρων τῶν βαρβαρικῶν ἀπολέσαι τὰς πολλὰς, i, 19. WE. Some make Boreas to be a prince of Thrace. LR.

86. Ἀττικὴν] The country of Attica was also called Atthis, or Acte, 'Shore.' LR. A.

87. ὡς φ. Ὡ.] ὡς ὁ ματαιώτερος λόγος Ὡ. iii, 56. STG.

88. πρότερον] vi, 44; 95; vii, 22. LR.

89. ἱρόν] Pla. Ph. t. iii, p. 229, c. LR.

90. λέγουσι] Diod. xi, 12. WE.

91. ναυηγίῃ ἐγένετο χρηστή] according to the proverb "It is an ill wind that blows no one any good."

92. ἦν λυπεύσα] ἐλπίει. SW.

93. συμφορὴ... παιδοφόνος] ἀχάριτι συμφορὴ ἐλυπήτο, τρόπον ὅντινα οὐν φονεύσας ἔνα τῶν παιδῶν. STG. That such is the sense will appear on a comparison of i, 35; 41; iii, 50; 52. SW.

δὲ δλκαδῶν καὶ τῶν ἄλλων πλοίων διαφθειρομένων οὐκ ἔπῃ ἀριθμός.<sup>94</sup> ὥστε δέισαντες οἱ στρατηγοὶ τοῦ ναυτικοῦ στρατοῦ, μὴ σφὶ κεκακωμένοισι ἐπιθέωνται<sup>95</sup> οἱ Θεσσαλοὶ, ἔρκος ὑψηλὸν ἐκ τῶν ναυηγίων περιέβαλοντο. ἡμέρας γὰρ δὴ ἔχειμαζε τρεῖς· τέλος δὲ, ἔντομά<sup>96</sup> τε ποιεῦντες καὶ καταεῖδοντες γόησι τῷ ἀνέμῳ<sup>97</sup> οἱ μάγοι, πρὸς τε τούτοις, καὶ τῇ Θέτῃ καὶ τῇσι Νηρηΐσι θύοντες, ἔπαυσαν τετάρτῃ ἡμέρῃ, ἢ ἄλλως κως αὐτὸς ἐθέλων ἐκόπασε.<sup>98</sup> τῇ δὲ Θέτῃ ἔθνον, πυθόμενοι παρὰ τῶν Ἰώνων τὸν λόγον, ὥς ἐκ τοῦ χώρου τούτου ἀρπασθεῖν ὑπὸ Πηλέος, εἴη τε ἅπανα ἡ ἀκτὴ ἡ Σηπτιάς ἐκείνης τε καὶ τῶν ἄλλων Νηρηίδων. Ὁ μὲν δὴ τετάρτῃ ἡμέρῃ ἐπέπαυτο.

(192) Τοῖσι δὲ "Ελλησι οἱ ἡμεροσκόποι, ἀπὸ τῶν ἄκρων<sup>99</sup> τῶν Εὐβοϊκῶν καταδραμόντες δευτέρῃ ἡμέρῃ, ἀπ' ἧς ὁ χειμῶν πρῶτος ἐγένετο, ἐσήμαινον πάντα τὰ γενόμενα περὶ τὴν ναυηγίην. οἱ δὲ, ὥς ἐπύθοντο, Ποσειδῶνι Σωτῆρι εὐξάμενοι, καὶ σπονδὰς προχέαντες, τὴν ταχίστην ὀπίσω ἡπείγοντο ἐπὶ τὸ Ἀρτεμῖσιον, ἐλπίσαντες ὀλίγας τινὰς σφὶ ἀντιέχουσας ἔσεσθαι νῆας. οἱ μὲν δὴ, τὸ δεύτερον ἐλθόντες, περὶ τὸ Ἀρτεμῖσιον ἐνανλόχεον, Ποσειδῶνι Σωτῆρι ἐπώνυμῃν ἀπὸ τούτου ἔτι καὶ ἐς τὸδε νομίζοντες. (193) Οἱ δὲ βάρβαροι,

94. οὐκ ἔπῃ ἀριθμός] i. e. τοσαῦτα ὥστε μὴ δύνασθαι ἀριθμεῖσθαι: so αὐτῶν δὲ Ταραντίνων οὐκ ἔ. ἀ. vii, 170. STG.

95. ἐπιθέωνται] MA, 208, 3; 210, 2.

96. ἔντομα] in ii, 119; is used of 'human victims.' sanguine placastis ventos et virgine caesa: sanguine quærendi reditus, animaque litandum Argolica, Vir. Æ. ii, 116. Apollonius uses the same word of a sacrifice near this identical spot: after mentioning Σηπτιάς ἄκρη, Σκιάθος, Μάγνησα, and τύμβος Δολοπήϊος, he says, ἔνθα ἔ. μήλων κείων, ὀρινομένης ἁλὸς οἰδματι, adding presently τὴν δ' ἀκτὴν Ἀφέτας Ἀργούς ἐτι κυκλήσκουσιν, i, 582...591: τοῖς μὲν κατοικομένοις περὶ ἡλίου δυσμαὶς ἐναγίζουσι· τοῖς δὲ οὐρανίοις ὑπὸ τὴν ἔα, ἀνατέλλοντος τοῦ ἡλίου. ἔντομα δὲ, τὰ σφάγια κυρίως τὰ τοῖς νεκροῖς ἐναγίζόμενα, διὰ τὸ ἐν τῇ γῇ αὐτῶν ἀποτέμνεσθαι τὰς κεφαλὰς. οὕτω γὰρ δύνουσι τοῖς χθονίοις. τοῖς δὲ οὐρανίοις ἔνω ἀναστρέφοντες τὴν τράχηλον σφάζουσιν. Ὅμηρος, "αὐτὸν φέρουσιν μὲν πρῶτα," (Il. A, 459; TR.) Schol. STE, Th. L. G. 9271; GR, WE, SW,

STG, all agree in thinking 'human sacrifices' are here intended. LR thinks that human victims are never meant, unless expressly signified.

97. καταεῖδοντες γόησι τῷ ἄ.] 'trying to charm the wind by enchanters;' s. iii, 155, 66: ἀνωλόλυξε, καὶ κατῆδε βάρβαρα μέλη, μαγεύουσα, Eur. I. T. 1338; Sen. M. 684; ἔθυσεν αὐτοῦ παῖδα, ἐφθδὼν Θερκίων ἀημάτων, Æsch. A. 1390. At Sicyon a priest used to sacrifice, ἡμερούμενος τῶν πνευμάτων τὸ ἄγριον· καὶ δὴ καὶ Μηδείας, ὥς λέγουσιν, ἐφθδῶς ἐφθδει, Pau. ii, 12. VK. The γόητες were perhaps a certain class among the μάγοι. PW. SW.

98. ἐκόπασε] τρίτῃ ἡμέρῃ ἐπέει τε ἂν ἔ. Abyd. in Eus. P. E. v, 12; οἱ ἀνεμοὶ παραχρῆμα ἐκόπασαν καὶ τὸ κύμα ἐστορέθη, Æl. in Suid. ἐκόπασεν ὁ ἀνεμος, St Matthew xiv, 32; WE. ἡσύχασεν, ἐπαύσατο, Hes. 'rested from fatigue after violent exertion.' SS. VK.

99. τῶν ἄκρων] This passage confirms the second interpretation given in vi, 100, 20.

ὡς ἐπαύσατό τε ὁ ἄνεμος καὶ τὸ κύμα ἔστρωτο<sup>100</sup>, κατασπᾶσαντες τὰς νῆας, ἔπλεον παρὰ τὴν ἡπειρον. κάμψαντες δὲ τὴν ἄκρην τῆς Μαγνησίης, ἰθεῖαν ἔπλεον ἐς τὸν κόλπον τὸν ἐπὶ Παγασέων<sup>1</sup> φέροντα. ἔστι δὲ χώρος ἐν τῷ κόλπῳ τούτῳ τῆς Μαγνησίης, ἔνθα λέγεται<sup>2</sup> τὸν Ἡρακλέα καταλειφθῆναι ὑπὸ Ἰήσονός τε καὶ τῶν συνεταίρων<sup>3</sup>, ἐκ τῆς Ἀργούς ἐπ' ὕδωρ πεμφθέντα, εὖτ' ἐπὶ τὸ κῶας ἔπλεον ἐς Αἶαν<sup>4</sup> τὴν Κολχίδα· ἐνθεῦτεν γὰρ ἔμελλον ὕδρευσάμενοι ἐς τὸ πέλαγος ἀφήσειν.<sup>5</sup> ἐπὶ τούτου δὲ τῷ χώρῳ οὖνομα γέγονε Ἀφέται.<sup>6</sup> ἐν τούτῳ ὦν ὄρμον οἱ Ἰέρξεω ἐποיעύντο. (194) Πεντεκαίδεκα δὲ τὴν νηῶν τούτων ἐνυχόν τε ὕσταται πολλὸν ἐξαναχθεῖσαι, καὶ κως κατεῖδον τὰς ἐπ' Ἀρτεμισίῳ τῶν Ἑλλήνων νῆας. ἰδοῦν τε δὴ τὰς σφετέρας εἶναι οἱ βάρβαροι, καὶ πλεόντες ἐσέπεσον ἐς τοὺς πολεμίους· τῶν ἐστρατήγες ὁ ἀπὸ Κύμης τῆς

100. κύμα ἔστρωτο] *fluctus simul ac ventus posuit, sternuntur et conflacescunt, et mox fluctus esse desinunt*, Gel. N. A. ii, 30; Ποσειδῶν ἀκύμονα πόντου τίθησι νῶτα, Eur. I. T. 1445; *auso Venus ipsa favebit, sternet et aequoreus, equore nata, vias*, Ov. H. xix, 159; VK. ἀλκυόνες στορεσεῦντι τὰ κύματα, τὰν τε θάλασσαν, τὸν τε νότον, τὸν τ' ἔδρον, δς ἔσχατα φυκία κινεῖ, Theoc. vii, 57; HY. *omne stratum silet equor, et omnes ventosi ceciderunt murmuris auræ*, Vir. E. ix, 57.

1. Παγασέων] The town, the promontory near it, and the gulf of Volos, all bore this name, which is a Doric derivative from *πηγνύναι*, 'to build,' (because the Argo was built there,) or *πηγή* 'a spring,' *ferunt olim Pagasa novialibus Argo egressam longe Phasidos esse viam*, Prop. i, 20, 17. LR.

2. λέγεται] μυθολογείται τοὺς Ἀργοναύτας τὸν Ἡ. καταλιπεῖν διὰ τοιαύτην αἰτίαν· οὐ γὰρ ἐθέλειν αὐτὸν ἔγειν τὴν Ἀργὴν μετὰ τῶν ἄλλων, ὡς υπερβάλλοντα πολὺ τῶν πλωτήρων, Arist. P. iii, 9; Ἡσιόδος ἐν τῷ Κήυκος γάμῳ 'ἐκθάνατα' φησὶν 'αὐτὸν ἐφ' ὕδατος ζήτησιν, τῆς Μαγνησίας παρὰ τὰς ἀπὸ τῆς ἀφέσεως αὐτοῦ Ἀφέτας καλουμένας ἀπολειφθῆναι,' Schol. on Ap. Rh. LR. s. BRY, iii, 379.

3. συνεταίρων] οἷδα ἐορτὴν τὴν ἐταιριδεῖα, ἀγομέτην ἐν Μαγνησίᾳ· ἥς μνημονεύει Ἡγήσανδρος ἐν Ἱππομνή-

μασι, γράφων ὧδε· "τὴν τῶν ἑταιριδεῖων ἐορτὴν συντελοῦσι Μάγνητες ἱστοροῦσι δὲ, πρῶτον Ἰάσονα τὸν Αἰσωνος, συναγαγόντα τοὺς Ἀργοναύτας, Ἑταιρίῳ Διτ' ὄναι," Ath. xiii, 31. LR.

4. ἐπὶ τὸ κ. ἔπλεον ἐς Αἶαν] ἐς τὴν Ἐρυθραίην ἐπὶ ξύλον πλεῖν, V. Hom. 17; ἐπὶ ξύλα παρέκπεμψαν τινὰς ἐς Ἀσίην, Thu. iv, 13; πέμπουσιν ἄνδρας εἰς Παγασὰς ἐπὶ σίτον, Xen. H. v, 4, 56; πέμψας τριήρεις ἐς Λακεδαιμόνα ἐπὶ χρήματα, ib. i, 6, 8; i. e. χ. ἀξούσας, 9; ἐχώρουν εἰς ἀγορὰν ἐπ' ἀλφίτα, Arist. C. 819; ἐπ' ὕδωρ πεμφθέντα, above: s. i, 77, 53. The poets use μετὰ, as πλέων ἐς Τεμέσην μ. χαλκόν, Hom. O. A, 183; τὸ χρύσειον ἔπλεε μ. κῶας Ἰήσων Αἰσονίδας, οἱ δ' αὐτῷ ἀριστῆες συνέποντο, Theoc. xiii, 16; *lecti juniores, Argivæ robora pubis, auratam optantes Colchis avertere pellem*, Cat. lxiv, 4; VK. ED. Κόλχων ἐς Αἶαν (ἄνδρες ἄριστοι) τὸ πάγχρυσον ἄνδρος Πελίᾳ μετήλθον, Eur. M. 2; *navis, quæ nominatur nomine Argo, qua vecti Argivi delecti viri, petebant illam pellem inauratam arietis, Colchis, imperio regis Pelie*, Enn. in Rh. ad Her. ii, 2; Cic. T. Q. i, 20; BNS. *quem Pelias rex in Colchos abire jubet; pellemque arietis memorabilem gentibus reportaret*, Just. xlii, 2: s. also i, 2, 68 ff.

5. ἀφήσειν] 'to launch out,' or 'put to sea,' s. MV, on S. Aj. 250. BF, on Th. vii, 19.

6. Ἀφέται] now Fetio. A.

Αἰολίδος ὑπαρχος Σανδώκης ὁ Θαμασίον· τὸν δὴ πρότερον τούτων βασιλεὺς Δαρεῖος, ἐπ' αἰτίῃ τοιῇδε λαβὼν, ἀνεσταύρωσε, ἔοντα τῶν βασιλέων δικαστέων<sup>7</sup> ὅτι ὁ Σανδώκης ἐπὶ χρήμασι ἄδικον δίκην ἐδίκασε. ἀνακρεμασθέντος ὧν αὐτοῦ, λογιζόμενος ὁ Δαρεῖος, εὐρὲ οἱ πλέω<sup>8</sup> ἀγαθὰ τῶν ἀμαρτημάτων πεποιημένα ἐς οἶκον τὸν βασιλῆϊον· εὐρὼν δὲ τοῦτο ὁ Δαρεῖος, καὶ γνούς, ὡς ταχύτερα αὐτὸς ἢ σοφώτερα ἐργασμένος εἶη, ἔλυσε. βασιλέα μὲν δὴ Δαρεῖον οὕτω διαφυγῶν μὴ ἀπολέσθαι<sup>9</sup>, περιῆν· τότε δὲ ἐς τοὺς Ἑλληνας καταπλώσας, ἔμελλε οὐ τὸ δεύτερον διαφυγῶν ἔσεσθαι.<sup>10</sup> ὥς γὰρ σφεας εἶδον προσπλέοντας οἱ Ἕλληνες, μαθόντες αὐτῶν τὴν γινομένην ἀμαρτάδα, ἐπαναχθέντες, εὐπετέως σφέας εἶλον. (195) Ἐν τούτῳ μὴ Ἀρίδωλις πλέων ἦλω, τύραννος Ἀλαβάνδων<sup>11</sup> τῶν ἐν Καρίῃ· ἐν ἐτέρῃ δὲ ὁ Πάφιος στρατηγὸς Πενθύλος ὁ Δημονόου, ὃς ἦγε μὲν δυνάδεκα νῆας ἐκ Πάφου<sup>12</sup>, ἀποβαλὼν δὲ σφειν τὰς ἑνδεκα τῷ χειμῶνι τῷ γενομένῳ κατὰ Σηπιάδα, μὴ τῇ περιγενομένη καταπλέων ἐπ' Ἀρτεμίσιον ἦλω. τούτους οἱ Ἕλληνες, ἐξιστορήσαντες, τὰ ἐβούλοντο πυθέσθαι ἀπὸ<sup>32</sup> τῆς Ἰέρξεω στρατιῆς, ἀποπέμπουσι δεδεμένους ἐς τὸν Κορινθίων Ἴσθμόν.

(196) Ὁ μὲν δὴ ναυτικὸς ὁ τῶν βαρβάρων στρατὸς, πᾶρεξ τῶν πεντεκαίδεκα νεῶν, τῶν εἶπον Σανδώκεα στρατηγέειν, ἀπύκετο ἐς Ἀφέτας. Ἰέρξης δὲ καὶ ὁ πεζὸς, πορευθεὶς διὰ Θεσσαλίας καὶ Ἀχαιῆς, ἐσβεβληκῶς ἦν καὶ δὴ τριταῖος<sup>14</sup> ἐς Μηλιάς· ἐν Θεσσαλίῃ μὲν ἀμιλλαν ποιησάμενος ἵππων τῶν ἑωυτοῦ, ἀποπειρώμενος καὶ τῆς Θεσσαλίας ἵππου, πυθόμενος, ὡς ἀρίστη εἶη τῶν ἐν Ἑλλήσι· ἔνθα δὴ αἱ Ἑλληνίδες ἵπποι ἐλίποντο πολλόν. τῶν μὲν νυν ἐν Θεσσαλίῃ ποταμῶν, Ὀνόχωνος μῦνος οὐκ ἀπέχρησε τῇ στρατῇ τὸ ῥέεθρον, πινόμενος· τῶν δὲ ἐν Ἀχαιῇ ποταμῶν ῥέοντων, οὐδὲ θστις ὁ μέγιστος αὐτῶν ἐστὶ Ἡπιδανός, οὐδὲ οὗτος ἀντέσχε, εἰ μὴ φλαύρως. (198) Ταῦτα μὲν τὰ ἐν Θεσσαλίῃ, καὶ τὰ ἐν Ἀχαιῇ. ἀπὸ δὲ τούτων τῶν χώρων ἦτε ἐς τὴν Μηλίδα παρὰ κόλπον<sup>15</sup> Θαλάσσης, ἐν τῷ ἀμπωτίς τε καὶ ῥήχῃ ἀνὰ πᾶσαν ἡμέρην γίνεται. περὶ δὲ τὸν κόλπον τοῦτόν ἐστι χώρος πεδινός, τῇ μὲν εὐρύς, τῇ δὲ καὶ κάρτα στενός. περὶ δὲ τὸν χώρον οὖρεα ὑψηλὰ καὶ ἄβατα περικληῖται

10. δ. ἔσεσθαι] perhaps δ. περιέσεσθαι; R.E. for, although past tenses are often expressed by such a circumlocution, this seems a solitary instance of periphrasis for the future tense. SW.

11. Ἀλαβάνδων] Alabanda was near the modern village of Karpuseli. A. Juv. iii, 70.

12. Πάφου] now Bafo. A.

13. ἀπὸ] περί.

14. τριταῖος] here means 'on the third day before, three days before:' πυθόμεναι παραγεγονέναι τὸν Φιλῆμωνα τριταῖον ἀπὸ Κυρήνης, Pol. xv, 33, 11. SW.

15. κόλπον] The Maliaic gulf, LR, now the gulf of Zeiton, A.

πασαν τὴν Μηλίδα γῆν, Τρηχίνιαί πέτραι καλούμεναι. πρώτη μὲν νυν πόλις ἐστὶ ἐν τῷ κόλπῳ, ἰόντι ἀπὸ 'Αχαιῆς, 'Αντικύρη<sup>16</sup> παρ' ἣν ποταμὸς Σπερχήιος<sup>17</sup>, βέων ἐξ 'Ενιήνων, ἐς θάλασσαν ἐκδιδοί. ἀπὸ δὲ τούτου διὰ εἰκοσὶ κου σταδίων ἄλλος ποταμὸς, τῷ οὐνομα κεῖται<sup>18</sup> Δύρας<sup>19</sup>, τὸν, βοηθέντα τῷ 'Ηρακλεῖ καιομένῳ, λόγος ἐστὶ<sup>20</sup> ἀναφανῆναι. ἀπὸ δὲ τούτου δι' ἄλλων εἰκοσι σταδίων ἄλλος ποταμὸς ἐστι, ὃς καλεῖται Μέλας.<sup>21</sup> (199) Τρηχίς δὲ πόλις ἀπὸ τοῦ Μέλανος τούτου ποταμοῦ πέντε στάδια ἀπέχει. ταύτη δὲ καὶ εὐρύτατόν ἐστι πάσης τῆς χώρας ταύτης ἐκ τῶν οὐρέων ἐς θάλασσαν, κατ' ἃ Τρηχίς πεπόλισται· δισχιλίᾳ τε γὰρ καὶ δισμύρια πλέθρα τοῦ πεδίου ἐστί. τοῦ δὲ οὐρεος, τὸ περικληθεῖ τὴν γῆν τὴν Τρηχινίην, ἔστι διασφάξ πρὸς μεσαμβρίην Τρηχίνος· διὰ δὲ τῆς διασφάγος 'Ασωπος ποταμὸς ῥέει παρὰ τὴν ὑπωρεὴν τοῦ οὐρεος. (200) 'Ἔστι δὲ ἄλλος Φοινίξ ποταμὸς, οὐ μέγας, πρὸς μεσαμβρίην τοῦ 'Ασωποῦ· ὃς, ἐκ τῶν οὐρέων τούτων βέων, ἐς τὸν 'Ασωπὸν ἐκδιδοί. κατὰ δὲ τὸν Φοινίκα ποταμὸν στενιότατόν ἐστι· ἀμαξιτὸς<sup>22</sup> γὰρ μία μούνη δέδμηται.<sup>23</sup> ἀπὸ δὲ τοῦ Φοινίκος ποταμοῦ πεντεκαίδεκα στάδια ἐστι ἐς Θερμοπύλας. ἐν δὲ τῷ μεταξὺ Φοινίκος ποταμοῦ καὶ Θερμοπυλῶν, κώμη τέ ἐστι, τῇ οὐνομα 'Ανθήλη κεῖται, παρ' ἣν δὴ παραβρέων ὁ 'Ασωπὸς ἐς θάλασσαν ἐκδιδοί, καὶ χῶρος περὶ αὐτὴν εὐρύς, ἐν τῷ Δήμητρος τε ἱρὸν 'Αμφικτυονίδος<sup>24</sup> ἱδρυται, καὶ ἔδραι εἰσὶ 'Αμφικτύοσι<sup>25</sup> καὶ αὐτοῦ τοῦ 'Αμφικτύονος ἱρὸν. (201) Βασιλεὺς μὲν δὴ Ξέρξης ἐστρατοπε-

16. 'Αντικύρη] There was another city of this name in Phocis; and both were celebrated for the production of hellebore. *A. LR.*

17. Σπερχήιος] *ferit amne citato Maliacas Sperchios aquas*, Luc. vi, 366; *WE.* from σπέρχειν 'to hasten.' *A.*

18. κεῖται] 'is placed, is;' κείμαι, as well as other verbs of gesture, has the signification of *είμι*: *εὖς οὖν γῆς ὁρθ' ἔκειθ' ὀρίσματα, πύργοι τ' ἄθραυστοι ἦσαν*, Eur. *Hc.* 16; *ὦν ἔκειτ' ἀγῶν*, *S.* 675; *ἔπλων ἔ. ἃ. πέρι*, *Soph. Aj.* 949; *τοῖς ἐν ἀξιώμασιν ἥρωσι κειμένοις*, *Ath.* i, 22; *MR.* τῇ οὐνομα 'Ανθήλη κεῖται, vii, 200; *ἀλέσι μὲν σφί ἐστι 'Ατάραντες οὐ.*, *ἐνὶ δὲ ἐκδοσφ αὐτῶν οὐ.* οὐδὲν κέεται, iv, 184; *VK.* ii, 17; vii, 216; 224, 39.

19. Δύρας] *Δ. ὃν φασὶν ἐπιχειρήσαι τὴν 'Ηρακλέους σέσσαι πυρὰν* (on the summit of Mount *Eta*), *Str.* ix, p. 428. *VK.*

20. λόγος ἐστὶ] iii, 5; 115; vii, 129; i. e. *μυθεύονται*. *VK. WE.*

21. Μέλας] 'Black:' *ab amniculo quem Melana vocant*, *Liv.* xxxvi, 22. *LR.*

22. ἀμαξιτὸς] und. *δδδς*, *FI. BO.* 192; *ἐχώρου κατὰ τὴν ἐς τὸν Πειραιᾶ ἀμαξιτὸν ἀναφέρουσαν*, *Xen. H.* ii, 4, 10.

23. δέδμηται] 'is constructed;' *ὁδοῦ, τὴν ἔδειμαν*, ii, 124; *tales fama canit Xerxem construxisse vias*, *Luc.* ii, 672. *WE.*

24. Δημητρος 'Αμφικτυονίδος] the same as the Pylæan Ceres: *Δημητρὶ τῇ Πυλαίῃ, τῇ τοῦτον ὄρε Πελασγῶν 'Ακρίσιος τὸν νηδὸν ἐδείματο*, *Call. Ep.* xli; *WE.* Πύλας τόπος Θεσσαλίας, ἐν ᾧ καὶ τὸ τῆς Πυλαίας Δημητρος ἱερὸν, *ἱδρυται*, *Erot. Δ. i.* ἐν ᾧ κατὰ τῶσαν Πυλαίαν *δυσιαν ἐτέλουν οἱ 'Αμφικτυόνες*, *Str.* ix, p. 429. *τὴν σύνοδον Π. ἐκάλουν 'ἔθουον δὲ Δημητρὶ οἱ Πυλαγόρα*, *Ulp.* on *Dem.* p. 43, 27. *VK.*

δεύετο τῆς Μηλίδος ἐν τῇ Τρηχινίῃ· οἱ δὲ δὴ Ἕλληνες ἐν τῇ διόδῳ. καλέεσθαι δὲ ὁ χώρος οὗτος ὑπὸ μὲν τῶν πλεόνων Ἑλλήνων Θερμοπύλαι, ὑπὸ δὲ τῶν ἐπιχωρίων καὶ περιοίκων Πύλαι. ἐστρατοπεδεύοντό μὲν νυν ἑκάτεροι ἐν τούτοις τοῖσι χωρίοις. ἐπεκράτει <sup>26</sup> δὲ ὁ μὲν τῶν πρὸς βορρῇ ἄνεμον ἐχόντων πάντων μέχρι Τρηχίνος, οἱ δὲ τῶν πρὸς νότον καὶ μεσαμβρίην φερόντων <sup>27</sup> τὸ ἐπὶ ταύτης τῆς ἡπείρου. (202) Ἦσαν δὲ οἷδε Ἕλλήνων οἱ ὑπομένοντες τὸν Πέρσῃ ἐν τούτῳ τῷ χώρῳ· Σπαρτιητέων τε τριηκόσιοι ὀπλίται, καὶ Τεγεγετέων καὶ Μαντινέων <sup>28</sup> χίλιοι, ἡμίσεες ἑκατέρων· ἐξ Ὀρχομενοῦ τε τῆς Ἀρκαδίας, εἴκοσι καὶ ἑκατόν· καὶ ἐκ τῆς λοιπῆς Ἀρκαδίας, χίλιοι· τοσοῦτοι μὲν Ἀρκάδων· ὑπὸ δὲ Κορίνθου, τετρακόσιοι· καὶ ἀπὸ Φλιοῦντος <sup>29</sup>, διηκόσιοι· καὶ Μυκηναίων <sup>30</sup> ὀγδώκοντα· οὗτοι μὲν ἀπὸ Πελοποννήσου παρῆσαν. ἀπὸ δὲ Βοιωτῶν, Θεσπείων τε ἑπτακόσιοι, καὶ Θηβαίων τετρακόσιοι. (203) Πρὸς τούτοις ἐπὶ κλητοὶ ἐγένοντο Λοκροί <sup>31</sup>· τε οἱ Ὀπούντιοι πανστρατιῇ, καὶ Φωκῆων χίλιοι. αὐτοὶ γὰρ σφεας ἐπεκαλέσαντο οἱ Ἕλληνες <sup>32</sup>, λέγοντες δι' ἀγγέλων, ὥς· αὐτοὶ μὲν ἤκοιεν πρόδρομοι τῶν ἄλλων, οἱ δὲ λοιποὶ τῶν συμμάχων προσδόκιμοι πᾶσάν εἰσι <sup>33</sup> ἡμέρην· ἡ θάλασσά τέ σφι εἴη ἐν φυλακῇ, ὑπ' Ἀθηναίων τε φρουρομένη καὶ Αἰγινητέων καὶ τῶν ἐς τὸν ναυτικὸν στρατὸν ταχθέντων· καὶ σφι εἴη δεῖνόν οὐδέν· οὐ γὰρ θεὸν εἶναι τὸν ἐπιόντα ἐπὶ τὴν Ἑλλάδα, ἀλλ' ἀνθρωπον· εἶναι δὲ θνητὸν οὐδένα, οὐδὲ ἔσεσθαι, τῷ κακὸν ἐξ ἀρχῆς γινομένην οὐ συνεμίχθη <sup>34</sup> τοῖσι δὲ μεγίστοις αὐτῶν <sup>35</sup>, μέγιστα <sup>36</sup> ὀφείλειν ὦν

26. ἐπεκράτει κτλ.] The order is (κατὰ) δὲ τὸ ἐπὶ τ. τῆς ἡ. ἐπ. ὁ μὲν (Πέρσης) πάντων τῶν (χωρίων) π. β. ἄ. ἐ. μ. Τ. οἱ δὲ (Ἕλληνες) τῶν π. ν. κ. μ. φ. SW.

27. φερόντων] und. τόπων or χωρίων: so τὴν ἐπὶ θάλασσαν φέρουσαν χώραν, and τὰ μέρη ἐς δ. φέροντα, iv, 99; τὰ ἐς τὴν μεσόγειον φ. 100; 101. WE.

28. Μαντινέων] Mantinea was celebrated for the battle in which Epaminondas fell. A.

29. Φλιοῦντος] There are three towns of this name; (1) in Argolis, now Drepano or Thermisi, (2) in Sicily, now Staphiliac, and (3) in Elis. LR. A.

30. Μυκηναίων] Krabata stands near the ruins of Mycenæ; the name of which was probably derived from μυχός 'a recess.' A.

31. Λοκροί] Diodorus makes them

amount to 1000; Pausanias to 6000, which is less probable. VK. WE. LR.

32. αὐτοὶ οἱ Ἕλληνες] namely, those who marched to Thermopylae. LAU.

33. ἤκοιεν... εἰσι] Herodotus is fond of varying the moods; so ἰδέσθαι ὁκόσοι τέ εἰσι, καὶ ὅ τι ποίειεν, vii, 208. SW.

34. συνεμίχθη] und. τοῖσι ἀγαθοῖσι: SW. οὐκ ἂν γένοιτο χωρὶς ἐσθλὰ καὶ κακὰ· ἀλλ' ἔστι τις σύγκρασις, ὥστ' ἔχειν καλῶς, Eur. Aeo. fr. vi, 3; *alterum enim ex altero, sicuti Plato ait, verticibus inter se contrariis deligatum est; sustuleris unum, abstuleris utrumque*, Gel. (from Chrysip.) N. A. vi, 1: VK. s. St Matthew xiii, 29.

35. αὐτῶν] θνητῶν.

36. μεγίστοις μέγιστα] Sometimes two superlatives in two different propositions are compared with each other, in order to show that a quality exists

‘καὶ τὸν ἐπελαύνοντα, ὡς ἔοντα θνητὸν, ἀπὸ τῆς δόξης πεσέειν<sup>37</sup>  
 ‘ἂν.’ Οἱ δὲ, ταῦτα πυνθανόμενοι, ἐβόηθον ἐς τὴν Τρηχίνα.  
 (204) Τούτοις ἦσαν μὲν νυν καὶ ἄλλοι στρατηγοὶ κατὰ πόλιας  
 ἐκάστων· ὁ δὲ<sup>38</sup> θωμαζόμενος μάλιστα, καὶ παντὸς τοῦ στρατεύ-  
 ματος ἡγεόμενος, Λακεδαιμόνιος ἦν, Λεωνίδης ὁ Ἀναξανδρίδης·  
 κτησάμενος τὴν βασιλῆϊν ἐν Σπάρτῃ ἐξ<sup>39</sup> ἀπροσδοκήτου. (205)  
 Διζῶν γάρ οἱ ἔοντων πρεσβυτέρων ἀδελφεῶν, Κλεομένεος τε καὶ  
 Δωριέος, ἀπελήλατο τῆς φροντίδος περὶ τῆς βασιλῆϊς. ἀποθανόντος  
 δὲ Κλεομένεος ἀπαιδὸς ἔρσενος γόνου, Δωριέος τε οὐκέτι<sup>40</sup> ἔοντος,  
 ἀλλὰ τελευτήσαντος καὶ τούτου ἐν Σικελίῃ, οὕτω δὲ ἐς Λεωνίδην  
 ἀνέβαινε ἡ βασιλῆϊ· καὶ διότι πρότερος ἐγεγόνει Κλεομρότου,  
 (οὗτος γάρ ἦν νεώτατος Ἀναξανδρίδου παῖς,) καὶ δὴ καὶ εἶχε  
 Κλεομένεος θυγατέρα. ὅς<sup>41</sup> τότε ἦι ἐς Θερμοπύλας, ἐπιλεξάμενος  
 ἄνδρας τε τοὺς κατεστῶτας τριηκοσίους<sup>42</sup>, καὶ τοῖσι ἐτύγχανον  
 παῖδες ἔοντες. παραλαβὼν δὲ ἀπῆκετο καὶ Θηβαίων<sup>43</sup> τοὺς ἐς τὸν

in the highest degree in one subject, in the same measure as it is possessed by another in the highest degree. In this construction the two propositions may be condensed into one by the omission of τοσούτω and ὅσφ. *MA*, 462.

37. ἀπὸ τῆς δόξης πεσέειν] ‘to be frustrated in his expectations, to be disappointed of his hope;’ *LR. MT.* φόβος πᾶσι βαρβάρους παρὴν γνώμης ἀποσφαλεῖσιν, *Æsch. P.* 397; ἐγὼ γνώμης πολλὴν ἐκτὸς ἔβην, *Theog.* 962: *BL.* ‘to fall from his glory.’ *SW.*

38. τοῦτοις μὲν νυν... ὁ δὲ] This formula is of the same signification as the Latin, cum...ut. *MA*, 288, *obs.* 3. s. vi, 43, 52.

40. οὐκέτι] v, 42...48; vii, 158. *LR.*

41. ὅς] The relative refers to the end of vii, 204; the passage from διζῶν to θυγατέρα being parenthetical. *MA*, 477, a.

42. τοὺς κατεστῶτας τριηκοσίους] ‘the three hundred standing troops.’ These were probably τριηκοῖοι Σπαρτιγνέων λογάδες οὗτοι ὅσπερ ἵππεις καλέονται, viii, 124, 67 f. *ED.* There were ‘knights’ both among the Cretans and the Spartans; and with both it was a title of dignity, with this difference, that the knights of Sparta had no

horses. The ephors chose from among the citizens, in the flower of their age, three men, who were called hippagretæ; and each of these chose a hundred knights. This was the only ‘permanent corps’ that we know of. It was divided into six companies of fifty men each; and of this body detachments were chosen for the most perilous enterprizes. In battle, they served on foot, and in the centre near the king’s person [τῷ μέσφ, ἥπερ ὁ βασιλεὺς Ἅγισ ἦν, καὶ περὶ αὐτὸν οἱ τριακόσιοι, ἱππῆς καλούμενοι, *Thu.* v, 72]; whereas the cavalry was always posted on the wings: vii, 205; *Stra.* x, p. 738, a; *Xen. H.* vi, 4, 10 f. *LR. SW.* *Thu.* v, 72; *Plu. V.* xxxi, p. 600; *Liv.* xxix, 1. On comparing the above passages, it would seem that the most opulent Spartans only kept horses; and that from these citizens the knights were chosen. But in military expeditions the knights themselves served on foot, furnishing horses for those soldiers who were to form the cavalry: which soldiers were the refuse of the army, and of course, from their previous ignorance of horsemanship, a most inefficient body in the field.

43. Θηβαίων] This genitive depends on τοὺς, which is used relatively. *MA*, 354, 5.



ἀριθμὸν λογισάμενος εἶπον<sup>44</sup>, τῶν ἐστρατήγεε Λεωντιάδης ὁ Εὐρυμάχου. τοῦδε δὲ εἵνεκα τούτους σπουδῇ<sup>45</sup> ἐποίησατο Λεωνίδης μούνους Ἑλλήνων παραλαβεῖν, ὅτι σφέων μεγάλως κατηγορήτο<sup>46</sup> μηδίξειν. παρεκάλεε ὧν ἐς τὸν πόλεμον, θέλων εἰδέναι, εἴ τε συμπέμψουσι, εἴ τε καὶ ἀπερέουσι ἐκ τοῦ ἐμφανέος τὴν Ἑλλήνων συμμάχῃν· οἱ δὲ, ἀλλοφρονέοντες<sup>47</sup>, ἔπεμπον. (206) Τούτους μὲν τοὺς ἀμφὶ Λεωνίδην πρῶτους ἀπέπεμψαν Σπαρτιῆται, ἵνα, τούτους ὀρώντες, οἱ ἄλλοι σύμμαχοι στρατεύωνται· μὴ δὲ καὶ οὗτοι μηδίσωσι, ἦν αὐτοὺς πυνθάνωνται ὑπερβαλλομένους· μετὰ δὲ, Κάρνεια<sup>48</sup> γάρ σφι ἦν ἐμποδῶν, ἐμελλον, ὀρτάσαντες καὶ φυλακὰς λιπόντες ἐν τῇ Σπάρτῃ, κατὰ τάχος βοηθέειν πανδημεί. ὥς δὲ καὶ οἱ λοιποὶ τῶν συμμάχων ἐνένωντο καὶ αὐτοὶ ἕτερα τοιαῦτα ποιήσιν· ἦν γὰρ κατὰ τωτὸ Ὀλυμπιάς<sup>49</sup> τούτοις τοῖσι πρήγμασι<sup>50</sup> συμπεσοῦσα. οὐκ ὦνδοκόντες κατὰ τάχος οὕτω διακριθῆσθαι τὸν ἐν Θερμοπύλῃσι πόλεμον, ἔπεμπον τοὺς προδρόμους.<sup>51</sup> Οὗτοι μὲν δὴ οὕτω διενένωντο ποιήσιν. (207) Οἱ δὲ ἐν Θερμοπύλῃσι Ἕλληνες, ἐπειδὴ πέλας ἐγένετο τῆς ἐσβολῆς ὁ Πέρσης, καταβρώδεοντες, ἐβουλεύοντο περὶ ἀπαλλαγῆς. τοῖσι μὲν νυν ἄλλοις Πελοποννησίοις ἐδόκεε, ἐλθοῦσι ἐς Πελοπόννησον, τὸν Ἴσθμὸν ἔχειν ἐν φυλακῇ· Λεωνίδης δὲ, Φωκίων καὶ Λοκρῶν περισπερχεόντων<sup>52</sup> τῇ γνώμῃ ταύτῃ, αὐτοῦ τε μένειν ἐψηφί-

44. εἶπον] vii, 202. LR.

45. σπουδῇ] 'haste'; vi, 120; ix, 1; 66; 89; Thu. iii, 49; Pol. i, 27, 9; Eur. Ph. 863. SS.

46. κατηγορήτο] used impersonally, 'a charge had been brought against them.' AE.

47. ἀλλοφρονέοντες] 'though disaffected.' There were two parties at Thebes; those ἀπὸ τῆς ἐτέρας μερίδος sent 400 men; Diod. xi, 4. WE.

48. Κάρνεια] K. γὰρ αὐτοῖς ἐτύγχανον ὄντα, Thu. v, 75 twice; 76; Kαρνεῖος ἦν μὴν, ἱερομήνια Δωριεῦσι, ib. 54; τοῦ γ. Kαρνεῖος πολλὰς ἔχοντας ἱερὰς ἡμέρας, οὐκ ἐστρατεύοντο, Schol. VK. The festival, according to Demetrius of Scepsis, lasted nine days, Ath. iv, 19; and was instituted, (OL. 26, according to Sosibius in his Chronicle, Ath. xiv, 37:) in honour of Apollo, Theoc. v, 82. Of the reason for its institution various accounts are given: Pau. iii, 13. LR. PC, ii, 20. It coincided with the Athenian month Μεταγετιτιάδης; Plu. V. xxvii. HUD.

On another occasion the Lacedæmonians were detained at home by the Hyacinthia; ix, 7, 30 f; 11: VK. s. vi, 106, 62.

49. Ὀλυμπιάς] OL. 75; ἦν τῆς ὥρης μέσον θέρους, viii, 12. s. vii, 26; 72. WE.

50. κατὰ τωτὸ . . . τ. π. πρήγμασι] κατὰ τὸ αὐτὸ, Diod. xx, 76; SH. i. e. κ. τὸν αὐτὸν χρόνον, which governs a dative. MA, 386, 1.

51. προδρόμους] Æschylus thus describes an army taking the field; μεθεῖται στρατὸς στρατόπεδον λιπὼν· βρεῖ πολλὸν ὤδε λεῶς πρόδρομος ἱππότης, Th. 79.

52. περισπερχέοντων] As περισπερχῆς is derived from περισπέρχεσθαι, so from περισπερχῆς may be derived περισπερχέειν, i. e. περισπερχῆς εἶναι; as λυσιτελείν for λυσιτελῆς εἶναι, ἀσεβέειν for ἀσεβῆς εἶναι, ἀσελγέειν for ἀσελγῆς εἶναι. SW. Herodotus might have used περισπερχθέντων, περιθύμας ἔχοντων, ii, 162; κάρτα θυμωθέντων, vii, 39; ὀργισθέντων, Hes. σπερχο-

ζετο, πέμπειν τε ἀγγέλους ἐς τὰς πόλεις, κελεύοντάς σφι ἐπιβοθῆειν, ὡς ἔοντων αὐτῶν ὀλίγων στρατὸν τῶν Μήδων ἀλέξασθαι. (208) Ταῦτα βουλευομένων σφέων, ἔπεμπε Ψέρξης κατὰσκοπον ἱππέας, ἰδέσθαι<sup>53</sup>, ὁκόσοι τέ εἰσι καὶ ὃ τι ποιόειεν. ἀκηκόεε δὲ, ἔτι ἔων ἐν Θεσσαλίῃ, ὡς ἀλισμένη εἴη<sup>54</sup> ταύτῃ στρατιῇ ὀλίγῃ, καὶ τοὺς ἡγεμόνας, ὡς εἶησαν Λακεδαιμόνιοι τε καὶ Λεωνίδης ἔων γένος Ἡρακληίδης. ὡς δὲ προσέλασε ὁ ἱππεὺς πρὸς τὸ στρατόπεδον, ἔθη-εῖτό τε, καὶ κατῶρα πᾶν μὲν οὐ τὸ στρατόπεδον· τοὺς γὰρ ἔσω τεταγμένους τοῦ τείχεος, τὸ ἀνορθώσαντες εἶχον ἐν φυλακῇ, οὐκ οἶά τε ἦν κατιδέσθαι· ὁ δὲ τοὺς ἔξω ἐμάνθανε, τυῖσι πρὸ τοῦ τείχεος τὰ ὅπλα ἔκειτο. ἔνυχον δὲ τούτον τὸν χρόνον Λακεδαιμόνιοι ἔξω τεταγμένοι. τοὺς μὲν δὴ ὥρα γυμναζομένους τῶν ἀνδρῶν, τοὺς δὲ τὰς κόμας κτενιζομένους<sup>55</sup> ταῦτα δὴ θρώμενος ἐθώμαζε καὶ τὸ πλῆθος ἐμάνθανε. μαθὼν δὲ πάντα ἀτρεκέως, ἀπήλαυε ὀπίσω κατ' ἡσυχίην· οὐ τε γάρ τις ἐδίωκε, ἀλογίης τε ἐνεκύρησε<sup>56</sup> πολλῆς· ἀπελθὼν δὲ, ἔλεγε πρὸς Ψέρξεα τὰ περ ὁπώπее πάντα. (209) Ἀκούων δὲ, Ψέρξης οὐκ εἶχε συμβαλέσθαι τὸ ἔδον, ὅτι παρασκευάζοντο ὡς ἀπολεύμενοι<sup>57</sup> τε καὶ ἀπολέοντες κατὰ δύναμιν· ἀλλ', αὐτῷ γέλῳα γὰρ ἐφαίνοντο ποιέειν, μετεπέμψατο Δημάρητον τὸν Ἀρίστωνος ἔοντα ἐν τῷ στρατοπέδῳ. ἀπικόμενον δὲ μιν εἰρώτα Ψέρξης ἕκαστα τούτων, ἐθέλων μαθεῖν τὸ ποιεύμενον πρὸς τῶν Λακεδαιμονίων. ὁ δὲ εἶπε· “Ἦκουσας μὲν μεν καὶ πρότερον, εὔτε ὁρμῶμεν ἐπὶ τὴν Ἑλλάδα, “περὶ τῶν ἀνδρῶν τούτων” ἀκούσας δὲ, γέλῳτά με ἔθειν<sup>58</sup>, λέγοντα “τὰ περ<sup>59</sup>, ὥρων ἐκθεσόμενα πρήγματα ταῦτα. ἐμοὶ γὰρ τὴν ἀληθειῇν

μένη μέγα δὴ τι καὶ οὐ φατὸν, Cal. De. 60. The simple verb occurs, i, 32; v, 33. VK.

53. ἔπεμπε ἰδέσθαι] Verbs of ‘sending,’ &c, take after them an infinitive mood to express an object. MA, 535, 5, b.

54. ἀλισμένη εἴη] The perfect preserves its proper signification through all its moods, and expresses a condition continuing during the present, or, since the pluperfect has these moods in common with it, a past time, and arising from a past action. MA, 500.

55. τὰς κόμας κτενιζομένους] τὰς κεφαλὰς κοσμέονται, vii, 209, 61; Λακεδαιμόνιοι, ὅτε μόνοι τῶν Ἑλλήνων ἔμελλον δέχεσθαι βασιλέα, τριακόσιοι τὸν ἀριθμὸν ὄντες, ἐκάθητο ἀσκούντες τὰς κόμας, Dio Ch. in O. Syn. de Calv.

p. 65, v; Λακεδαιμονίους ὁρᾷς ἐν Θερμοπύλαις κτ. καὶ μετὰ τὴν φροντίδα τῶν τριχῶν τὸ κάλλιστον ἔργον ἐξεργασμένους, Lib. i. ii, 489, c. WE. VK. PC, iii, 8.

56. ἀλογίης ἐνεκύρησε] ‘met with contempt,’ ἀφροντισίας, Suid. BÆ. The usual construction of this compound verb is with the dative; but s. iv, 140, 95; WE. κατεφρονήθη, Strab. p. 716, a; ἀτιμίας κυρήσας, vii, 158; VK. ii, 136. MA, 428, 3. BÆ.

57. ὡς ἀπολεύμενοι κτλ.] i.e. ‘to sell their lives as dearly as they could.’ LAU.

58. γέλῳτά με ἔθειν] οὐ γ. ἐμὲ δῆσεσθε, iii, 29; s. vi, 67, 18; ἔθειν με δρόλλημα ἐν ἐθνεσι, γέλῳς δὲ αὐτοῖς ἀπέβην, lxx, Job xvii, 6. WE.

59. τὰ περ] τῇ περ would seem better. REI. WE. SW. STG.

“ ἀσκέειν ἀντὶα σέυ, ὦ βασιλεῦ, ἀγὼν μέγιστός ἐστι. ἀκουσον δὲ καὶ  
 “ νῦν. οἱ ἄνδρες οὗτοι ἀπικάται μαχεσόμενοι ἡμῖν περὶ τῆς ἐσόδου,  
 “ καὶ ταῦτα παρασκευάζονται. νόμος γάρ σφι οὕτω ἔχων ἐστί· ἐπεὰν  
 “ μέλλωσι κινδυνεύειν τῇ ψυχῇ<sup>60</sup>, τότε τὰς κεφαλὰς κοσμέονται.<sup>61</sup>  
 “ ἐπίστας δὲ, εἰ τούτους τε καὶ τὸ ὑπομένον<sup>62</sup> ἐν Σπάρτῃ κατα-  
 “ στρέψει, ἐστὶ οὐδὲν ἄλλο ἔθνος ἀνθρώπων, τό σε, βασιλεῦ,  
 “ ὑπομένει χεῖρας ἀνταειρόμενον· νῦν γὰρ πρὸς βασιλεῖν τε καὶ  
 “ καλλίστην πόλιν τῶν ἐν Ἑλλήσιν προσφέρειαι καὶ ἄνδρας ἀρίστους.”  
 Κάρτα τε δὴ ἅπιστα Ξέρξης ἐφαίνετο τὰ λεγόμενα εἶναι, καὶ δεύτερα  
 ἐπειρώτα, ‘ ὅτινα τρόπον, τοσοῦτοι ἔοντες, τῇ ἑωυτοῦ στρατιῇ  
 “ μαχέσονται; ’ ὁ δὲ εἶπε· “ ὦ βασιλεῦ, ἐμοὶ χρᾶσθαι<sup>63</sup> ὥς ἀνδρὶ  
 “ ψεύστη<sup>64</sup>, ἦν μὴ ταῦτά τοι ταῦτη<sup>65</sup> ἐκβῇ, τῇ ἐγὼ λέγω.”

(210) Ταῦτα λέγων, οὐκ ἔπειθε τὸν Ξέρξεα. τέσσαρας μὲν δὴ  
 παρεξῆκε<sup>66</sup> ἡμέρας, ἐλπίζων αἰεὶ<sup>67</sup> σφας ἀποδρῆσεσθαι. πέμπτη  
 δὲ, ὥς οὐκ ἀπαλλάσσοντο, ἀλλὰ οἱ ἐφαίνοντο ἀναιδεῖν τε καὶ ἀβου-  
 λίῃ διαχρεώμενοι μένειν, πέμπει ἐπ’ αὐτοὺς Μήδους τε καὶ Κισ-  
 σίους, θυμωθεὶς, ἐντειλάμενός σφας ζωγρήσαντας ἀγειν εἰς ὄψιν  
 τὴν ἑωυτοῦ. ὥς δ’ ἐπέπεσον φερόμενοι<sup>68</sup> εἰς τοὺς Ἑλληνας οἱ Μῆδοι,  
 ἐπιπτον πολλοί· ἄλλοι δ’ ἐπεσήσαν, καὶ οὐκ ἀπελαύνοντο<sup>69</sup>, καί περ  
 μεγάλως προσπατιόντες. δῆλον δ’ ἐποίεον παντὶ τεφ καὶ οὐκ<sup>70</sup> ἥκιστα  
 αὐτῷ βασιλεῖ, ὅτι πολλοὶ μὲν ἀνθρώποι εἶεν, ὀλίγοι δὲ ἄνδρες.<sup>71</sup>

60. κινδυνεύειν τῇ ψυχῇ] ‘to risk their life;’ τοῖσι σφετερίοισι σώμασι καὶ τοῖσι τέκνοισι καὶ τῇ πόλει κ. ii, 120; STE, Th. L. G. 4988. Thu. ii, 65; vi, 10; 47; where other instances are adduced by BF.

61. κοσμέονται] μάλιστα περὶ τοὺς κινδύνους ἐθεράπευον τὴν κόμην, λιπαρὰν τε φαίνεσθαι καὶ διακεκριμένην, Plu. t. i, p. 53, v. VK. The biographer of Lycurgus adds that this legislator used to say that long hair added grace to a fine man, and rendered such as were ugly still more frightful. Long hair distinguished a free man from a slave. It was only from the time of their victory over the Argives that the Lacedæmonians suffered their hair to grow; i, 82; LR. vii, 208, 55; ἐν Λακεδαιμονίᾳ κομὰν καλὸν, Arist. Rh. i, 9, 3.

63. χρᾶσθαι] i. e. χρῶ. VK.

65. ταῦτα... ταύτη] οὐ τ. τ. μοῖρὰ πω τελεσφόρος κρᾶναι πέπρωται, Æsch. P. V. 520; Eur. M. 366; Arist. E.

840; nequaquam istuc istac ibit, a Tragedian in Cic. N. D. iii, 26. VK.

66. παρεξῆκε] ‘he allowed to pass;’ ἐξῆκε, iii, 146; ‘he sent out.’ VK.

67. αἰεὶ] ‘every moment.’ s. vii, 23, 7.

68. φερόμενοι] ‘charging with headlong impetuosity;’ MA, 557; viii, 91, 100; ix, 102; HE, on VG, vi, 2, 3. βίᾳ φερόμενων, Æsch. Ch. 73: s. viii, 87, 83. The verb occurs in the same sense, ix, 62. AO.

69. οὐκ ἀπελαύνοντο] v, 94; ‘they were not repulsed or beaten off;’ SW. iii, 51 thrice.

71. π. μὲν ἄνθρωποι, δ. δὲ ἄνδρες] On another occasion Xerxes says “οἱ μὲν ἄ. γεγόνασι μοι γυναῖκες· αἱ δὲ γ. ἄ.” viii, 88; Xerxes “hoc se deceptum” aiebat, ‘quod multos quidem homines’ ‘haberet; viros autem nullos,’ Fro. iv, 2, 9; fatentes ‘jure ac merito sese increpitos; neque illo die virum quenquam in acie Romana fuisse, præter

ἐγένετο δὲ ἡ συμβολὴ δι' ἡμέρης. (211) Ἐπεὶ τε δὲ οἱ Μῆδοι τρηχέως περιείποντο, ἐνθαῦτα οὗτοι μὲν ὑπεξήϊσαν, οἱ δὲ Πέρσαι ἐκδεξάμενοι ἐπήϊσαν, τοὺς θανάτους ἐκάλεε βασιλεὺς, τῶν ἥρχε Ὑδάρνης· ὥς δὴ οὗτοί γε εὐπετέως κατεργασόμενοι. ὥς δὲ καὶ οὗτοι συνέμισγον τοῖσι Ἕλλησι, οὐδὲν πλέον ἐφέροντο τῆς στρατιῆς τῆς Μηδικῆς, ἀλλὰ τὰ αὐτά· ἅτε ἐν στεينوπόρῳ τε χώρῳ μαχόμενοι, καὶ δόρασι<sup>72</sup> βραχυτέροιςι χρεώμενοι, ἥπερ οἱ Ἕλληνες, καὶ οὐκ ἔχοντες πλήθει χρῆσασθαι. Λακεδαιμόνιοι δὲ ἐμάχοντο ἀξίως λόγον, ἄλλα τε ἀποδεικνύμενοι ἐν οὐκ ἐπισταμένοις μάχεσθαι ἐξέπιστάμενοι, καὶ δίκως ἐντρέψειαν τὰ νῶτα, ἀλέες φεύγεσκον δῆθεν· οἱ δὲ βάρβαροι, ὁρέωντες φεύγοντας, βοῇ τε καὶ πατάγῳ<sup>73</sup> ἐπήϊσαν· οἱ δ' ἂν, καταλαμβαίνόμενοι, ὑπέστρεφον<sup>74</sup> ἀντίοι εἶναι<sup>75</sup> τοῖσι βαρβάροιςι μεταστρεφόμενοι δὲ, κατέβαλλον πλήθει ἀναριθμήτους τῶν Περσέων· ἐπιπτον δὲ καὶ αὐτῶν τῶν Σπαρτιητέων ἐνθαῦτα ὀλίγοι. ἐπεὶ δὲ οὐδὲν ἔδυνεάτο παραλαβεῖν οἱ Πέρσαι τῆς ἐσόδου πειρεώμενοι, καὶ κατὰ τέλεα καὶ παντοίως προσβάλλοντες, ἀπήλαινον ὑπίσω. (212) Ἐν ταύτῃ τῇσι προσόδοις<sup>76</sup> τῆς μάχης λέγεται βασιλέα, Θηεύμενον, τρεῖς ἀναδραμεῖν ἐκ τοῦ θρόνου, δείσαντα περὶ τῇ στρατιῇ. Τότε μὲν οὕτω ἡγωνίσαντο· τῇ δ' ὑστεραίῃ οἱ βάρβαροι ρυθρὸν ἄμεινον ἀέθλεον· ἅτε γὰρ ὀλίγων ἐόντων, ἐλπίσαντές σφεας

unum ducem,' Liv. xxvii, 13; οἱ Ἀρκάδες ἀνερπύλον τὸν Λυκομήδην καὶ μόνον ἄνδρα ἡγούντο, Xen. H. vii, 1, 24; ὁ Ἀντίοχος ἀπήγγειλε, ὅτι βασιλεὺς ἀρτοκόπους καὶ ὀψοποιὸς καὶ θυρωροὺς παμπληθεῖς (i. e. πολλοὺς μὲν ἀνθρώπους) ἔχοι ἄνδρας δὲ, οἱ μάχονται· ἂν Ἕλλησι, πᾶν (ζητῶν, οὐκ ἂν ἐφη δύνασθαι ἰδεῖν, ib. 38; οὗτοι εἰσὶν οἱ πλεῖστον μὲν τῶν βοσκημάτων διαφέροντες, ἄνδρες δὲ καὶ οὐκέτι ἄνθρωποι μόνον νομίζονται, Hi. 7, 3; A. i, 7, 4; Caius Marius, rusticanus vir, sed plane vir, et ita tulit dolorem, ut vir; et, ut homo, majorem ferre sine causa necessaria poluit, Cic. T. Q. ii, 22; V.K. οὐκ ἀνδράπων ἐαυτῷ εἶναι, ἀλλὰ ἀνδρῶν, Philos. i, 16; ἀνὴρ signifies ἀνδρείος, πρόθυμος, ἀνδρικὸν ἔχον φρόνημα. HU. Father D'ORLEANS, speaking of the French army at the ever-memorable battle of Crecy, says, "les François avoient beaucoup de troupes et point d'armée, grande multitude d'hommes et peu de soldats, des voies à leur tête et point de chefs." SPE. Alexander Mace-

dones monebat, 'ne multitudine hostium moverentur: quemadmodum Dario majorem turbam hominum esse, sic virorum sibi,' Jus. xi, 13. s. CB, G. i, p. 325; 339.

73. *βοῇ τε καὶ πατάγῳ* iii, 79. This was the barbarian manner of advancing to the attack; *Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὀνίθεες φῶς· οἱ δ' ἄρ' ἴσαν σσηγί μένεα πνέοντες* Ἀχαιοί, ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν, Hom. Il. Γ. 2. WE. The reason of this was, *Τρῶων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν δρώρει· οὐ γὰρ πάντων ἦεν ὁμῶς δρῶς οὐδ' ἰα γῆρυς, ἀλλὰ γλῶσσαι μέμκτο, πολὺκλήγοι δ' ἴσαν ἄνδρες*, Δ, 436. TR. s. ix, 59, 11.

74. *ἐν ὑπέστρεφον* ἂν with the indicative, particularly of the imperfect, often expresses 'the repetition of an action, 'the habitude:' i, 42; iii, 51; 119. MA, 598, 2, a; or 599.

75. *ἀντίοι εἶναι* i. e. *ῥοτε* ἂ. εἰ. STG.

76. *προσόδοις* ix, 101; Thu. v, 70; Arr. ii, 10, 1. BF.

καταετρωματίσθαι τε καὶ οὐκ οἴους τε ἔσεσθαι ἔτι χεῖρας ἀνταί-  
ρασθαι, συνέβαλλον. οἱ δὲ Ἕλληνες κατὰ τάξιν τε καὶ κατὰ ἔθνεα  
κεκοσμημένοι ἦσαν, καὶ ἐν μέρει ἕκαστοι ἐμάχοντο, πλὴν Φωκῶν·  
οὗτοι δὲ ἐς τὸ οὐρος ἐτάχθησαν, φυλάζοντες τὴν ἀτραπὸν. ὥς δὲ οὐδὲν  
εὗρισκον ἀλλοιότερον οἱ Πέρσαι ἢ τῇ προτεραίῃ ἐνῶρων, ἀπῆλαινον.  
(213) Ἀπορέοντος<sup>77</sup> δὲ βασιλέως, ὃ τι χρήσεται τῷ παρόντι  
πρήγματι<sup>78</sup>, Ἐπιάτης<sup>79</sup> ὁ Εὐρυδήμου, ἀνὴρ Μηλιεύς, ἦλθέ οἱ ἐς  
λόγους, ὥς μέγα τι παρὰ βασιλέως δοκέων οἴσεσθαι, ἔφρασε τε τὴν  
ἀτραπὸν<sup>80</sup>, τὴν διὰ τοῦ οὐρεος φέρουσιν ἐς Θερμοπύλας, καὶ διέφθειρε  
τοὺς ταύτῃ ὑπομεινάντας Ἕλληνας. ὕστερον δὲ, δείσας Λακεδαιμο-  
νίους ἔφυγε ἐς Θεσσαλίην· καὶ οἱ φυγόντι ὑπὸ τῶν Πυλαγόρων<sup>81</sup>,  
τῶν Ἀμφικτυόνων ἐς τὴν Πυλαίην<sup>82</sup> συλλεγομένων, ἀργύριον ἐπε-  
κρῦχθη.<sup>83</sup> χρόνῳ δὲ ὕστερον, κατήλθε γὰρ ἐς Ἀντικύρην, ἀπέθανε  
ὑπὸ Ἀθηναίων, ἀνδρὺς Τρηχινίου. ὁ δὲ Ἀθηναῖος οὗτος ἀπέκτεινε  
μὲν Ἐπιάτεια δι' ἄλλην αἰτίην, ἐτιμήθη μάλιστα ὑπὸ Λακεδαιμο-  
νίων οὐδὲν ἦσσαν. Ἐπιάτης μὲν οὕτω ὕστερον τούτων ἀπέθανε.  
(215) Ξέρξης δὲ, ἐπεὶ οἱ ἥρεσε τὰ ὑπέσχετο ὁ Ἐπιάτης κατε-  
ργάσεσθαι, αὐτίκα, περιχαρὴς γενόμενος, ἔπεμπε Ὑδάρνεα καὶ τῶν<sup>84</sup>  
ἐστρατήγεε Ὑδάρνης. ὠρμέατο δὲ περὶ λύχων ἀφ᾽<sup>85</sup> ἐκ τοῦ στρα-

77. ἀπορέοντος κτλ.] ἀπορῶν δ' ὁ τι  
χρήσασθ' αὐτῷ, Aesch. Ct. 33. WE.

78. πρήγματι] might be suppressed.  
BO, 230.

79. Ἐπιάτης] Ionic; Ἐφιάτης,  
Poly. vii, 15, 5. The action of Ephialtes, properly speaking, was not treason. LR. Θώραξ ὁ Θεσσαλός, καὶ  
Τραχινίων οἱ δυνατοί, Καλλιᾶδης καὶ  
Τιμαφέρνης, παρήσαν στρατιὰν ἔχοντες·  
καλέσας δὲ Ξέρξης τούτους τε καὶ τὸν  
Δημόκριτον καὶ τὸν Ἡγίαν τὸν Ἐφέσιον,  
ἔμαθεν ὡς οὐκ ἂν ἡττηθεῖεν Λακεδαιμό-  
νιοι εἰ μὴ κυκλωθείσαν. ἡγουμένων δὲ  
τῶν δύο Τραχινίων, διὰ δυσβάτου στρα-  
τός Περσικὸς διεκλήλυθε, μυριάδες τέσ-  
σαρες· καὶ κατὰ νότου γίνονται τῶν  
Λακεδαιμονίων, καὶ κυκλωθέντες ἀπέθα-  
νον μαχόμενοι ἀνδρείως ἅπαντες, Ctes.  
24. VK.

80. ἀτραπὸν] κατὰ τὴν ἄ. τὴν διὰ  
τῆς Οἴτης τείνουσαν περιγαγὼν τὴν  
μετὰ Ὑδάρνου στρατιάν, ὁ Τραχινίος  
κυκλώσασθαι σφισι τοὺς Ἕλληνας πα-  
ρόντας, Pau. iii, p. 214. A traitor pointed  
out this 'defile' to Alexander the Great;  
Diod. xvii, 67; Poly. iv, 3, 27; and  
the Heracleotæ and Ænians, two cen-  
Herod. Vol. II.

turies afterwards, showed it to Brennus  
and the Gauls; Pau. x, p. 852; where  
it is said, there were two ἀτραποὶ διὰ  
τῆς Οἴτης· μία μὲν ἡ ὑπὲρ Τραχίνος,  
ἑτέρα δὲ ἡ διὰ τῆς Αἰνιάνων, δδεύσαι  
στρατῶ ῥάων, δι' ἧς καὶ Ὑδάρνης ποτὲ  
Μήδος κατὰ νότου τοῖς περὶ Λεωνίδην  
ἐπέθετο Ἕλλησι. Appian writes that  
ὁ Ἀντίοχος ἐς τὰς κορυφὰς τῶν ὄρων  
Αἰτωλοῦς ἀνέπεμψε, μή τις λάθοι κατὰ  
τὴν λεγομένην Ἀτραπὸν περιελθὼν·  
ἧ δὴ καὶ Λακεδαιμονίοις τοῖς ἀμφὶ  
Λεωνίδαο Ξέρξης ἐπέθετο, ἀφυλάκτων  
τότε τῶν ὄρων ὄντων, R. x, 18. VK.

82. Πυλαίην] und. σύνοδον. LR.

83. ἀ. ἐπεκρῦχθη] 'a price was set  
upon his head by proclamation.' SW.

84. τῶν] viz. the 'Immortal' band;  
viii, 83; 211. LR.

85. περὶ λύχων ἀφ᾽] λυχνοκα-  
τίαν ἦν οἱ πολλοὶ λέγουσι, 'λυχνα-  
ψίαν' Κηφισόδωρος ἐν Ἱ. Ath. xv, 61:  
λυχνοκατή was the name of an Egypt-  
ian festival, ii, 62: SW. τῆς ὥρας  
οὕσης περὶ λ. ἄ. Diod. xix, 21; Philo-  
de V. A. vii, 15. A late hour of the  
night is described as ἄκρα νυκτός,  
ἡνίχ' ἔσπεροι λαμπτήρες οὐκέτ' ἦσαν,  
G

τοπέδον. τὴν δὲ ἀτραπὸν ταύτην ἐξεῦρον μὲν οἱ ἐπιχώριοι Μηλίεις ἐξευρόντες δὲ, Θεσσαλοῖσι κατηγήσαντο<sup>86</sup> ἐπὶ Φωκίας τότε, ὅτε οἱ Φωκῆες, φράξαντες τειχεῖ τὴν ἐσβολὴν, ἦσαν ἐν σκέπῃ τοῦ πολέμου· ἔκ τε τόσου<sup>87</sup> δὴ κατεδέδεκτο εἴσους οὐδὲν χρηστὴ Μηλιεῦσι. (216) Ἔχει δὲ ὧδε ἡ ἀτραπὸς αὐτῇ ἄρχεται μὲν ἀπὸ τοῦ Ἀσωποῦ ποταμοῦ τοῦ διὰ τῆς διασφάγος ῥέοντος· οὐνομα δὲ τῷ οὐρεῖ τούτῳ καὶ τῇ ἀτραπῷ<sup>88</sup> τὴν αὐτὴν κεῖται Ἀνόπαια·<sup>89</sup> τείνε. Ἐξ ἡ Ἀνόπαια αὐτὴ κατὰ ῥάχιν τοῦ οὐρεος, λήγει δὲ κατὰ τὴν Ἀλπηνὸν πόλιν<sup>90</sup>, πρῶτην<sup>91</sup> εἴσους τῶν Λοκρίδων πρὸς τῶν Μηλίων, καὶ κατὰ Μελάμπυγόν<sup>92</sup> τε καλεόμενον λίθον καὶ κατὰ Κερκώπων<sup>93</sup> ἔδρας, τῇ καὶ τὸ στείνοντάς ἐστι. (217) Κατὰ ταύτην δὴ τὴν ἀτραπὸν καὶ οὕτω ἔχουσιν οἱ Πέρσαι, τὸν Ἀσωπὸν διαβάντες, ἐπορεύοντο πᾶσαν τὴν νύκτα, ἐν δεξιῇ μὲν ἔχοντες οὐρεὰ τὰ Οἰταίων, ἐν ἀριστερῇ δὲ τὰ Τρηχινίων. ἥως τε διεφαινε<sup>94</sup>, καὶ ἐγένοντο ἐπ' ἀκρωτηρίῳ τοῦ οὐρεος. κατὰ δὲ τοῦτο τοῦ οὐρεος<sup>95</sup> ἐφύλασσον, ὥς καὶ πρότερον<sup>96</sup> μοι δεδῆλωται, Φωκῆων χίλιοι ὀπλῖται, ῥυόμενοι τε τὴν σφετέρην χώραν καὶ φρουρέοντες τὴν ἀτραπὸν. ἡ μὲν γὰρ κάτω ἐσβολὴ ἐφύλασσετο ὑπὸ τῶν εἰρηγῶν<sup>97</sup>, τὴν δὲ διὰ τοῦ οὐρεος ἀτραπὸν ἐθελονταὶ Φωκῆες ὑποδεξάμενοι Λεωνίδῃ ἐφύλασσον. (218) Ἐμαθον δὲ σφεας οἱ Φωκῆες ὧδε ἀναβεβηκότας· ἀναβαίνοντες γὰρ ἐλάνθανον<sup>98</sup> οἱ Πέρσαι τὸ οὖρος, πᾶν ἔον δρυῶν<sup>99</sup> ἐπίπλεον. ἦν μὲν δὴ νηγεμίη, ψόφου δὲ γινομένου

Soph. Aj. 285; WE. i. e. *περὶ πρῶτον θῆνον*, Thu. ii, 2; π. λ. ἄ. is *ad lumina prima*, Hor. II. E. ii, 98. s. vii, 167, 70.

86. Θεσσαλοῖσι κ.] ἡγεῖσθαι, especially in the sense of 'to lead,' takes the dative after it. MA, 338, a.

87. ἔκ τε τόσου κτλ.] v, 88; vi, 84; und. χρόνον, 'even so long ago as that, it had been shown to be used for no good by the Malians.' SW.

88. τῇ ἀτραπῷ] Thu. iv, 36; where he compares the situation of the Spartans in Sphacteria with this at Thermopylae. The article is used κατ' ἐξοχὴν. BF.

89. Ἀνόπαια] In such phrases the name is put in the nominative, and not in the genitive or dative, as in Latin. MA, 306.

90. Ἀλπηνὸν πόλιν] κόμη, Ἀλπηνοὶ οὐνομα, vii, 176 twice; 229. SW.

91. πρῶτην] in position, not in rank. WE.

92. Μελάμπυγον] Zen. A. v, 10; Suid. ER, Ch. p. 207. WE.

93. Κερκώπων] These appear to have been banditti who infested the mountain passes. LR.

94. ἥως τε διεφαινε] viii, 83; ix, 47. SW.

95. κατὰ τοῦτο τοῦ οὐρεος] This construction is different from iii, 9, 22; and vii, 50, 79. MA.

96. πρότερον] vii, 212. LR.

97. εἰρηγῶν] vii, 202. LR.

98. ἀναβαίνοντες ἐλάνθανον] und. τοὺς Φωκῆας. The same happened when Brennus, at the head of his Gauls, ἐποιεῖτο τὴν ὁδὸν διὰ τῆς ἀτραποῦ; for then also τῶν Φωκῶν τοὺς ἔχουσιν ἐπὶ τῇ ἀτραπῷ τὴν φουρὰν, οὐ πρότερον ἐπίοντες οἱ βάρβαροι παρεσχοντο αἰσθήσιν, πρὶν ἢ πλησίον ἐγγόνεσαν, Pau. x, 22. VK.

99. δρυῶν] These mountains, according to all travellers, are now woodless. MT, viii, 3: whose quotation from

πολλοῦ, ὡς οἶκος ἦν, φύλλων ὑποκεχυμένων ὑπὸ τοῖσι πόσι, ἀνά τε ἔδραμον<sup>100</sup> οἱ Φωκέες καὶ ἔδυντο τὰ ὅπλα· καὶ αὐτίκα οἱ βάρβαροι παρήσαν. ὥς δὲ εἶδον ἄνδρας ἐνδουμένους ὅπλα, ἐν ζώματι ἐγένοντο· ἐλπόμενοι γὰρ οὐδέν σφι φανήσεσθαι ἀντίξουν, ἐνεκύρῃσαν στρατῷ· ἐνθαῦτα Ὑδάρνης, καταβρώδηςας μὴ οἱ Φωκέες ἔωσι Λακεδαιμόνιοι, εἶρετο τὸν Ἐπιάλτεια, ποδαπὸς εἴη ὁ στρατός· πυθόμενος δὲ ἀτρεκέως, διέτασσε τοὺς Πέρσας ὡς ἐς μάχην. οἱ δὲ Φωκέες, ὡς ἐβάλλονται τοῖσι τοξεύμασι πολλοῖσι τε καὶ πυκνοῖσι, οἴχοντο φεύγοντες ἐπὶ τοῦ οὐρεος τὸν κόρυμβον<sup>1</sup>, ἐπιστάμενοι, ὡς ἐπὶ σφείας ὠρμήθησαν ἀρχὴν<sup>2</sup>, καὶ παρεσκενάδατο ὡς ἀπολεύμενοι. Οὗτοι μὲν δὴ ταῦτα ἐφρόνεον· οἱ δὲ ἀμφὶ Ἐπιάλτεια καὶ Ὑδάρνεα Πέρσαι Φωκῶν<sup>3</sup> μὲν οὐδένα λόγον ἐποιεῦντο, οἱ δὲ κατέβαινον τὸ οὖρος κατὰ τάχος. (219) Τοῖσι δὲ ἐν Θερμοπύλῃσι ἐοῦσι Ἑλλήνων πρῶτον μὲν ὁ μάντις Μεγιστήης, ἐσιδὼν ἐς τὰ ἱρὰ, ἔφρασε τὸν μέλλοντα ἐσεσθαι ἅμα ἡοὶ σφι θάνατον. ἐπεὶ δὲ καὶ αὐτόμολοι<sup>4</sup> ἦσαν, οἱ ἐξαγγείλαντες τῶν Περσέων τὴν περίοδον, (οὔτοι μὲν ἐτι νυκτὸς ἐσήμηναν) τρίτοι δὲ οἱ ἡμεροσκόποι, καταδραμόντες ἀπὸ τῶν ἔκρων, ἤδη διαφαινούσης ἡμέρης, ἐνθαῦτα ἐβουλεύοντο οἱ Ἕλληνες, καὶ σφῶν ἐσχίζοντο αἱ γυνῶμαι· οἱ μὲν γὰρ οὐκ ἔων τὴν τάξιν ἐκλιπεῖν, οἱ δὲ ἀντέτεινον. μετὰ δὲ τοῦτο διακριθέντες, οἱ μὲν<sup>5</sup> ἀπαλλάσσοντο, καὶ διασκεδασθέντες κατὰ πόλιν ἕκαστοι ἐτράποντο, οἱ δὲ αὐτῶν ἅμα Λεωνίδῃ μένειν αὐτοῦ παρεσκενάδατο. (220) Λέγεται δὲ ὡς αὐτὸς σφῶας ἀπέπεμψε Λεωνίδης, μὴ ἀπόλωνται κηδόμενος· αὐτῷ δὲ καὶ Σπαρτιηγέων τοῖσι παρευοῦσι οὐκ ἔχειν<sup>6</sup> εὐπρεπέως ἐκλιπεῖν τὴν

Sta, A. i, 426, alludes to the preparations for the armada against Troy, and is therefore quite irrelevant.

100. ἀνά τε ἔδραμον] iii, 78; 'they jumped up.'

1. κόρυμβον] (οἱ Ἕλληνες) πάντα τὰ μετέωρα καὶ εἰς ὕψος ἀνατείνοντα κορύμβους λέγουσι, Hes. ἐλθ' ἐπ' ἄκρον κόρυμβον δχθου, Aesch. P. 664. WE. It is formed from κορὺς, the Æolic form of κῆρ 'a head.' BL. *Callidrotum, et Rhoduntiam, et Tichiunta* (hæc nomina cacuminibus sunt) occupavere, Liv. xxxvi, 16. VK. Compare the fall of the three hundred and six Fabii; *vincebat auxilio loci paucitas, ni iugo circummissus Veiens in verticem collis evasisset*, ib. ii, 50; *summum cacumen*, Jus. ii, 11.

2. ἀρχὴν] 'expressly.' This word

does not occur in this adverbial sense either in Homer or in Hesiod, but very frequently in Herodotus and in subsequent writers. LR.

3. Φωκῶν] In like manner Brennus slighted the Phocian troops, and made a bold push for Delphi. VK.

4. αὐτόμολοι] Diodorus mentions but one, Tyrastiadēs of Cyme; xi, 8. WE.

5. οἱ μὲν] ἀπαλλάττοντες, Diod. xi, 9. WE.

6. ἔχειν] Sometimes an accusative with an infinitive is put, which is governed by a verb of 'saying' or 'thinking' understood; or because the idea of 'saying' or 'thinking' is contained in the principal verb. Here ἔ, depends on νομίζων which is contained in κηδέμενος. MA, 536.

τάξιν, ἐς τὴν ἦλθον φυλάζοντες ἀρχήν. αὐτὴν καὶ μάλλον τῇ γνῶμῃ πλεϊστός εἰμι<sup>7</sup>, Λεωνίδην, ἐπεὶ τε ᾗσθετο τοὺς συμμάχους ἐόντας ἀπροθύμους καὶ οὐκ ἐθέλοντας συνδιακινδυνεύειν, κελεύσαι σφας ἀπαλλάσσεσθαι<sup>8</sup> αὐτῶν δὲ ἀπιέναι οὐ καλῶς ἔχειν. μένοντι δὲ αὐτοῦ κλέος μέγα ἐλείπετο, καὶ ἡ Σπάρτης εὐδαιμονίῃ οὐκ ἐξηλείφετο.<sup>9</sup> ἐκέχρητο<sup>10</sup> γὰρ ὑπὸ τῆς Πυθίης τοῖσι Σπαρτιήτησι<sup>11</sup> χρεωμένοισι περὶ τοῦ πολέμου τούτου αὐτίκα κατ' ἀρχῆς ἐγευρομένοις, 'ἦ Λακεδαιμόνα ἀνάστατον γενέσθαι ὑπὸ τῶν βαρβάρων, ἡ τὸν βασιλέα 'σφῶν ἀπολέεσθαι.' ταῦτα δὲ σφί ἐν ἔπεισι ἐξαμέτροισι χρῶ, ἔχοντα ᾧδε·

"ὕμιν δ', ᾧ Σπάρτης οἰκήτορες εὐρυχόροιο<sup>12</sup>,

"ἡ μέγα ἄστυ 'ρικυδὲς ὑπ' ἀνδράσι Περσείδῃσι<sup>13</sup>

"πέρβηται· ἡ τὸ μὲν οὐχὶ<sup>14</sup>, ἀφ' Ἡρακλέους δὲ γενέθλης

8. ἀπαλλάσσεσθαι] Λεωνίδης, φιλοτιμούμενος αὐτῶν τε δόξαν περιθύναι μεγάλῃν καὶ τοῖς Σπαρτιάταις, προσέταξε τοὺς μὲν ἄλλους "Ελλήνας ἅπαντας ἀπιέναι, καὶ σώζειν ἑαυτοὺς, αὐτοὺς δὲ τοὺς Λακεδαιμονίους ἔφησε δεῖν μένειν, Diod. xi, 9; hortatur socios 'recedant, et se ad meliora patria tempora reservent: sibi cum Spartanis fortunam experientiam; plura se patria quam vitæ debere: ceteros ad praesidia Graeciae servandos.' audito regis imperio, discessere ceteri; soli Lacedaemonii remanserunt, Jus. ii, 11; 'sibi vero cum Spartanis suis aleam sortis [aliā sortem] is the common reading: if, instead of rejecting the latter word altogether, with VK, it be changed into the genitive, the expression will then be similar to *funestam mundo votis petit omnibus horam, in casum quæ cuncta ferat: placet alea futi alterutrum mensura caput*, Luc. vi, 6;] esse subeundam,' Oro. ii, 9; VK. δ' Ἀναξίβιος, γινῶς μὴ εἶναι ἐλπίδα σωτηρίας, ὁρῶν δὲ καὶ ἐκπεληγμένους ἅπαντας, εἶπε πρὸς τοὺς παρόντας· "ἄνδρες, ἐμοὶ μὲν καλὸν ἐνθάδε ἀποθνήσκειν ὑμῖς δὲ, πρὶν συμμίξαι τοῖς πολεμίοις σκευδότε ἐς τὴν σωτηρίαν," Xen. H. iv, 8, 38.

9. ἐλείπετο... ἐξηλείφετο] The imperfect is used for *ἐμελλεν* with the future infinitive; as *ἦν* for *ἔ. ἔσσεσθαι*, Eur. B. 602; EE. ἀπώλλυμεθα, Thu. iii, 57; εἶχον, 1bu. viii, 56; AO. ὕμῶς

δὲ χρὴ νῦν πόλει τ' ἀρῆγειν καὶ θεῶν ἐγγυρίων βομῶσι, τιμὰς μὴ ἔλαλειφθῆναι ποτὲ, Aesch. Th. 10; (i.e. ὥστε μὴ ἀπολέεσθαι, Hes.) Ch. 496; Eur. Hi. 1236; Thu. iii, 57; BL. ἐξαλείφω Λακεδαιμόνα ἐκ τῆς Ἑλλάδος, 'to expunge it from,' Aristid. ii, 857. The nature of the metaphor appears from the following passages; ἐξαλειφθήτωσαν ἐκ βίβλου ζώντων, καὶ μετὰ δικαίων μὴ γραφήτωσαν, LXX, Ps. lxxviii, 28; τὸν ἄλθον οὐδὲν οὐδαμοῦ κρίνω βροτοῖς, δν γ' ἐξαλείφει ῥῶον, ἡ γράφει, Seds, Eur. Peleus fr. iv. BF.

10. ἐκέχρητο] ii, 147; 151; iii, 64. WE.

11. Σπαρτιήτησι] (Lacedaemoniis) initio hujus belli sciscitantibus Delphis ['at Delphi,' as in Jus. 12; iii, 5; xvi, 3;] oracula, responsum fuerat 'aut regi Spartanorum aut urbi cadendum,' Jus. ii, 11. VK.

12. εὐρυχόροιο] 'spacious and fit for choruses; 'ἐνθα ἐστὶν εὐρὺ χορεύειν. This epithet is applied to countries or towns in a state of prosperity, and full of cheerful assemblies. It is of very frequent occurrence in Homer. DAM. TY, on Dem. Md. 15; gives many other instances: WE. εὐρυχόρον ταμίαι Σπάρτας, Pin. N. x, 97. TR.

13. Περσείδῃσι] a patronymic from Persæus, vi, 54; vii, 150. WE.

14. ἡ τὸ μὲν οὐχὶ] und. γίνεταί, i.e. ἡ ἢν τοῦτο μὴ γίνηται. STG.



“ πενθήσει<sup>21</sup> βασιλῇ<sup>15</sup> φθίμενον Λακεδαιμόνος οὔρος.

“ οὐ γὰρ τὸν<sup>16</sup> ταύρων σχήσει μένος οὐδὲ λεόντων

“ ἀντιβίην· Ζηνὸς γὰρ ἔχει μένος· οὐδὲ ἔ φημι

“ σχήσεσθαι<sup>17</sup>, πρὶν τῶνδ' ἕτερον διὰ πάντα δάσσηται.”<sup>18</sup>

Ταῦτά τε δὴ ἐπιλεγόμενον Λεωνίδην, καὶ βουλούμενον κλέος καταθέσθαι μῶνον Σπαρτιητέων, ἀποπέμψαι τοὺς συμμάχους μᾶλλον<sup>19</sup>, ἢ γνώμῃ διενεχθέντας οὕτω ἀκόσμως οἴχεσθαι τοὺς οἰχομένους.<sup>20</sup> (221) Μαρτύριον<sup>21</sup> δέ μοι καὶ τότε οὐκ ἐλάχιστον τούτου πέρι γέγονε· οὐ γὰρ μῶνον τοὺς ἄλλους, ἀλλὰ καὶ τὸν μάντιν, ὃς εἶπετο τῇ στρατιῇ ταύτῃ, Μεγιστίνῃ<sup>22</sup> τὸν Ἀκαρνήνα<sup>23</sup>, λεγόμενον εἶναι τὰ ἀνέκαθεν ἀπὸ Μελάμποδος<sup>24</sup>, τοῦτον<sup>25</sup> εἶπαντα ἐκ τῶν ἱρῶν τὰ μέλλοντά σφι ἐκβαίνειν, φανερός ἐστι Λεωνίδης ἀποπέμπων, ἵνα μὴ συναπόληται<sup>26</sup> σφι. ὃ δὲ, ἀποπεμπόμενος, αὐτὸς μὲν οὐκ ἀπέλιπετο<sup>27</sup>, τὸν δὲ παῖδα συστρατευόμενον, ἔοντα οἱ μουνογενέα, ἀπέπεμψε. (222) Οἱ μὲν νυν σύμμαχοι οἱ ἀποπεμπόμενοι οἰχοντό τε ἀπίοντες, καὶ ἐπείθοντο Λεωνίδῃ· Θεσπῖες δὲ καὶ Θηβαῖοι κατέμειναν μῶνοι<sup>28</sup> παρὰ Λακεδαιμονίοισι. τούτων δὲ, Θηβαῖοι μὲν

21. πενθήσει] See the description of the public mourning for the Spartan kings in vi, 58.

15. βασιλῇ] The accusative singular in -ῇ is rare. *MA*, 82, 2. ἀγγελίην ἐπὶ Τυδῇ στείλαν Ἀχαιοί, *Hom. Il.* Δ, 384; *WE. VK.* Μηκιστῇ, *O.* 339; ξυγγραφῇ, *Arist. Ach.* 1116. *STG.* Instead of this form the tragedians use -έα, the two syllables being blended by synæresis: *EE.* ἱερέα, *Eur. Al.* 25; *Μενοικέα*, *Ph.* 927; *Τυδέα*, 1181; *Πηλέα*, *An.* 22; *Πενθέα*, *B.* 1059; *Θησέα*, *H. F.* 618; *Ὀδυσσέα*, *Soph. Aj.* 104; *MG.* as in Latin *aurea percussum virga, versumque venenis*, *Vir. Æ.* vii, 190.

16. τὸν] namely, Xerxes. *WE.*

17. σχήσεσθαι] for ἀποσχήσεσθαι τοῦ πολέμου, i. e. παύσεσθαι πολέμου. *STG.*

18. διὰ πάντα δάσσηται] i. e. διαδίσσεται πάντως. *STG.*

19. μᾶλλον] implies a repetition of the author's own persuasion, ταύτῃ μ. τῇ γνώμῃ πλείστος εἰμι; so that all from αὐτῷ δὲ ἀπέναντα to this μᾶλλον inclusive is to be taken as parenthetical.

22. Μεγιστίνῃ] *Philost. V. A.* iv, 23; *Tzetz. Ch. x.* 685; *WE. Æl. N. A.* viii, 5; λέγουσιν ὅτι μάντις τις τῶν Λακεδαιμονίων εἶπεν ὅτι, “ ἐὰν μείνωμεν, τελευτῶμεν” καὶ ὅμως ἡρήσαντο μὴ φυγεῖν, ἀλλὰ ἐνδόξως θανεῖν, *Schol. on Ar. Pan.* οὐκ ἔτλη Σπάρτης ἡγεμόνας προλιπεῖν, *Simon. in An. Gr.* t. i, p. 131, xxxi. *VK.*

23. Ἀκαρνήνα] *Acarnania* was anciently *Curetis*; *A.* it is now called *Carnia*. *LR.*

24. Μελάμποδος] ii, 49; ix, 33. *LR.*

26. συναπόληται] *MA*, 519.

27. ἀπέλιπετο] When transitives are used as neuters, an ellipsis is generally the foundation of such usage. *MA*, 496, 1. The active voice is used, vii, 222; viii, 63 twice; the middle by *Plu.* τῆς δὲ Ἐρυθρῆς μὴ ἀπολειπομένης ἀλλ' ἔπρεσθαι βουλομένης, οὐδὲ ἡ μήτηρ, καί περ οἶσα πρεσβύτις, ἀπέλιπετο, *M.* xxii, p. 261, c; *WE.* and *Xen. C.* i, 6, 21; ἐγὼ μὲν οὐκ ἀπολείψομαι σου, οὐδ' ἂν σκευοφόρον ἐμὲ δέη σοι συνακολουθεῖν, *ib.* iii, 1, 42. *SW.*

28. μῶνοι] *Diodorus* says, only the Thespians, xi, 9: *Pausanias* substi-

ἀέκοντες ἔμενον καὶ οὐ βουλόμενοι· κατέϊχε <sup>29</sup> γάρ σφας Λεωνίδης, ἐν ὁμῶν λόγῳ ποιούμενος· Θεσπίες δὲ ἐκόντες μάλιστα· οὐ οὐκ ἔφασαν, ἀπολείποντες Λεωνίδην καὶ τοὺς μετ' αὐτὸν, ἀπαλλάξεσθαι· ἀλλὰ, καταμείναντες, συναπέθανον. ἐστρατήγεε δὲ αὐτῶν Δημόφίλος Διαδρόμεω. (223) Ψέρξης δὲ, ἐπεὶ ἡλίου ἀνατείλαντος σπονδὰς ἐποίησατο, ἐπισχὼν χρόνον, ἐς ἀγορῆς κου μάλιστα πληθῶρην <sup>30</sup> πρόσσοδον ἐποιέετο· καὶ γὰρ ἐπέσταλτο ἐξ Ἐπιάλτεω οὕτω. ἀπὸ γὰρ τοῦ οὐρεος ἡ κατάβασις συντομωτέρη τέ ἐστι, καὶ βραχυτέρος ὁ χώρος πολλὸν, ἤπερ ἡ περιόδός τε καὶ ἀνάβασις. οἱ τε δὴ βάμβαροι οἱ ἀμφὶ Ψέρξεα προσήϊσαν· καὶ οἱ ἀμφὶ Λεωνίδην Ἕλληνες, ὡς τὴν ἐπὶ Θανάτῳ <sup>31</sup> ἐξόδον ποιούμενοι, ἤδη πολλῷ μᾶλλον ἢ κατ' ἀρχὰς ἐπεξήϊσαν ἐς τὸ εὐρύτερον τοῦ αὐχένος. τὸ μὲν γὰρ ἔρυμα τοῦ τείχεος ἐφυλάσσετο, οἱ δὲ ἀνὰ τὰς προτέρας ἡμέρας <sup>32</sup> ὑπεξίοντες ἐς τὰ στενὴ ὁδοὶ ἐμάχοντο. τότε δὴ, συμμίσγοντες ἔξω τῶν στενῶν, ἐπιπτον πληθεὶ πολλοὶ τῶν βαρβάρων· ὅπισθε γὰρ οἱ ἡγεμόνες τῶν τελέων, ἔχοντες μάλιστα <sup>33</sup>, ἐρράπιζον πάντα ἄνδρα, αἰεὶ ἐς τὸ

tutes the Mycenæans for the Thebans, Μυκηναῖοι πέμπουσιν ἐς Θερμοπύλας ὀδοθήκοντα ἄνδρας, οἱ Λακεδαιμονίοις μέτεσχον τοῦ ἔργου, ii, 16, 4; x, 20, 2. VK. s. WY, on Plu. M. i, 2, 1182.

29. κατέϊχε] Plutarch, who loses no opportunity of attacking the veracity of our author, in order to substantiate against him the charge of malignity, says that Leonidas could not have been so mad ὥστε κατέχειν ἐν ὁ. λ. τοῖς τριακοσίοις τοὺς τετρακοσίους ὅπλα ἔχοντας; indeed that he ought to have stood in more fear of being surrounded by these than by the barbarians; t. ii, p. 865. But, besides the 700 Thespians, the 300 Spartans were attended by their Helots, vii, 229; viii, 25. At Plataea, πεντακισχίλους, ἑντάς Σπαρτίτας, ἐφύλασσον φίλοι τῶν εἰλωτῶν πεντακισχίλιοι καὶ τρισμῦριοι, περὶ ἄνδρα ἑκαστὸν ἑπτὰ τεταγμένοι, ix, 28. CM. WE.

30. ἐς ἀγορῆς πληθῶρην] ἀμφὶ ἀγορὰν πληθούσαν, Xen. A. i, 8, 1; HU. περὶ π. ἀ. ii, 1, 6; BF. Philos. V. A. vii, 29; ὁπότε ἀγορὰ πληθεῖ, ib. ii, 36; ὅρα τρίτῃ περὶ π. ἀ. anon. in Phav. DU. ἐν τῇ ἀγορᾷ πληθούσῃ, Thu. viii, 92. Dio Ch. divides the day into five parts; (1) πρωὶ 'morning'; (2) περὶ

πλ. ἀ. 'the forenoon'; (3) μεσημέρια 'noon'; (4) δειλὴ 'afternoon'; [s. vii, 167, 70;] (5) ἑσπέρα 'evening'; [s. vii, 215, 85;] O. lxvi, p. 614, c; D. The day commenced with sun-rise and ended with sun-set; it consisted of twelve hours, six before noon and six after. In spring and autumn, when the sun rises and sets at six, the 'full market' would be at nine; in summer earlier, and in winter later, proportionably. LR. πληθούσα ἀγορὰ answers to our 'full 'change.' SPE.

31. ἐπὶ Θανάτῳ] Seneca reports the following exhortation of Leonidas to his soldiers "οὐτως ἀριστὰτε, ὡς ἐν ἄδου δειπνήσοντες," Suas. ii, p. 18; s. Gell. N. A. iii, 7; VK. Diod. xi, 9. SW.

32. ἀνὰ τὰς προτέρας ἡμέρας] refers to ἐφυλάσσετο, as well as to ἐμάχοντο. WE. We have the following anecdote from later authorities, νύκτωρ ἀναστάντες ἐξῴδιζον ἐπὶ τὸ στρατόπεδον, καὶ τὴν σκηνὴν ὀλίγον δεῖν βασιλεύς, ὡς ἐκείνων αὐτὸν ἀποκτενοῦντες, καὶ περὶ ἐκείνῳ τεθνηδόμενοι, Plu. t. ii, p. 866, a; statim regis pratorium petunt, aut cum illo, aut, si ipsi oppressi essent, in ipsius potissimum sede morituri, Jus. ii, 11; Oro. ii, 9; Diod. xi, 9 f. VK.

33. μάλιστα] s. vii, 21, 96; Ctesias

πρόσω ἐποτρύνοντες. πολλοὶ μὲν δὴ ἐσέπικτον αὐτῶν ἐς τὴν θάλασσαν καὶ διεφθείροντο, πολλῶ δ' ἔτι πλεῦνες κατεπατέοντο ζωοὶ ὑπ' ἀλλήλων· ἦν δὲ λόγος οὐδεὶς τοῦ ἀπολλυμένου. ἅτε γὰρ ἐπιστάμενοι<sup>34</sup> τὸν μέλλοντά σφι ἔσεσθαι θάνατον ἐκ τῶν περιόντων τὸ οὖρος, ἀπεδείκνυντο βώμης ὅσον εἶχον μέγιστον ἐς τοὺς βαρβάρους, παραχρᾶμενοί·<sup>35</sup> τε καὶ ἀτέοντες.<sup>36</sup> (224) Δόρατα μὲν νυν τοῖσι πλεόνεσι αὐτῶν τῆνικαῦτα ἤδη ἐτύγχανε κατεγγοτά<sup>37</sup>, οἱ δὲ τοῖσι ξίφεσι διεργάζοντο τοὺς Πέρσας. καὶ Λεωνίδης τε ἐν τούτῳ τῷ πόνῳ πίπτει, ἀνὴρ γενόμενος ἄριστος, καὶ ἕτεροι μετ' αὐτοῦ ὀνομαστοὶ Σπαρτιητέων, τῶν ἐγὼ ὡς ἀνδρῶν ἀξίων<sup>38</sup> γενομένων ἐπυθόμην τὰ οὐνόματα·<sup>39</sup> ἐπυθόμην δὲ καὶ ἀπάντων τῶν τριηκοσίων. καὶ δὴ καὶ Περσέων πίπτουσι ἐνθαῦτα ἄλλοι τε πολλοὶ καὶ ὀνομαστοί, ἐν δὲ δὴ καὶ Δαρείου δύο παῖδες, Ἀβροκόμης τε καὶ Ὑπεράνθης<sup>40</sup>, ἐκ τῆς Ἀρτάνευ θυγατρὸς Φραταγούνης γεγονότες Δαρεῖω. ὁ δὲ Ἀρτάνης, Δαρεῖον μὲν τοῦ βασιλέως ἦν ἀδελφεός, Ὑστάσπεος δὲ τοῦ Ἀρσάμεως παῖς· ὃς καὶ ἐκδιδοὺς τὴν θυγατέρα Δαρεῖω, τὸν οἶκον<sup>41</sup> πάντα τὸν ἔωντοῦ ἐπέδωκε, ὡς μούνου οἱ εἰούσης ταύτης τέκνου.

says that, on the preceding days, after two ineffectual charges, ἔλτα μαστιγούνται ἐπὶ τῷ πολεμείῳ καὶ, μαστιγούμενοι, ἐπὶ ἡττῶντο, 23. L.R.

34. ἐπιστάμενοι κτλ.] 'meminerint, qualitercunque præliantibus, cadendum esse; caverent, ne fortius mansisset, quam dimicasse viderentur,' Jus, ii, 11.

35. παραχρᾶμενοί] iv, 159; 'reckless of themselves.' W.E.

36. ἀτέοντες] This word is used in imitation of Hom. Il. γ, 332; ἐν ἄτῃ ὄντες, ὃ ἐστὶ βλαπτόμενοι καὶ ἀφροντιστοῦντες ἑαυτῶν, Did. Compare ἀφειδῶς ἐχρῶντο τοῖς ἰδίοις σώμασιν εἰς κοινὴν σωτηρίαν, Diod. xiii, 60; ἀφειδεῖν τῆς ψυχῆς ἐνεκα νίκης, xii, 62: W.E. 'as if possessed; 'with frantic desperation.' SW.

37. κατεγγοτά] Ionic = κατεαγότα, perfect middle, used in a passive sense. ἔγω 'I break' takes the syllabic instead of the temporal augment. MA, 221.

38. ἀξίων] und. ὀνομασθῆναι. SW.

39. τὰ οὐνόματα] κείται [s. vii, 198, 18:] καὶ στήλη πατρόθεν τὰ ὀνόματα ἔχουσα, οἱ πρὸς Μήδους τὸν ἐν Θερμοπύλαις ἀγῶνα ὑπέμειναν, Pau. iii, 14.

He also mentions μνημα (τοῖς) λόγου μάλιστα ἀξίως μαχίσασθαι μετὰ δὴ αὐτὸν δοκοῦσι Λεωνίδην, 12. VK.

41. οἶκον] τὴν πᾶσαν οὐσίαν, Amm. ἡ οἰκονομία ἐπιστήμη ἐφαίνεται, ἥ οἶκους δύνανται αἰεὶ ἀνθρώποι οἶκος δ' ἡμῖν ἐφαίνεται, ὅπερ κτήσις ἡ σύμψασσις κτῆσιν δὲ τοῦτο ἔφαμεν εἶναι, δ τι ἐκδοτῶ ἀφέλιμον εἶη εἰς τὸν βίον, Xen. CE. 6, 4; ib. 1 &c. This sense of the word is taken from Hom. τρύχουσι φοῖκον, O.A. 248; τοὶ φθινόθουσιν ἔδοντες φοῖκον ἐμὸν, ib. 250; ἐσθλὲται μοι φοῖκος, δλωλε δὲ πλοῖνα ἔργα δυσμενέων δ' ἀνδρῶν πλείους δόμος, Δ, 318; οὗτ' ἐστίν, οὗτ' ἔσται ποτὲ, ὅτῃ ἐγὼ ἀπ' ἐμοῦ φύντι καταλείψω τὸν ἐμὸν οἶκον, Xen. C. v, 4, 30; Περικλῆς τὸν οἶκον ἐλάττω τὸν αὐτοῦ κατέλιπεν ἢ παρὰ τοῦ πατρὸς παρέλαβεν, Iso. de P. 40; ἡ μήτηρ ἡ ἐμὴ ἐπὶ παντὶ τῷ οἴκῳ ἐπικληρὸς ἐγένετο, Isæ. p. 82, 2; δὴ οὐσίας καρπούμενος διατελείς... σὺν, δ τὰς δύο λειτουργούσας οὐσίας παρείληφός... ἀγῶνι τὰς μαρτυρίας, ὡς δὴ οἶκον λειτουργούντων οὐτοὶ κεκληρονόμηκε, Dem. Phæ. 7; ἐσφέρειν ἐκ τῶν ἰδίων οἶκων χρήματα, Thu. viii, 63. Later writers use οἶκία in the same

(225) *ἄερέξω* τε δὴ δύο ἀδελφοὶ ἐνθαῦτα πίπτονσι μαχεόμενοι· καὶ ὑπὲρ τοῦ νεκροῦ τοῦ Λεωνίδεω Περσέων τε καὶ Λακεδαιμονίων ὀδισμὸς ἐγένετο πολλὸς, ἐς ὃ τοῦτόν τε ἀρετῇ οἱ Ἕλληνες ὑπεξείρυσαν, καὶ ἐτρέψαντο τοὺς ἐναντίους τετράκις. τοῦτο <sup>42</sup> δὲ συνεστήκει, μέχρι οὗ οἱ σὺν Ἐπιάλτῃ παρεγένοντο. ὥς δὲ τούτους ἤκειν ἐπύθοντο οἱ Ἕλληνες, ἐνθεῦτεν ἤδη ἐτεροιοῦτο τὸ νεῖκος. <sup>43</sup> ἐς τε γὰρ τὸ στεῖνον τῆς ὁδοῦ ἀνεχώρεον ὀπίσω, καὶ παραμειψάμενοι τὸ τεῖχος, ἐλθόντες ἵζοντο <sup>44</sup> ἐπὶ τὸν κολωνὸν πάντες ἄλλες οἱ ἄλλοι, πλὴν Θηβαίων. ὁ δὲ κολωνός ἐστι ἐν τῇ ἐσόδῳ, ὅκου νῦν ὁ λίθινος λέων <sup>45</sup> ἔστηκε ἐπὶ Λεωνίδῃ. <sup>46</sup> ἐν τούτῳ σφείας τῇ χώρῃ ἀλεξόμενους μαχαίρησι, τοῖσι αὐτῶν <sup>47</sup> ἐτύγχανον ἔτι περιεοῦσαι <sup>48</sup>, καὶ χερσὶ, καὶ στόμασι <sup>49</sup>, κατέχωσαν <sup>50</sup> οἱ βάρβαροι βάλλοντες· οἱ μὲν,

sense, κατεσθίετε τὰς οἰκίας τῶν χρηρῶν, St Matthew xxiii, 14; VK. *consumens luxu flagitiique domum*, Clau. lxxv, 8. SS.

42. τοῦτο] τὸ ἀγῶνισμα. STG.

43. ἐτεροιοῦτο τὸ νεῖκος] ἐνθεῦτεν ἤδη ἔ. τὸ πρῆγμα, ix, 102. WE.

44. ἐλθόντες ἵζοντο] In participles of 'going, coming,' the idea of quickness is implied. They must be rendered by the finite verb followed by καί, 'went and posted themselves.' In Greek the participle, in English the former verb with the conjunction, might be omitted. MA, 557, obs.

45. λέων] "I am the most courageous of animals; he whom I guard, and upon whose tomb I recline, was the most valiant of men. Had he not possessed my courage as well as my name, I should not be seen on this tomb," Simon. Ep. in An. t. i, p. 132. xxv. WE. "Behold, near the rock of Phocia, this tomb. It is the monument of the three hundred conquerors of the Medes; who, far from Sparta, have eclipsed the glory of the Medes and of the Lacedæmonians. If you perceive the figure of an animal with a fine mane, say, 'This is the monument of King Leonidas,'" Loll. B. Ep. in An. t. ii, p. 162, viii. LR.

46. ἐπὶ Λ.] 'in honour of Leonidas.' Ἱππολότῳ ἔτι, Eur. Hip. 32; BEC. Clem. of A. Co. ad G. t. i, p. 32, 20. LR. MA, 586, 8.

47. τοῖσι αὐτῶν] 'those of them, to

whom' &c; i. e. 'such of them as happened to have their swords still left.' ἄτε γὰρ νέειν ἐπιστάμενοι, τοῖσι αἱ ρῆες διεφθείροντο, ἐς τὴν Σαλαμίνα διένεον, viii, 89. VK.

48. περιεοῦσαι] und. αἱ μάχαιραι. It was the custom of that age, when the spear was broken, to use the sword: δόρατα μὲν νῦν τοῖσι πλεόνει αὐτῶν τρηκκαῖτα ἤδη ἐτύγχανε κατεργάτα, οἱ δὲ τοῖσι ξίφεσι διεργάζοντο τοὺς Πέρσας, vii, 224. VK.

49. στόμασι] adolescentum greges Lacedæmone vidimus ipsi, incredibili contentione; certantes pugnis, calcibus, unguibz, morsu denique, Cic. T. Q. v, 27: Longinus therefore appears mistaken in considering this as hyperbolic, 28. WE. πολλοὶ καὶ τῆς τῶν βραχυτέρων ξιφῶν χρήσεως στερηθέντες, τοῖς τε χερσὶ καὶ τοῖς στόμασι αὐτ' ἐκείνων ἠγωνίζοντο, κατασπῶντες τοὺς ἀντιπάλους, δάκνοντες, σπαράττοντες, ἄτε καὶ τῷ μεγέθει τῶν σωμάτων πολλὸν αὐτῶν ὑπερέχοντες, D. Cass. xxxviii, 49; ὁ δὲ Κελτὸς προθυμίαν εἶχε, ἐμφὺς τῷ πολέμῳ, καὶ χερσὶ καὶ στόματι δίκην θηρίου διασπάσαι αὐτόν, anon. in Suid. TP. On the morning after the battle of Cannæ, præcipue convertit omnes substratus Numida mortuo superincubanti Romano vivus, naso auribusque laceratis; cum, manibus ad capiendum telum inutilibus, in rabiem ira versus, laniando dentibus hostem exspirasset, Liv. xii, 51. BEO.

50. κατέχωσαν] κατεχόσθησαν ὅπῃ

ἐξ ἐναντίας ἐπισπόμενοι, καὶ τὸ ἔρυμα τοῦ τείχεος συγχώσαντες· οἱ δὲ περιελθόντες πάντοθε περισταδόν. (226) Λακεδαιμονίων δὲ καὶ Θεσπείων τοιούτων γενομένων, ὅμως λέγεται ἀνὴρ ἄριστος γενέσθαι Σπαρτιήτης Διηνέκης· τὸν τότε φασὶ εἶπαι τὸ ἔπος πρὶν ἢ συμμίξει σφείας τοῖσι Μήδοισι, πυθόμενον πρὸς τευ τῶν Τρηχινίων, 'ὥς, ἐπεὰν οἱ βάρβαροι ἀπιέωσι τὰ τοξεύματα<sup>51</sup>, τὸν ἥλιον ὑπὸ τοῦ 'πλήθεος τῶν διστῶν ἀποκρύπτουσι·<sup>52</sup> τοσοῦτό τι πλήθος<sup>53</sup> αὐτῶν 'εἶναι· τὸν δὲ, οὐκ ἐκπλαγέντα τούτοις, εἶπαι, ἐν ἀλογίᾳ ποιούμενον τὸ τῶν Μήδων πλήθος, ὥς 'πάντα σφί ἀγαθὰ ὁ Τρηχίνιος ξεῖνος 'ἀγγέλλοι, εἰ, ἀποκρυπτόντων τῶν Μήδων τὸν ἥλιον, ὑπὸ σκιῇ 'ἔσοιτο πρὸς αὐτοὺς ἡ μάχη, καὶ οὐκ ἐν ἡλίῳ·'<sup>54</sup> ταῦτα μὲν καὶ ἄλλα τοιούτορρα ἔπεύ φασι Διηνέκεα τὸν Λακεδαιμόνιον λιπέσθαι μνημόσυνα. (227) Μετὰ δὲ τούτον ἄριστεύσαι λέγονται Λακεδαιμόνιοι δύο ἀδελφοί, Ἀλφεός τε καὶ Μάρων, Ὀρσιφάντου παῖδες. Θεσπείων δὲ εὐδοκίμειε μάλιστα, τῷ ὄννομα ἦν Διθύραμβος, Ἀρματίδew. (228) Θαφθεῖσι δὲ σφί αὐτοῦ ταύτη τῇ περ ἔπεσον, καὶ τοῖσι πρότερον τελευτήσασι, ἢ τοὺς ὑπὸ Λεωνίδew ἀποπεμφθέντας οἴχεσθαι, ἐπιγέγραπται γράμματα λέγοντα τάδε·<sup>55</sup>

"μυριάσιν ποτὲ τῇδε τριηκοσίαις ἐμάχοντο

"ἐκ Πελοποννάσου χιλιάδες τέτορες."

Ταῦτα μὲν δὴ τοῖσι πᾶσι ἐπιγέγραπται· τοῖσι δὲ Σπαρτιήτῃσι ἰδίῃ·

"ὦ ξεῖν', ἀγγέλλειν Λακεδαιμονίους, ὅτι τῇδε

"κείμεθα, τοῖς κείνων ῥήμασι<sup>56</sup> πειθόμενοι."

τῶν βαρβάρων, Aristid. t. ii, p. 190; ἐπὶ τὸν κολωνόν, ἐφ' οὗ λέγονται Λακεδαιμόνιοι περιχωσθῆναι τοῖς τοξεύμασι, Philos. V. A. iv, 23; ὥς πολλοῖς ὀλιγοῦς καταχώσας τῶν Λακεδαιμονίων ἐν Πύλαις, Lib. O. xxv, p. 690, A; W.E. τελευτῶντες ἐγκατέχωσαν αὐτοὺς τῷ πλήθει τῶν βελῶν, Dion. A. R. ix, 21. TP. PW speaks very contemptuously of this battle: "In fact, the whole of the affair was nothing more than the massacre of some men, whose lives were thrown away without any utility either to their own state, or to the rest of Greece. It was certainly the greatest imprudence on the part of the Lacedaemonians, to occupy such a confined post, without having fortified all the other passages, through which an ene-

my could fall on their flank and rear," Dis. on the Gr. iv, 9, 6.

51. ἀπιέωσι τὰ τοξεύματα] This expression is also used metaphorically, τοιαῦτά σου (λυπεῖς γὰρ), ὥστε τοξότης, ἀφῆκα θυμῷ, καρδίας τοξεύματα βέβαια, Soph. An. 1096.

52. ἀποκρύπτουσι] sagittis Persarum solem obscurari solere, V. Max. iii, 7. VK.

53. πλήθος] It is not improbable that the original reading was νέφος. WE. SW.

54. ἐν ἡλίῳ] This is quite an Anglicism.

55. τάδε] ἐνεκόλαψε ἐς τὸν τάφον γράμματα λέγοντα τάδε, i, 187; γ. λ. τ. ib.

56. ῥήμασι] An allusion to τὰς κα-

Λακεδαιμονίοισι μὲν δὴ τοῦτο· τῷ δὲ μάντι τόδε·

“ μῆμα τόδε κλεινοῖο Μεγιστία, ὃν ποτε Μῆδοι

“ Σπερχεῖον ποταμὸν κτεῖναν ἀμειψάμενοι,

“ μάντιος, δς τότε κῆρας ἐπερχομένας σάφα εἶδώς,

“ οὐκ ἔτλη Σπάρτης ἡγεμόνας προλιπεῖν.”

Ἐπιγράμμασι μὲν νυν καὶ στήλῃσι, ἔξω ἢ τὸ τοῦ μάντιος ἐπίγραμμα, Ἀμφικτυόνες εἰσὶ σφεας οἱ ἐπικοσμήσαντες· τὸ δὲ τοῦ μάντιος Μεγιστίω, Σιμωνίδης<sup>57</sup> ὁ Λεωπρέπεός ἐστι κατὰ ξεινίην ὁ ἐπιγράφας. (229) Δύο δὲ τούτων τῶν τριηκοσίων λέγεται, Εὐρυτόν τε καὶ Ἀριστόδημον, παρεὼν αὐτοῖσι ἀμφοτέροισι, κοινῷ λόγῳ χρησαμένοισι, ἢ ἀποσωθῆναι ὁμοῦ ἐς Σπάρτην, ὡς μεμετιμένοι τε ἦσαν ἐκ τοῦ στρατοπέδου ὑπὸ Λεωνίδω, καὶ κατεκέατο ἐν Ἀλπηνοῖσι ὀφθαλμίωντες<sup>58</sup> ἐς τὸ ἔσχατον<sup>59</sup> ἢ, εἰ γε μὴ ἐβούλοντο νοστήσαι, ἀποθανεῖν ἅμα τοῖσι ἄλλοις· παρεὼν σφι τούτων τὰ ἔτερα ποιεῖν, οὐκ ἐθελῆσαι ὁμοφρονεῖν· ἀλλὰ, γνώμῃ διενειχθέντας, Εὐρυτον μὲν, πυθόμενον τῶν Περσέων τὴν περίοδον, αἰτήσαντά τε τὰ ὅπλα καὶ ἐνδύοντα, ἄγειν αὐτὸν κελεύσαι τὸν εἰλωτα ἐς τοὺς μαχομένους· ὅπως δὲ αὐτὸν ἡγαγε, τὸν μὲν ἀγαγόντα οἴχεσθαι φεύγοντα, τὸν δὲ, ἐσπεσόντα ἐς τὸν ὄμιλον, διαφθαρῆναι· Ἀριστόδημον δὲ, λειποψυχέοντα<sup>60</sup>, λειφθῆναι. εἰ μὲν νυν ἦν μῦθον Ἀριστό-

λουμένας ῥήτρας of Lycurgus: *dum sanctis patriae legibus obsequimur*, Cic. T. Q. i, 42. *VK. WE.* They were ‘verbal’ or ‘oral laws.’ *LR.*

57. Σιμωνίδης] The celebrated elegiac poet. *A.*

58. ὀφθαλμίωντες] νοσεῖ που ἄνθρωπος ὀφθαλμοῖς, ὃ ὄνομα ὀφθαλμία; *Pla. Go. 110; XP. οἶμαι ἀπαλλάξαι σε τῆς ὀφθαλμίας, βλέψαι πόντας. Πλ. οὐ βούλομαι πάλιν ἀναβλέψαι, Arist. Pl. 114; ὀφθαλμῶν τις; εἰσὶ φινεῖσαι τυφλοί, Timocl. 13, in Ath. vi, 2; VK. ἐντυχὼν τινι ἀνθρώπῳ ὀφθαλμῶντι, ἀπῶντι ἐξ ἱατροῦ, Xen. H. ii, 1, 3.*

59. ἐς τὸ ἔσχατον] vii, 107; ἐσχάτως ἔχειν or διακείσθαι, ‘to be extremely ill,’ occurs in *Diod. xviii, 48; Pol. Agathar. &c. WE. ἐς τὰ ἔσχατα, Xen. H. v, 4, 33; εἰς τοὺς ἔσχατον, πρόσ τ., ἐπ’ ἔσχατον* are also met with. *VK.*

60. λειποψυχέοντα] ‘failing in cou-

rage, being faint-hearted.’ In other authors the word signifies ‘fainting,’ *Thu. iv, 12. (BF.)* Ἀψυχία is properly opposed to εὐψυχία, but as the Ionians use ἀψυχίη to express ‘fainting,’ which the other Greeks call λειποψυχία, it is possible that Herodotus may have used λειποψυχεῖν in the sense of ἀψυχεῖν; yet, at the same time, it may be suspected that φιλοψυχέοντα was the original reading: μέγαν ποιεῖτε καὶ ἄλκιμον ἐν φρεσὶ θυμόν, μηδὲ φιλοψυχεῖτε, *Tyrt. i, 17; εἰ γὰρ ἦν, τὸν κίνδυνον τὸν παρόντα διαφυγόντας, ἀδεῶς διάγειν τὸν ἐπίλοιπον χρόνον, οὐκ ἂν ἦν δαυμαστὸν φιλοψυχεῖν, Theop. in Clem. of A. S. vi, p. 749, 10; ὁ φιλῶν τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν, St John xii, 25. VK.* The eye of the transcriber might be caught by the beginning of the next word ΔΕΙΦΘῆΝΑΙ, which would easily account for the change. φειδοψυχέοντα (if there were authority for the word) would

δημον ἀλγήσαντα ἀπονοστήσαι ἐς Σπάρτην, ἥ καὶ ὁμοῦ σφέων ἀμφοτέρων τὴν κομιδὴν γενέσθαι, δοκέειν ἐμοὶ, οὐκ ἂν σφι Σπαρτιήτας μὴν οὐδεμίαν προσθέσθαι.<sup>61</sup> νυνὶ δέ, τοῦ μὲν αὐτῶν ἀπολομένου, τοῦ δέ, τῆς μὲν αὐτῆς ἐχομένου προφάσιος, οὐκ ἐβέλησαντος δὲ ἀποθνήσκειν, ἀναγκαίως σφι ἔχειν μὴνίσαι μεγάλως Ἀριστοδήμῳ. (230) Οἱ μὲν νυν οὕτω σωθῆναι λέγουσι Ἀριστόδημον ἐς Σπάρτην, καὶ διὰ πρόφασιν τοιήνδε· οἱ δέ, ἄγγελον πεμφθέντα<sup>62</sup> ἐκ τοῦ στρατοπέδου<sup>63</sup>, ἐξεν αὐτῷ καταλαβεῖν τὴν μάχην γινομένην, οὐκ ἐβέλησαι, ἀλλ', ὑπομείναντα ἐν τῇ ὁδῷ, περιγενέσθαι τὸν δὲ συνάγγελον αὐτοῦ, ἀπικόμενον ἐς τὴν μάχην, ἀποθανεῖν. (231) Ἀπονοστήσας δὲ ἐς Λακεδαιμόνα, ὃ Ἀριστόδημος ὄνειδός τε εἶχε καὶ ἀτιμίην· πάσχων δὲ τοιάδε ἠτίμωτο, οὗ τέ οἱ πῦρ οὐδεὶς ἔναυε<sup>64</sup> Σπαρτιητέων, οὗ τε διελέγετο, ὄνειδός τε εἶχε, “ὃ τρέσας<sup>65</sup> Ἀριστόδημος” καλεόμενος. ἀλλ' ὁ μὲν ἐν τῇ ἐν Πλαταιῇ μάχῃ<sup>66</sup> ἀνέλαβε πᾶσαν τὴν ἐπενεχθεῖσάν οἱ αἰτίην. (232) Λέγεται δὲ καὶ ἄλλον, ἀποπεμφθέντα ἄγγελον ἐς Θεσσαλίην, τῶν τριηκοσίων τούτων περιγενέσθαι, τῷ οὖνομα εἶναι Παντίτην· νοστήσαντα δὲ τοῦτον ἐς Σπάρτην, ὡς ἠτίμωτο, ἀπάγξασθαι. (233) Οἱ δὲ Θηβαῖοι, τῶν ὃ Λεωντιάδης ἐστρατήγεε, τέως μὲν μετὰ τῶν Ἑλλήνων ἑόντες ἐμάχοντο, ὑπ' ἀναγκαιῆς ἐχόμενοι, πρὸς τὴν βασιλείας στρατιήν· ὡς δὲ εἶδον κατυπέρτερα τῶν Περσέων γινόμενα τὰ πρήγματα, οὕτω δὴ, τῶν σὺν Λεωνίδῃ Ἑλλήνων ἐπειγομένων ἐπὶ τὸν

more closely correspond in point of letters; ψυχῶν μηκέτι φειδόμενοι, Tyrt. i, 14. REI had conjectured *δειλοψυχόντα*.

61. *προσθέσθαι*] Sometimes the construction of a proposition, which properly is independent, is determined by a parenthesis. The infinitive is here put on account of *δοκέειν ἐμοὶ* preceding, instead of *προσθέντο*, which ought to follow *οὐκ ἂν*. MA, 538, 2. s. iv, 65; vii, 11. BE.

62. *ἄγγελον πεμφθέντα*] One of the three hundred, being ordered to convey a letter of Leonidas to Sparta, is said to have answered the king, “μαχατὰς τοί, οὐκ ἀγγελιαφόρος, εἰπάμην,” Plu. t. ii, p. 866, c; or rather “οὐ κάρυξ, ἀλλὰ μαχατὰς, ἀπολούθηκα,” p. 225, x. VK.

63. *τοῦ στρατοπέδου*] namely, that under Leonidas. LR.

64. *πῦρ οὐδεὶς ἔναυε*] This was a

common mode among the Greeks of showing their detestation of those who were infamous: *μήτε πῦρ ἐνάυειν, μήτε συσσιτεῖν μηδένα, μήτε δυσίων τῶν γινόμενων κοινωνεῖν*, Lycur. in Aris. p. 106; *μη πυρός, μη λύχνου, μη ποτοῦ, μη βρωτοῦ, μηδένα μηδεὶς τούτω κοινωνεῖν, μηδὲ λαμβάνειν, μηδ' αὐτὸν τούτω διδόναι*, Dem. in Aris. i, 13; *μήτε πῦρ ἐνάυειν, μήτε ἀποκρίνεσθαι πυθανομένοις*, Plu. t. ii, p. 538, a. At Sparta this ignominy was attached by the law to *τοὺς τρέσαντας καὶ ἐν μάχῃ καταδειλιάσαντας*, M. xvi, p. 191, b. WE. The verb *ἐνάυειν* is appropriated to this expression. VK. The above custom is frequently alluded to by the tragedians. TX.

65. *ὃ τρέσας*] *τρεσσάντων ἀνδρῶν πᾶσ' ἀπόλωλ' ἀρετῇ*, Tyrt. ii, 14: yet *quondam etiam victis redit in praecordia virtus*, Vir. A. ii, 367. VK.

66. *μάχῃ*] ix, 71. WE.

κολωνόν, ἀποσχισθέντες τούτων, χειράς τε προέτεινον, καὶ ἦσαν ἄσπον τῶν βαρβάρων, λέγοντες τὸν ἀληθέστατον τῶν λόγων, ὥς 'καὶ μηδίζουσι, καὶ γῆν τε καὶ ὕδωρ ἐν πρώτοισι ἔδωσαν βασιλεῖ, ὑπὸ δὲ ἀναγκῆς ἐχόμενοι, ἐς Θερμοπύλας ἀπικοίτατο, καὶ ἀναί-  
'τιοι εἶεν τοῦ τρώματος τοῦ γεγονότος βασιλεῖ' ὥς τε ταῦτα λέγοντες, περιεγίνοντο· εἶχον γὰρ καὶ Θεσσαλοὺς τῶν λόγων τούτων μάρτυρας. Οὐ μέντοι τά γε πάντα εὐτύχησαν· ὥς γὰρ αὐτοὺς ἔλαβον οἱ βάρβαροι ἔλθοντας, τοὺς μὲν τινὰς καὶ ἀπέκτειναν προσ-  
ιόντας, τοὺς δὲ πλεῖνας αὐτῶν, κελεύσαντος Ξέρξεω, ἔστιζον στίγματα<sup>67</sup> βασιλῆα, ἀρξάμενοι ἀπὸ τοῦ στρατηγοῦ Λεοντιάδew· τοῦ τὸν παῖδα Εὐρύμαχον χρόνῳ μετέπειτα<sup>68</sup> ἐφόνευσαν Πλαταιέες, στρατηγῆσαντα ἀνδρῶν Θηβαίων τετρακοσίων<sup>69</sup>, καὶ σχόντα τὸ ἄστυ τὸ Πλαταιέων.

(234) Οἱ μὲν δὴ περὶ Θερμοπύλας Ἕλληνες οὕτω ἡγωνίσαντο. Ξέρξης δὲ, καλέσας Δημάρητον, εἰρώτα ἀρξάμενος ἐνθένδε· "Δη-  
"μάρητε, ἀνὴρ εἰς ἀγαθός. τεκμαίρομαι δὲ τῇ ἀληθείῃ· ὅσα γὰρ  
"εἶπας, ἅπαντα ἀπέβη οὕτω. νῦν δέ μοι εἰπὲ, κόσοι τινές εἰσι οἱ  
"λοιποὶ Λακεδαιμόνιοι, καὶ τούτων ὅκοσοι τοιοῦτοι τὰ πολέμια, εἴτε  
"καὶ ἅπαντες;" Ὁ δ' εἶπε· "ὦ βασιλεῦ, πλῆθος μὲν πάντων τῶν  
"Λακεδαιμονίων πολλόν, καὶ πόλις πολλαί· τὸ δὲ θέλεις ἐκμαθεῖν,  
"εἰδήσεις.<sup>70</sup> ἔστι ἐν τῇ Λακεδαίμονι<sup>71</sup> Σπάρτη, πόλις ἀνδρῶν ὀκτα-

67. τοὺς πλεῖνας ἔστιζον στίγματα] If a verb active is followed by the accusative of a cognate noun (i. e. a substantive derived from the same primitive) in order to give an additional definition, the accusative also of the person, to which the verb refers, is added. *MA*, 413, *obs.* 5. s. ii, 113; *Galatians* vi, 17.

68. μετέπειτα] about fifty years afterwards, in the first year of the Peloponnesian war; ἔπραξαν δ' Εὐρύμαχου τοῦ Λεοντιάδew ἀνδρὸς Θηβαίων δυνατωτάτου... οἱ Πλαταιεῖς ἀπέκτειναν τοὺς ἀνδρας· καὶ Εὐρύμαχος εἰς αὐτῶν ἦν, πρὸς ὃν ἔπραξαν οἱ προδιόντες, *Thu.* ii, 2... 5; *VK. WE.*

69. τετρακοσίων] 300 according to *Diod.* xii, 41; ἄλλῳ πλείους τριακοσίων, *Thu.* ii, 2; *WE.* who adds, ἡγούντο δὲ αὐτῶν βουωταρχοῦντες Πυθαγελῶς τε ὁ φυλεῖδων καὶ Διέμπορος ὁ Ὀνητορίδew.

70. εἰδήσεις] The Attic future is εἴσομαι. *MA*, 230, 2.

71. Λακεδαίμονι] By Lacedæmon is here meant ἡ Λάκαινα χώρα, vii, 235; or Laconia. *WE.* Observe the distinction here made between the Spartans and the Lacedæmonians (τοὺς ἐκ τῶν περιοικίδων πόλεων, or τοὺς περιοίκους, *Thu.* iv, 53;): all the Spartans were Lacedæmonians, but all the latter were not Spartans. *VK.* The Lacedæmonians 'dwelling around' Sparta (περίοικοι, ix, 11, 63;) were deemed as much inferior to the Spartans, as the Latins and some others were, for a long time, accounted by the Romans. *BF.* They were to the Spartans or Dorian conquerors, exactly what the Saxons were to the Normans in the reign of William the Conqueror. They were the old Achaian inhabitants of Laconia, who, after the Dorian conquest, submitted to the invaders on certain conditions, by which they retained their private rights of citizenship, and also the right of voting in the public assembly. These rights however were



“κισχιλίῳν μάλιστα κη. οὔτοι πάντες εἰσὶ ὁμοῖοι τοῖσι ἐνθάδε  
 “μαχεσαμένοισι· οἳ γε μὲν<sup>72</sup> ἄλλοι Λακεδαιμόνιοι τούτοις μὲν  
 “οὐκ ὁμοῖοι, ἀγαθοὶ δέ.” Εἶπε πρὸς ταῦτα Ξέρξης· “Δημάρητε,  
 “τέφ τρόφῳ ἀπονηρότατα τῶν ἀνδρῶν τούτων ἐπικρατήσομεν; ἴθι  
 “ἐξηγέο. σὺ γὰρ ἔχεις αὐτῶν τὰς διεξόδους τῶν βουλευμάτων<sup>73</sup>,  
 “οἷα βασιλεὺς<sup>74</sup> γενόμενος.” (235) Ὁ δὲ ἀμείβετο· “ὦ βασιλεῦ,  
 “εἰ μὲν δὴ συμβουλευεαί μοι προθύμως, δίκαιόν μὲ σοὶ ἐστὶ φράζειν  
 “τὸ ἀριστον. εἰ<sup>75</sup> τῆς ναυτικῆς στρατιῆς νέας τριηκοσίας ἀποστεί-  
 “λεις ἐπὶ τὴν Δάκαιναν χώραν· ἐστὶ δὲ<sup>76</sup> ἐπ’ αὐτῇ νῆσος ἐπικει-  
 “μένη, τῇ οὐνομά ἐστι Κύθηρα<sup>77</sup>, τὴν Χίλων<sup>78</sup>, ἀνὴρ παρ’ ἡμῖν  
 “σοφώτατος γενόμενος, ‘κέρδος μέζον,’ ἔφη, ‘εἶναι Σπαρτιήτησι  
 “κατὰ τῆς θαλάσσης καταδεδυνέται μᾶλλον ἢ ὑπερέχειν,’ αἰεὶ τι  
 “προσδοκῶν ἀπ’ αὐτῆς τοιοῦτο ἔσεσθαι, οἷόν τι ἐγὼ ἐξηγέομαι· οὐ  
 “τι τὸν σὸν στόλον προειδώς, ἀλλὰ πάντα ὁμοίως φοβερόμενος  
 “ἀνδρῶν στόλον. ἐκ ταύτης ὧν τῆς νήσου ὀρμεύομενοι<sup>79</sup>, φοβερόντων  
 “τοὺς Λακεδαιμονίους. παρόικου δὲ πολέμου σφί ἐόντος οἰκῆτον,  
 “οὐδὲν δεινοὶ ἐσονται τοι, μὴ, τῆς ἄλλης Ἑλλάδος ἀλικομένης ὑπὸ  
 “τοῦ πεζοῦ, βοηθῶσι ταύτῃ. καταδουλωθείσης δὲ τῆς ἄλλης Ἑλ-  
 “λάδος, ἀσθενὲς ἦδη τὸ Λακωνικὸν μόνον λείπεται. ἦν δὲ ταῦτα  
 “μὴ ποιῆς, τὰδε τοι προσδόκα ἔσεσθαι· ἐστὶ τῆς Πελοποννησίου  
 “ἰσθμὸς στενός· ἐν τούτῳ τῷ χώρῳ πάντων Πελοποννησίων συν-  
 “ομοσάντων ἐπὶ σοὶ, μάχας ἰσχυροτέρας ἄλλας τῶν γειομένων  
 “προσδέκεο ἔσεσθαι τοι. ἐκείνο δὲ ποιήσαντι, ἀμαχητὶ ὃ τε ἰσθμὸς  
 “οὗτος καὶ αἱ πόλεις προσχωρήσουσι.” (236) Λέγει μετὰ τούτον

forfeited after an unsuccessful attempt to shake off the Dorian yoke, and from henceforward they were treated as subjects rather than citizens, being eligible indeed to military commands, but with no voice in the public assembly, and of course being disqualified for the offices of ephor or of senator. *AO. ML*, D. iii, 2.

72. μὲν] vii, 152; *SW*. v, 92; *BÆ*. i. e. μέντοι. *STG*.

73. τὰς διεξόδους τ. β.] iii, 156. *WE*.

74. βασιλεὺς] τούτων. *WE*.

75. εἰ] Before this, und. τὸ δὲ ἄρι- στον ἂν εἴη. *STG*.

76. δέ] in the ancient form of the language is used to mark the suspension of the leading thought, by interposed propositions; whose relation to the leading proposition, in the more cultivated state of the language, was

expressed by γάρ. In this sense the proposition with δέ may precede; as it does here, being followed by ὧν a few lines below. *MA*, 616.

77. Κύθηρα] now Cerigo, was sacred to Venus: *A. LR*. τὰ Κύθηρα νῆσός ἐστιν, ἐπικείται δὲ τῇ Λακωνικῇ κατὰ Μαλέαν, *Thu*. iv, 53. *ED*. The merchant ships from Egypt and Africa used to touch here. *BÆ*.

78. Χίλων] *Diog*. L. i, 72. What Chilo had dreaded actually came to pass in the Peloponnesian war, when the Athenians under Nicias took possession of the island; *Thu*. iv, 53 &c. *WE. LR*.

79. ὀρμεύομενοι] A place, from which hostile excursions were made, was called ὀρμητήριον; *Dion*. A. R. iii, 38; vi, 3; *SBL*. *Zon*. A. t. i, p. 390, c. *SH*, on *BO*, 224.

Ἀχαιμένης, ἀδελφεός τε ἔων Ἰέρξεω καὶ τοῦ ναυτικοῦ στρατοῦ  
στρατηγός, παρατυχών τε τῷ λόγῳ, καὶ δείσας, μὴ ἀναγνωσθῇ  
Ἰέρξης ποιεῖν ταῦτα· “Ὡ βασιλεῦ, ὁρέω σε ἀνδρὸς ἐνδεκόμενον<sup>80</sup>  
“ λόγους, ὃς φθονεῖ τοι εὖ πρήσσοντι, ἢ καὶ προδιδοὶ πρήγματα τὰ  
“ σά. καὶ γὰρ δὴ καὶ τρόποισι τοιούτοιςι χρεώμενοι οἱ Ἕλληνες  
“ χαίρουσι.<sup>81</sup> τοῦ τε εὐτυχέειν φθονέουσι, καὶ τὸ κρέσσον στυγέουσι.<sup>82</sup>  
“ εἰ δ', ἐπὶ τῇσι παρούσῃσι τύχῃσι<sup>83</sup>, τῶν νέες νευαυηγῆκασι τε-  
“ τρακόσιαι, ἄλλας ἐκ τοῦ στρατοπέδου τριηκόσιας ἀποπέμψεις πε-  
“ ριπλῶειν Πελοπόννησον, ἀξιόμαχοί τοι γίνονται οἱ ἀντίπαλοι·  
“ ἄλλης δὲ ἔων, ὁ ναυτικὸς στρατὸς δυσμεταχειρίστος τε αὐτοῖσι  
“ γίνεται, καὶ ἀρχὴν οὐκ ἀξιόμαχοί τοι ἔσονται· καὶ πᾶς ὁ ναυτικὸς  
“ τῷ πεζῷ ἀρήξει, καὶ ὁ πεζὸς τῷ ναυτικῷ, ὁμοῦ πορευόμενος· εἰ δὲ  
“ διασπάσεις, οὔτε σὺ ἔσσαι κείνοιςι χρήσιμος, οὔτε κείνοι σοί. τὰ  
“ σῶντοῦ δὲ τιθέμενος εὖ, γνῶμην ἔχε<sup>84</sup> τὰ τῶν ἀντιπολέμων μὴ  
“ ἐπιλέγασθαι πρήγματα, τῇ τε στήσονται τὸν πόλεμον, τὰ τε ποιή-  
“ σουσι, ὅσοι τε πληθὸς εἰσι. ἱκανοὶ γὰρ ἐκείνοι γε αὐτοὶ ἐωυτῶν  
“ περὶ φροντίζειν εἰσι, ἡμεῖς δὲ ἡμέων ὡσαύτως. Λακεδαιμόνιοι δὲ,  
“ ἣν ἴωσι ἀντία Πέρσῃσι ἐς μάχην, οὐδὲ ἔν τὸ παρεὸν τρώμα ἀνιεύ-  
“ ται.”<sup>85</sup> (237) Ἀμείβεται Ἰέρξης τοῖσδε· “Ἀχαιήμενες, εὖ τέ  
“ μοι δοκεῖς λέγειν, καὶ ποιήσω ταῦτα. Δημάρητος δὲ λέγει μὲν,  
“ τὰ ἄριστα ἔλπεται εἶναι ἐμοί, γνῶμῃ μέντοι ἔσσωται ὑπὸ σεῦ. οὐ  
“ γὰρ δὴ κείνῳ γε ἐνδέξομαι, ὅπως<sup>86</sup> οὐκ εὐνοεῖ τοῖσι ἐμοῖσι πρήγ-  
“ μασι, τοῖσί τε λεγομένοιςι πρότερον ἐκ τούτου σταθμώμενος, καὶ  
“ τῷ ἔοντι, ὅτι πολιότης μὲν πολιήτη εὖ πρήσσοντι φθονεῖ, καὶ ἔστι  
“ δυσμενὴς τῇ σιγῇ.<sup>87</sup> οὐδ' ἂν, συμβουλευομένου τοῦ ἄστοῦ, πολιότης

80. ἐνδεκόμενον] vii, 237; v, 92. WE.

81. χρεώμενοι χαίρουσι] χαίρουσιν ὀνομάζοντες, Antiphan. in Ath. iv, 68; VK. 'like using,' i.e. 'are wont to use:' but χρέωνται χαίροντες would mean (1) 'use with delight:' as τιμώμενοι χαίρουσι, 'delight in being honoured,' Eur. Hi. 8; which is the same as τ. τέρονται, B. 317; or τιμαῖς τέρονται, Al. 53; so gaudet decerpens, Hor. E. ii, 19. VK. BL, on Æ. P. 843; on Æ. Ch. 442. s. HE, on VG, v, 14, 7. or (2) 'use with impunity:' s. iii, 36, 81; 34, 64.

82. τὸ κ. στυγέουσι] ἢ ἀνθρωπεία φύσις ἀσμένῃ ἐδήλωσεν ὅσα πολεμία τοῦ προβχόντος, Thu. iii, 84. AO.

83. τύχῃσι] und. ἡμέων, WE. as the

antecedent to τῶν. SW. VK conjectures τῷ, i.e. σὺ, φ.

84. γνῶμην ἔχε] 'make up your mind, adopt the resolution.'

85. ἀνιεύνται] ἰδομαι, ἀνιδόμαι, Ionic ἀνιδόμαι. The preposition does not change the signification of the verb, any more than re- in resarcire, and re-mediare. SW. Æ.

86. ὅπως] is used after verbs of 'saying, believing &c;,' instead of ὅτι, 'that:' viii, 19; 119, 44. Strictly, however, it seems here to have meant 'how.' MA, 623, 3. The use of 'how,' or still more 'ashow,' in English would be a vulgarism.

87. τῇ σιγῇ] Is there a parallel instance of the use of σιγῇ with the article? SW.

“ἀνὴρ τὰ ἄριστα οἱ δοκέοντα εἶναι ὑποθέοιτο<sup>88</sup>, εἰ μὴ πρόσω ἀρετῆς  
 “ἀνῆκοι· σπάνιοι δ' εἰσὶ οἱ τοιοῦτοι· ξείνος<sup>85</sup> δὲ ξείνῳ εὖ πρῆσσαντί  
 “ἔστι εὐμενέστατον<sup>89</sup> πάντων, συμβουλευομένου<sup>90</sup> τε ἂν συμβου-  
 “λεύσειε<sup>91</sup> τὰ ἄριστα. οὕτω ὧν κακολογίης πέρι<sup>92</sup> τῆς ἐς Δημάρ-  
 “τον, ἑόντος<sup>93</sup> ἐμοὶ ξείνου, ἔχασθαι τινα τοῦ λοιποῦ κελεύω.”

(238) Ταῦτα εἶπας, Ξέρξης διεξῆλθε διὰ τῶν νεκρῶν καὶ Λεωνίδεω, ἁκηκῶς, ὅτι βασιλεύς τε ἦν καὶ στρατηγὸς Λακεδαιμονίων, ἐκέλευσε ἀποταμόντας τὴν κεφαλὴν ἀνασταυρῶσαι.<sup>94</sup> δῆλὰ μοι πολλοῖσι μὲν καὶ ἄλλοισι τεκμηρίοις, ἐν<sup>95</sup> δὲ δὴ καὶ τῷδε οὐκ ἥκιστα γέγονε, ὅτι βασιλεὺς Ξέρξης πάντων δὴ μάλιστα ἀνδρῶν ἐθυμώθη ζῶντι Λεωνίδῃ· οὐ γὰρ ἂν κοτε ἐς τὸν νεκρὸν ταῦτα παρενόμηνε. ἐπεὶ τιμᾶν μάλιστα νομίζουσι, τῶν ἐγὼ οἶδα ἀνθρώπων, Πέρσαι ἄνδρας ἀγαθοὺς τὰ πολέμια. Οἱ μὲν<sup>96</sup> δὴ ταῦτα ἐποίουν, τοῖσι ἐπετέτακτο ποιέειν.

(239) “Ἀνεμι<sup>97</sup> δὲ ἐκέισε<sup>98</sup> τοῦ λόγον, τῇ μοι τὸ πρότερον<sup>99</sup> ἐξέλιπε. Ἐπύθοντο Λακεδαιμόνιοι, ὅτι βασιλεὺς στέλλοιτο ἐπὶ τὴν Ἑλλάδα, πρῶτοι· καὶ οὕτω δὴ ἐς τὸ χρηστήριον τὸ ἐς Δελφοὺς ἀπέπεμψαν· ἔνθα δὴ σφί ἐχρήσθη, τὰ ὀλίγῃ πρότερον εἶπον· ἐπύ-

88. ὑποθέοιτο] From this it would seem that the Attic form, ὑπόθειτο (MA, 208, 2.), should rather have a circumflex on its penultimate.

85. ξείνος κτλ.] Aesch. Ch. 691.

89. εὐμενέστατον] δυσάρεστον οἱ νοσοῦντες, Eur. O. 232. WE.

90. συμβουλευομένου κτλ.] The order of construction, after supplying what was elliptical, would run thus: σ. τοῦ ἀπτοῦ ἀνδρὶ πολιίτῃ (or σ. ξείνῳ ξείνῳ), ὁ πολιίτης ἂν συμβουλεύσειε αὐτῷ τὰ ἄριστα. The genitive absolute is used both here, and above (συμβουλευομένου τοῦ ἀπτοῦ), instead of the dative, which is required by ὑποθέοιτο and συμβουλεύσειε. SW.

91. συμβουλευομένου ... συμβουλεύσειε] This verb in the active signifies ‘to counsel’ or ‘give advice,’ in the middle ‘to consult’ or ‘ask advice;’ LR, a difference which the Latins express by *consulere alicui*, and *consulere alicuius*.

92. κ. πέρι] ἔχασθαι, ‘to refrain,’ also governs a genitive without a preposition; vii, 85. WE.

93. ἐόντος] und. αὐτοῦ. This is

another instance within a few lines of the needless use of the genitive absolute; ἐόντα ξείνῳ would be the more natural construction here. STG.

94. ἀνασταυρῶσαι] s. vi, 30, 63 and 61. ED. The bones of Leonidas were brought by Pausanias from Thermopylae, forty years after his death. His tomb stood near that of Pausanias, opposite the theatre. Funeral orations were annually pronounced in honour of these great men over their tombs; and games were celebrated, in which Spartans only were permitted to contend. There was a column also on the same spot, whereon were engraved the names of the warriors who fell at Thermopylae, together with those of their fathers; Pau. iii, 14. LR. With respect to the insults offered to the dead, s. PC, iii, 11.

96. οἱ μὲν] vii, 36. SW.

97. ἀνεμι] εἰμι in composition throws back the accent. MA, 214, obs. 1.

98. ἐκέισε] vii, 220. SW.

99. τὸ πρότερον] is the same as πρότερον. SW.

θοντο δὲ τρόπῳ θωμασίῳ. Δημήρητος γὰρ ὁ Ἀρίστωνος, φυγὼν ἐς Μήδους, ὡς μὲν ἐγὼ δοκέω, καὶ τὸ οἶκος ἐμοὶ συμμαχεται, οὐκ ἦν εὐνοος Λακεδαιμονίοισι. πάρεστι δὲ εἰκάζειν, εἴτε εὐνοίῃ ταῦτα ἐποίησε, εἴτε καὶ καταχαίρων· ἐπεὶ τε γὰρ Ξέρξης ἔδοξε στρατηλατέειν ἐπὶ τὴν Ἑλλάδα, ἔων ἐν Σούσοισι ὁ Δημήρητος καὶ πυθόμενος ταῦτα, ἠθέλησε Λακεδαιμονίοισι ἐξαγγεῖλαι. ἄλλως μὲν διὴ οὐκ εἶχε σημήναι· ἐπικίνδυνον γὰρ ἦν, μὴ λαμφθεῖν· ὁ δὲ μηχανᾶται<sup>100</sup> τοιάδε· δελτίον δίπτυχον<sup>1</sup> λαβὼν, τὸν κηρὸν αὐτοῦ ἐξέκνησε, καὶ ἔπειτα ἐν τῷ ξύλῳ τοῦ δελτίου ἔγραψε τὴν βασιλέως γνώμην· ποιήσας δὲ ταῦτα, ὀπίσω ἐπέτῃξε τὸν κηρὸν ἐπὶ τὰ γράμματα, ἵνα φερόμενον κεινὸν τὸ δελτίον μὴδὲν πρῆγμα παρέχοι οἱ πρὸς τῶν ὁδοφυλάκων. ἐπεὶ δὲ καὶ ἀπῖκετο ἐς τὴν Λακεδαίμονα, οὐκ εἶχον συμβαλέσθαι οἱ Λακεδαιμόνιοι, πρὶν γε δὴ σφί, ὡς ἐγὼ πυνθάνομαι, Κλεομένεος μὲν θυγάτηρ, Λεωνίδεω δὲ γυνή<sup>2</sup> Γοργῷ ὑπέθετο, ἐπιφρασθεῖσα αὐτῇ, 'τὸν κηρὸν κνᾶν' κελεύουσα, 'καὶ εὐρήσειν σφῆας' 'γράμματα ἐν τῷ ξύλῳ.' πειθόμενοι δὲ, εὗρον καὶ ἐπελέξαντο, ἔπειτα δὲ τοῖσι ἄλλοις Ἑλλήσι ἐπέστειλαν. Ταῦτα μὲν δὴ οὕτω λέγεται γενέσθαι.

100. μηχανᾶται] Poly. ii, 20; ἥδη δέ τις, ἐν δέλτῳ ἐγξύλῳ γράψας, κηρὸν ἐπέτῃξε, καὶ ἄλλα εἰς τὸν κηρὸν ἐνέγραψεν, *Æn. Pol.* p. 462; *bellum, quod Xerxes per quinquennium instruxit, Demaratus per tabellas primum scriptas, deinde ceras, suis prodidit*, Oro. ii, 9; ἄλλοι πάλιν ἐν τῷ τῆς δέλτου ξύλῳ γράψαντες κηρὸν ἐπέτῃξαν, καὶ ἄλλα εἰς τὸν κηρὸν ἔγραψαν· εἴτα, ὅτε ἦλθε παρ' ὃν δεῖ, τὸν κηρὸν ἐκκνήσας, καὶ ἀναγνούς, ὁμοιοτρόπως ἀντεπέστειλεν, *Jul. Af. Ces.* 53; *Jus.* ii, 10. *VK. WE.*

1. δελτίον δίπτυχον] This the Attics called γραμματεῖον δίθυρον, *Pol.*

O. iv, 8; or γραμματεῖον, *Hes. STO*, on *BO*, 53. The writing tablet of the ancients consisted of two triangular pieces of wood; which, when opened, formed a square; when closed, a triangle or Δ. Over the wood, melted wax was poured; upon this, when cold, the letters were scratched with an iron style, which was pointed for the purpose at one end, and flat at the other end to erase, if necessary, what was written. *LAU.*

2. γυνή] Justin commits an error therefore in saying, *herentibus in conjectura viris, soror regis Leonidæ consilium scribentis invenit*, ii, 10. *WE.*

## EXAMINATION QUESTIONS.

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### BOOK VII.

1. Distinguish between νέες, πλοῖα, ὀλκάδες, &c.
2. What was the object of the Persian kings in nominating a successor before they went on a foreign expedition?
3. What prepositions are used in composition with verbs to give the signification of 'a kingdom devolving'?
4. To whom did the Greeks apply the titles δεσπότης and ἀναξ?
5. How may ἀρετή in its general sense be defined?
6. What particulars are known of the Aleuadæ?
7. Why may διαθέτης denote 'a vender'?
8. In what respects was Lasus eminent?
9. How does Schweighæuser form χρεώμενος?
10. What is the construction of ἐπιτροπεύειν in the later Greek writers?
11. By what names were the ordinary and the extraordinary assemblies of the people at Athens respectively designated?
12. What was the chief council of the Ætolians called?
13. What does Dionysius of Halicarnassus say of the diction of Herodotus?
14. Explain the construction by which οἱ is referred to the antecedent Ἀθῆνας.
15. Why did the circumstance of Pelops being a Phrygian give the Persians no title to the Peloponnesus?
16. How can we account for the phrase ἐν ἡμετέρον?
17. What phrases similar to πρῆγμα ἐς μέσον τιθεῖναι occur in Cicero?
18. Why does Mardonius speak of the Greeks as 'Ionians in Europe'?
19. What variety is there in the construction of verbs compounded with κατὰ 'against'?
20. What is the meaning of the name Σαῶ?
21. What does Thucydides say of the wars in Greece?

22. What is said of the manner in which the Tibareni conducted hostilities?

23. Who among the Greeks were more inclined to settle their disputes by the sword than by verbal discussion?

24. In what peculiar signification does *ἐς τοῦτον λόγον* twice occur?

25. What verbs are used in the sense of *εἰωθε*?

26. Give an instance of a similar idiom in Latin.

27. Explain the metaphor in *ἐπιλαίειν*.

28. What was the touchstone called?

29. What force has *καὶ δὴ* with a past tense?

30. Explain the difference between *φαντάζεσθαι* and *φαίνεσθαι*, and illustrate it by a reference to Cicero.

31. What appears to be the meaning of Herodotus in attributing envy to the deity?

32. What may *βροντῇ* signify by metonymy?

33. What is there in the Latin and English languages similar to the use of *ἀκούειν* with an adverb?

34. What are the evils of calumny?

35. What terminations are used by the Attic and Ionic dialects in common for *-ωσαν* and *-έτωσαν* in the third person plural of the imperatives passive and active?

36. Illustrate the use of *ἀναγινώσκειν* as signifying 'to persuade.'

37. What etymology has been given to the word *εὐφρόνη*?

38. What Latin phrase is equivalent to *πρῆγμα εἶναι*?

39. Should we read *Πέρσησι* or *Πέρσας*, in *προείπας ἀλίζειν Π. στρατόν*? Why?

40. Explain the construction of the pronoun, in *οὐ τῷ πρώτῳ οἱ κελεύματι πειθόμενος*.

41. Why did Artabanus object to sit on the king's throne?

42. Where do we find the original of the maxim, "Evil communications corrupt good manners"?

43. Is *σφάλλειν* neuter, or transitive?

44. What is the gender of *ὄνειρον*?

45. What is Lucretius's theory of dreams?

46. In what writers do we meet with *δεδόκημαι*, the regular form from *δοκέω*?

47. How do we get the form *ἀμβώσας*?

48. How does Appian represent Pompey as behaving, just before the battle of Pharsalia?

49. By whom, and in what words, was the expedition of Xerxes against Greece predicted?

50. What expressions are sometimes used instead of *τοῦτο δὲ* in answer to *τοῦτο μὲν*?

51. What is the import of αἰεὶ, in the phrases ὁ αἰεὶ ἐξοργισμένος χεὺς, and συνῆγον αἰεὶ?
52. Why does Herodotus say that the Persians had ἀγορήν τε καὶ προητήριον, in the neighbourhood of Athos?
53. Explain the reduplication in ἀλλήλεα.
54. How far was the canal, across the isthmus of Athos, necessary?
55. What is the evidence for and against the existence of this canal?
56. Mention the methods in which Dionysius and Hannibal transported ships across necks of land.
57. What was the βύβλος? and to what uses was it applied?
58. What character does Demosthenes give of the Macedonians? and how far might it be taken as a compliment?
59. What was the syrinx? who invented it? Who invented the flute?
60. What musical contest is fabled to have taken place? and how has it been explained as an allegory?
61. Describe the golden tree of Theophilus, and the plane-tree and vine of the Persian kings. What did Antiochus say of the plane?
62. To what did the property of Callias, the richest man at Athens, amount?
63. Wherein did the property of Pythius chiefly consist?
64. What coinage was struck in Egypt, in imitation of the Daric gold coinage?
65. What happened to Colossæ shortly after the date of St Paul's epistle to the Church in that city?
66. What were the δημοεργοί? how did they make artificial honey? and what was its use?
67. What is the meaning of ἀθανάτω ἀνδρὶ?
68. Whence did the story originate of Xerxes fettering the Hellespont?
69. Why is the Hellespont called ποταμός?
70. What relation did the penteconter bear to the trireme?
71. Mention instances where the knowledge or ignorance of astronomical phænomena has proved of great consequence.
72. When ἡ δέξις signifies 'the due,' what is understood?
73. How does Matthiæ account for the origin of λάμψεσθαι, &c.?
74. What is the construction required by ζημιούσθαι?
75. Among what nations was the punishment of cutting asunder used?
76. What is the difference between ἄρμα, ἀμάξα, and ἀρμάμαξα?

77. What was the *σανρωτήρ*, and its use?
78. What different force has the preposition *πρὸ*, in the two compounds *προξέδρη* and *προποιεῖσθαι*?
79. Do Pliny and Valerius Maximus attribute the tears of Xerxes at Abydos to the same motive?
80. What difference is there in the active and middle significations of *φράζω*, and *φημι*, and *γεύω*?
81. Of what different constructions does *ἔσελθεῖν* admit? and which is the more frequent?
82. In what dialects was the form *-εια* &c. used as the termination of the first aorist subjunctive active?
83. Why does *πολλαπλάσιον* govern a genitive?
84. What do adjectives in *-ιμος* generally denote?
85. Why should we write *ὠνθρωποι* in the nominative, and not *ὠνθρωποι*?
86. What different explanations may be given of *προβαίνειν ἑκαστέρῳ τὸ πρόσω αἰεὶ κλεπτόμενος*?
87. What precepts are given with respect to deliberation and execution?
88. In what person do the Greeks very often convey general maxims? is the same idiom admissible in Latin? and in English?
89. Wherein lies the force of the observation "*possunt, quia posse videntur*"?
90. Why was the neuter article prefixed to quotations?
91. What opinion was entertained by the early divines respecting the ministry of angels?
92. What dialects respectively use *εἵληχα* and *λέλογχα*?
93. In what degree of estimation was the myrtle held by the ancients?
94. What victims were sacrificed to Neptune?
95. In what respects did Alexander's sacrifice resemble that of Xerxes?
96. With what phrase is the expression *ἐπὶ δὲ* often interchanged?
97. For what mysteries was Samothrace celebrated?
98. How does Virgil describe the death of Orpheus?
99. What was the ancient practice, when ships were to remain long stationary?
100. On what grounds is *συννάξαντες* preferable to *συνάξαντες* in the passage *συναγαγόντες ἐς ἓνα χώρον μυριάδα ἀνθρώπων, καὶ σ. ταύτην, ὥς μάλιστα εἶχον*, vii, 60?
101. What sort of a wall is *αἵμασίη*?
102. What is the meaning of *μύρια μύρια*?
103. What is the probable origin of many verbs in *-ζω*?



104. What effects does Tacitus ascribe to the presence of the German women on the field of battle?

105. What is the English of *ἐν τοῖσι γούνασι*?

106. How does the accent of *τριηρων* vary?

107. Explain the terms *πλήρωμα* and *ἐπιβάται*.

108. What does Robertson say as to the inclination of the ancient Persians for sea service?

109. Were there two queens who bore the name of Artemisia?

110. When *ὑπὸ* denotes a cause arising from disposition of mind, with what Latin preposition is it correspondent?

111. To what did Cos give its name? why is the isle now called Stan-Co?

112. What is the difference between *ἀπογράφειν* and the middle verb? What writer neglects the distinction?

113. What is the force of *οὐτ' ἐλαχίστης οὐτ' ἀσθενεστάτης*?

114. How does Schweighæuser explain the construction of *εἰ Ἕλληνες ὑπομένουσι χεῖρας ἐμοὶ ἀνταειρόμενοι*?

115. When is *εἰ* used with the optative, and the indicative put in the conclusion?

116. When do adjectives compounded with *συν* govern a dative?

117. Explain the difference of the adjective *ἐπακτος* according to the different position of its accent.

118. What feat is recorded of Polydamas in the reign of Darius II?

119. What English word expresses the force of a demonstrative pronoun when added to an adverb of time?

120. How is *ὑπισχνέομαι* formed?

121. From what does *δυοῖσι* come?

122. After *οἱ ἕκαστος*, should the verb be singular or plural?

123. How does Clarke generally render the form *-εσκον*?

124. How does Elmsley account for the occurrence of the form *ἔδυνάσθην* in the tragic chorus?

125. After what relatives does it appear that children were very frequently named?

126. What instances of desperation are recorded similar to that of Bogen?

127. What is the difference between *ρέθρον* and *ρεῦμα*?

128. Is *ὑπήκοος* constructed with a genitive or a dative?

129. When do verbs in *-εύειν* govern a genitive?

130. Explain the words *προφήτης*, *ἐξηγητής*, *ὑποφήτης*, and *μάντις*.

131. What description does Strabo give of a Persian sacrifice?

132. As whose birth-place is Stagirus celebrated?
133. Who invented the Median dress; and by whom was it afterwards adopted?
134. What was reckoned a fair height for a man?
135. Of what are the verbs *ἐκφέρειν* and *efferre* peculiarly used?
136. To what practice does the word *ἐνυμφοῦσε* refer?
137. Was it one of much antiquity, or of wide extent? and is it still in existence?
138. What is the difference between *ἀλευρα* and *ἄλφιστα*?
139. Describe the hand-mill used by the Greeks.
140. What compounds of *τρίβειν* are used in the sense of *ἀπολλύειν*?
141. To what had the name of Therma been changed prior to the Christian era?
142. On what score have the poets celebrated Phlegra?
143. Who was called *Pellæus juvenis*?
144. When did Pella rise into grandeur?
145. Is Pella still a considerable town?
146. Whence arose the phrase *τάμνειν ὁδοῦς*?
147. What particulars are mentioned by the ancients relative to the existence of lions in Europe?
148. How does Sonnini describe the view from the Thesalian Olympus?
149. What writer is designated as *ὁ τὰ ἔθνικα γράψας*?
150. What epithets are attached to Neptune from his supposed agency in earthquakes?
151. What is the origin of the festival called Peloria?
152. Why is *ἦδε αὐτῇ* preferable to *ἦδε αὐτῇ*?
153. How many were the Amphictyonic States? name them.
154. What is the meaning of the verb *δεκατεύειν*?
155. What was the oath said to be taken by the confederate Greeks? Who were particularly aimed at by the oath?
156. What was the *βάραθρον*?
157. How did the Spartans treat the Persian envoys who came to demand earth and water?
158. In what sentences is *ἄν* often doubled?
159. From what are the metaphors *ἀμαρτάνειν*, *ρέπειν*, *ἐπικίδνασθαι*, and *ἐπικίρνασθαι* respectively derived?
160. Is *ἀνέχεσθαι* more frequently followed by a participle or by the infinitive?
161. Why is the final syllable of *ἔσος* long, before *ἔρῳ*?
162. Why is Minerva called *τριτογενής*?
163. What celebrated persons were natives of Salamis?

164. What is the epigram of Menander on the sons of Neocles?

165. What are the different explanations given of the word *ἐγκεκλημένοι*?

166. Is there any difference between *ὁμαιχμία* and *συμμαχία*?

167. Why does it appear that the Amphictyonic council was not a meeting of the states-general of Greece?

168. What Roman generals imitated the generosity of Xerxes towards spies?

169. What trade had the Athenians with the Black Sea?

170. What different explanations are given of the phrase *εἰσω τὸν προξόλαιον ἔχων*?

171. What is known of the regal power at Argos during the Persian invasion of Greece?

172. How did Argos act and feel on this occasion towards Sparta and her allies?

173. What did Solon say as to the apparent magnitude of our own evils and those of other men?

174. What tenses are placed by Attic writers after the verb *μέλλειν*?

175. Why did the Romans change the name of Egesta to Segesta?

176. What force is Dionysius said to have raised in Sicily alone?

177. What does Pliny say of Sicily's fertility?

178. May the omission of the article be significant in the expression *ὑπὸ Γελωνός τε καὶ Συρηκουσίων*?

179. What is the difference in the significations of *προτείνειν* and *κατέχειν* and those of their middle voice?

180. Whence is *μετανάσται* derived? In what estimation were they held, compared with the *αὐτόχθονες*? and why was this?

181. Whence is the metaphor in *ὑφιέναι* borrowed? What is the construction of this verb? and is there any thing similar to it in our own language?

182. Explain the phrase *οὐκ ἂν φθάνοιτε τὴν ταχίστην ὀπίσω ἀπαλλασσόμενοι*.

183. Where else does the simile *ὥς τὸ ἔαρ* occur? and where is it most in place?

184. What is the force of *εὖ βεβηκέναι*? and what is derived from this sense of the verb?

185. When Herodotus uses *tnesis*, what does he generally avoid?

186. How does Diodorus account for the Carthaginian invasion of Sicily during Gelo's reign?

187. What was the birth-place of Buonaparte?
188. Why have we no detailed account of the Carthaginians in our author's history?
189. What was the designation of the two annual magistrates of Carthage?
190. What was the origin of the rites of hospitality? Who presided over them? Between what parties might they exist? Could they be renounced?
191. Explain the terms *ξενόδοκος*, *ξενῶνες*, *πρόξενος*, *δορύξενος*, *σύμβολον*, and *ἀσπράγαλος*.
192. What account does Polyænus give of the death of Amilcar?
193. Who are related to have destroyed themselves by water or by fire, that they might be regarded as divinities?
194. Why is Cape Matapan so called?
195. What proverb was there respecting Cape Malea?
196. Who were the Spartan polemarchs?
197. What author very frequently uses a construction similar to that of *ἦλωσαν οἱ ἀλόντες*?
198. When and where did the Amphictyonic council hold its sessions?
199. Who was the preceptor of Pausanias the historian?
200. What is the difference between *καλλιστεύειν* and *ἀριστεύειν*?
201. Is there any periphrasis in the expression *σκάφη νεῶν*?
202. What particulars used to be communicated by the signal torches?
203. What were the duties of the *ἡμερόσκοπος*?
204. What is the force of *ποιῶ*, particularly after *καὶ δὴ*?
205. Is there more than one instance of dogs being reckoned in the enumeration of forces?
206. What does Matthiæ say on the phrase *ἔστιν οἷ*?
207. What was a soldier's daily ration of corn?
208. What proportion did the chœnix bear to the medimnus?
209. Explain the phrase *πρόκροσσαι καὶ ἐπὶ ὀκτώ*.
210. How many points has the modern compass? What are the Greek names of the winds?
211. Do you recollect the epithet which Virgil gives to Orithyia? What children did she bear to Boreas?
212. What proverb is illustrated by the assertion that *ἀνδρὶ ναυηγίῃ ἐγένετο χρηστή*?
213. What difference was there in sacrifices to celestial deities and in those to the shades of the dead?
214. Whom does De Pauw suppose the *γῆτες* to have been?
215. Why is Aphetæ said to have been so called?

216. For what reason are the Argonauts said to have left Hercules behind them?

217. What preposition is substituted by the poets in such phrases as *πέμπειν ἐπὶ*?

218. What do you understand by the expression *tribus Anticyris* in Horace?

219. What signification has *κεῖμαι* in common with other words of a cognate sense?

220. By what other epithet was the Amphictyonic Ceres known?

221. For what great event was Mantinea celebrated?

222. How was the body of knights at Sparta formed? and what was their post in war?

223. What particulars are stated as to the Carnean festival?

224. How is *περισπερχέειν* formed? and to what is this formation analogous?

225. From what time did the custom of wearing the hair long become fashionable in Sparta? What did Lycurgus say as to this practice?

226. What is the force of the participle in *φερόμενοι ἐπέπεσον*?

227. Illustrate the difference between *ἄνθρωποι* and *ἄνδρες*.

228. How does Homer contrast the advance of the Trojans with that of the Greeks?

229. Was the defile of Mount Ceta ever used on subsequent occasions for treacherous purposes?

230. How were the deputies from the Amphictyonic states designated?

231. What position does Thucydides compare with the situation of the Spartans at Thermopylae?

232. Does *ἀρχὴν* occur adverbially in early writers?

233. Is the accusative singular in *-ῃ* common? does it occur in the tragedians?

234. How may the use of transitives as neuters be accounted for?

235. What feeling did Plutarch entertain towards Herodotus?

236. Why was it not an absurdity to suppose that Leonidas with his three hundred Spartans could have detained as hostages four hundred Thebans?

237. Into how many parts does Dio Chrysostom divide the day?

238. When was the full market?

239. Why has *ἀγείν* 'to break' a syllabic instead of a temporal augment?

240. What idea is conveyed by the participle in such expressions as ἐλθόντες ἰζοντο?

241. Why does Longinus seem mistaken in considering ἀλεξομένους στόμασι an instance of hyperbole?

242. What objections are there to the reading λειποψυχέοντα? What conjectural alterations have been suggested?

243. What reply is one of the three hundred said to have made, when Leonidas ordered him to convey a letter to Sparta?

244. Is εἰδήσω the future which the Attics use?

245. What difference was there between Spartans and Lacedæmonians?

246. What is the difference between χαίρουσι χρεώμενοι and χρέωνται χαίροντες?

247. What is the difference between the active and middle voices of συμβουλεύειν?

248. How was the writing tablet of the ancients constructed? and what was the mode of writing upon it?

# URANIA.

## ARGUMENT OF THE EIGHTH BOOK.

After three undecisive engagements, the Greek fleet retires from Artemisium : 1—26. Xerxes marches into Boeotia, after sending a detachment against Delphi, which fails in its object : 27 ; 29—39. The allied fleet makes for Salamis : 40. The Athenians abandon their city : 41. Enumeration of the Grecian naval forces : 42—49. The barbarians ravage Attica with fire and sword, and take the Acropolis from a handful of Athenians, who rashly endeavoured to hold it against them : 50—55. The confederates are anxious to withdraw to the Isthmus : 56. Themistocles prevents this step : 57—65. The Asiatic fleet appears off Phalerus, and thence, contrary to the advice of Artemisia, advances against Salamis ; while the army moves towards the Isthmus, which is fortified by the Peloponnesians : 66—73. In consequence of a private communication from Themistocles, the fleet of Xerxes surrounds that of the Greeks : 74—77. Aristides brings intelligence of this fact : 78—82. The above manœuvre brings on the battle of Salamis, in which the Persians are defeated : 83—99. In compliance with the advice of Mardonius, Xerxes despatches his fleet to the Hellespont : 100—104 ; 107. The Greeks, after some debate, desist from the pursuit : 108—112. Xerxes leaves 300,000 chosen troops with Mardonius, and proceeds over land to the Hellespont with the remainder of his forces, most of whom perish from famine and disease : 113—116. The bridges being destroyed by a storm, the king crosses the strait in ships : 117—120. The Greeks divide the spoils, and consecrate donations to the gods : 121 ; 122. Honours paid to Themistocles : 123 ; 124. Artabazus, who had escorted the king into Thrace, on his return takes Olynthus, but is repulsed at Potidæa : 126—129. The Persian fleet anchors off Samos to watch the Asiatic Greeks. The allies, being solicited by the Ionians to liberate them from the yoke, sail as far as Delos : 130—132. Mardonius, during the winter, consults the oracles : 133. He proposes terms to the Athenians through Alexander of Macedon : 136 ; 140. The Athenians spurn his proposals, and request prompt succours from Sparta : 141—144.

# Η Ρ Ο Δ Ο Τ Ο Υ

## ΙΣΤΟΡΙΩΝ ΟΓΔΟΗ.

### ΟΤΡΑΝΙΑ.

(1) ΟΙ δὲ Ἑλλήνων<sup>1</sup> ἐς τὸν ναυτικὸν στρατὸν ταχθέντες ἦσαν οἷδε· Ἀθηναῖοι<sup>2</sup> μὲν, νέας παρεχόμενοι ἑπτὰ καὶ εἴκοσι καὶ ἑκατόν·<sup>3</sup> ὑπὸ δὲ ἄρετῆς τε καὶ προθυμίας Πλαταιέες, ἄπειροι τῆς ναυτικῆς ἐόντες<sup>4</sup>, συνεπλήρουν<sup>5</sup> τοῖσι Ἀθηναίοισι τὰς νέας· Κορίνθιοι δὲ τεσσεράκοντα νέας παρείχοντο· Μεγαρίες δὲ, εἴκοσι· καὶ Χαλκιδέες ἐπλήρουν εἴκοσι, Ἀθηναίων σφι παρέχόντων πὰς νέας· Αἰγινῆται δὲ, ὀκτωκαίδεκα· Σικυνῶνιοι δὲ, δυνώδεκα· Λακεδαιμόνιοι δὲ, δέκα·<sup>6</sup> Ἐπιδαύριοι<sup>7</sup> δὲ, ὀκτώ· Ἐρετριέες δὲ, ἑπτὰ· Τροιζήνιοι δὲ,

1. οἱ δὲ Ἑλλήνων] vii, 175; 202.

SW.

2. Ἀθηναῖοι] Add to these 127 vessels, the 53 others mentioned viii, 14; [Diod. xi, 13; BÆ.] and this will make up the number of 180, viii, 44. By adding to these the 20 ships furnished to the Chalcidians, we have the entire number of 200 vessels alluded to, viii, 61; and stated as the Athenian quota by Diod. xv, 78; and Nep. ii, 3; VK. LR. SW. GAI. ναὺς ἐς τὰς τριακοσίας ὀλίγων ἑλάνσους τῶν δύο μοιρῶν, Thu. i, 74; AO. τριήρων τριακοσίῳ οὐσῶν τῶν πασῶν, τὰς διακοσίας ἢ πόλιν παρέσχετο, Dem. de Co. 70; κεκτημένοι τριήρεις διπλασίας μὲν ἢ σύμπαντες οἱ Ἕλλοι, Iso. Pg. 31; Lys. Ep. p. 105; Plu. V. vii, 14, p. 467; GOT. τῶν συμπασῶν τοιήρων τὰ δύο μέρη μόνοι

πληροῦντες, Aristid. VK.

3. ἑπτὰ καὶ εἴκοσι καὶ ἑκατόν] On the composition of numbers, s. MA, 140.

4. ἄ. τῆς ν. ἐόντες] ἡπειρώται ὄντες ἐναυμαχῆσαμεν ἐπ' Ἀρτεμισίῳ, Thu. iii, 54. AO. ἄπειρος, ἀθαλάττωτος, ἀσалаμίνιος, Arist. R. 204.

5. συνεπλήρουν] 'helped to man'; τὰ πληρώματα, viii, 43; 45; sometimes applies to both sailors and marines. [s. vi, 12, 58.] It is probable that the Plataeans, being ἀθάλασσοι, acted mostly in the latter capacity: ἐμβάντες εἰς τὰς ἡμετέρας τριήρεις, ἐπειδὴ αὐτοῖς οἰκεία σκάφη οὐχ ὑπῆρχε, συνεναυμάχουν ἡμῖν ἐπὶ τε Ἀρτεμισίῳ καὶ ἐν Σαλαμῖνι, Dem. c. Ne. 25; ἐς τὰς ναὺς ἐτόλμησαν μετὰ Ἀθηναίων ἐσθῆναι, Pau. ix, 1. VK. SW.



πέντε Στυρές δὲ, δύο καὶ Κεῖοι, δύο τε νέας καὶ πεντηκοντέρους δύο· Λοκροὶ δὲ σφί οἱ Ὀπούντιοι ἐπεβώθειον<sup>8</sup>, πεντηκοντέρους ἔχοντες ἑπτά. (2) Ἦσαν μὲν ὧν οὗτοι οἱ στρατευόμενοι ἐπ' Ἀρτεμίσιον· εἴρηται δέ μοι καὶ ὡς τὸ πλῆθος<sup>9</sup> ἕκαστοι τῶν νεῶν παρίχοντο· ἀριθμὸς δὲ τῶν συλλεχθεισῶν νεῶν ἐπ' Ἀρτεμίσιον ἦν, πᾶρεῖ τῶν πεντηκοντέρων, μία καὶ ἑξομήκοντα καὶ διηκόσια.<sup>10</sup> τὸν δὲ στρατηγὸν, τὸν τὸ μέγιστον κράτος ἔχοντα, παρίχοντο<sup>11</sup> Σπαρτιῆται, Εὐρυβιάδεα Εὐρυκλείδεω. οἱ γὰρ σύμμαχοι οὐκ ἔφασαν, ἦν μὴ ὁ Λάκων ἡγεμονεύῃ, Ἀθηναίοισι ἔψεσθαι ἡγεομένοισι, ἀλλὰ λύσειν τὸ μέλλον ἔσεσθαι στρατεύμα.<sup>12</sup> (3) Ἐγένετο γὰρ κατ' ἀρχὰς λόγος, πρὶν ἢ καὶ ἐς Σικελίην πέμπειν ἐπὶ συμμαχίην, ὡς τὸ ναυτικὸν Ἀθηναίοισι χρεὼν εἶη ἐπιτρέπειν. ἀντιεάντων δὲ τῶν συμμάχων, εἶκον οἱ Ἀθηναῖοι, μέγα πεπονημένοι περιεῖναι τὴν Ἑλλάδα, καὶ γνόντες, εἰ στασιάσουσι περὶ τῆς ἡγεμονίης, ὡς ἀπολέεται ἡ Ἑλλάς· ὀρθὰ νοεύντες<sup>13</sup> στάσις<sup>14</sup> γὰρ ἔμφυλος πολέμου ὁμοφρονέοντος τοσοῦτω κακίῳ ἐστὶ, ὅσῳ πόλεμος εἰρήνης. Ἐπιστάμενοι ὧν αὐτὸ τοῦτο, οὐκ ἀντέτεινον, ἀλλ' εἶκον, μέχρι ὅσου κάρτα ἐδέοντο αὐτῶν, ὡς διέδεξαν. ὡς γὰρ δὴ, ὡσάμενοι τὸν Πέρσεα<sup>15</sup>, περὶ τῆς ἐκείνου<sup>16</sup> ἤδη τὸν ἀγῶνα ἐποιοῦντο, πρόφασιν<sup>17</sup> τὴν Πανσανίῳ ὕβριν<sup>18</sup> προῖσχύμενοι, ἀπέλιπον<sup>17</sup> τὴν ἡγεμο-

6. Λ. δέκα] Σπαρτιάται εἰς τὴν ναυμαχίαν δ, μόνον συνεβάλοντο τριήρεις· οἱ δὲ πατέρες ἡμῶν κρείττους ναῦς παρήσχον καὶ μεῖζον δύναμιν ἐχούσας, ἢ σύμπαντες οἱ κινδυνεύσαντες, Iso. Pth. 17; Ἀθηναῖοι ἐν τῷ πρὸς Πέρην πολέμῳ διακοσίας ναῦς ἰδίᾳ πληροῦντας Λακεδαιμονίοις δέκα ναῦς παρεχομένοις ὑποτετάχθαι, Diod. xv, 78; Ἑλλησιν ἦν ὁ πᾶς ἀριθμὸς εἰς τριακάδας δέκα νεῶν, Æsch. P. 344. VK.

7. Ἐπιδαύριοι] The modern name of the town is Epidauria. LR. It was celebrated as the birth-place of Æsculapius. A.

8. ἐπεβώθειον] viii, 14; 45; 72; ix, 23; ἄνθρωποι δεοῖσι βοσθέοντες, Abyd. in Eus. Pr. Ev. ix, 14. WE.

9. ὡς τὸ πλῆθος κτλ.] 'how each made up that sum,' namely, 'by furnishing their respective quotas:' vii, 60. δσον τι πλῆθος the conjecture of SH, would seem preferable. SW. STG.

10. μ. καὶ ε. καὶ δ.] Diodorus says 280; WE. which amounts to the

same with the nine fifty-oared galleys added.

11. παρίχοντο] 'showed for commander, had at their head.' SW. SD. LAU.

12. στάσις κτλ.] "ὅσῳ γὰρ εἰρήνῃ," φησὶν ('Ἡρόδοτος), "πρῶτα πολέμου, τοσοῦτω πόλεμος ἔφυ στάσεως ἱμερώτερος," Choric. O. in S. D. 11. WE. The character of Themistocles is finely drawn by Thu. i, 138. s. also MT, viii, 4. TX.

13. Πέρσεα] The Ionians especially declined several nouns of the first declension after the third (imparisyllabic). MA, 91, 1.

14. περὶ τῆς ἐκείνου] understand γῆς. SH, on BO, 46. VK. viii, 41; 106. WE.

15. πρόφασιν] iv, 165; vi, 137. This word might have been suppressed. VK.

16. τὴν Π. ὕβριν] Pausanias disgusted the Greeks by his arrogance, and his ostentatious imitation of Asia-

νίην<sup>18</sup> τοὺς Λακεδαιμονίους. ἀλλὰ ταῦτα μὲν ὕστερον ἐγένετο. (4) Τότε δὲ<sup>19</sup> οὗτοι, οἱ καὶ ἐπ' Ἀρτεμίσιον Ἑλλήνων ἀπικόμενοι, ὡς εἶδον νέας τε πολλὰς καταχθείσας ἐς τὰς Ἀφέτας καὶ στρατιῆς ἅπαντα πλέα, ἐπεὶ αὐτοῖσι παρὰ δόξαν τὰ πρήγματα τῶν βαρβάρων ἀπέβαινε, ἢ ὡς αὐτοὶ κατεδόκειον<sup>20</sup>, καταρρώδησαντες, δρησμὸν ἐβούλεον ἀπὸ τοῦ Ἀρτεμισίου ἔσω<sup>21</sup> ἐς τὴν Ἑλλάδα. γνόντες δὲ σφεας οἱ Εὐβοεῖς ταῦτα βουλευομένους, ἐξέοντο Εἰρυνειάδην προσμῖναι χρόνον ὀλίγον, ἔστ' ἂν αὐτοὶ τέκνα τε καὶ τοὺς οἰκέτας<sup>22</sup> ὑπεκθῶνται. ὡς δ' οὐκ ἐπειθον, μεταβάντες, τὸν Ἀθηναίων στρατηγὸν πείθουσι Θεμιστοκλέα ἐπὶ μισθῷ τρήκοντα ταλάντοισι, ἐπ' ᾧ τε καταμείναντες πρὸ τῆς Εὐβοίης ποιήσονται τὴν ναυμαχίην. (5) Ὁ δὲ Θεμιστοκλῆς τοὺς Ἑλλήνας ἐπισχεῖν ὧδε ποιεῖ· Εἰρυνειάδῃ τούτων τῶν χρημάτων μεταδίδωι πέντε τάλαντα<sup>23</sup>, ὡς παρ' ἐωντοῦ<sup>24</sup> δῆθεν εἰδούς. ὡς δὲ οἱ οὗτος ἀνεπέκειστο<sup>25</sup>, Ἀδείμαντος<sup>26</sup> γάρ ὁ Ὀκίττου, Κορίνθιος στρατηγός, τῶν λοιπῶν ἡσπαυρε<sup>27</sup> μῦνος,

tic luxury and pomp. On the other hand, the equity and integrity of Aristides contributed in no slight degree to induce the allies to commit the authority to the Athenians. This occurred four years afterwards, OL. 75, 4. παραλαβόντες οἱ Ἀθηναῖοι τὴν ἡγεμονίαν ἐκόντων τῶν συμμάχων διὰ τὸ Π. μῦθος, Thu. i, 96. The virtues of Aristides, and the faults of Pausanias, caused πάντας, ὥστε ἀπὸ μιᾶς ὁρμῆς, ἀποκλίνειν πρὸς τοὺς Ἀθηναίους; and enabled the latter people, χωρὶς κινδύνου παραλαβεῖν τὴν κατὰ δόξαν ἀρχήν, Diod. xi, 46; 44; ejus (Aristidis) equitate factum est, ut summa imperii maritimi a Lacedæmoniis transferretur ad Athenienses. namque ante id tempus et mari et terra duces erant Lacedæmonii: tum autem et intemperantia Pausaniæ, et justitia factum est Aristidis, ut omnes fere civitates Græciæ ad Atheniensium societatem se applicarent; et, adversus barbaros, hos duces deligerent sibi, Nep. iii, 2. VK.

18. ἡγεμονίην] CS, on Pol. i, 2. WE. VK.

19. τότε δὲ κτλ.] This refers to οἱ δὲ καταρρώδοντες κτλ. vii, 207. SW.

21. ἔσω] i.e. by the Euripus, and

round Sunium, into the Saronic gulf. LAU.

22. οἰκέτας] τοὺς κατὰ τὸν οἶκον πάντας, Hes. T.X. πάντας τοὺς ἐν τῷ οἴκῳ, Thom. M. Compare viii, 44; 142; where it includes τέκνα: 106; 146; where it means τὰ τέκνα καὶ τὰς γυναῖκας: WE. and viii, 40 f; where it applies to τὰς γ.

23. τάλαντα] The presence of the accusative shows the reason why verbs of 'imparting' and 'participating with' govern a genitive of the thing, with a dative of the person. MA, 360, 3.

24. παρ' ἐωντοῦ] ii, 129; vii, 29. WE. SH, on BO, 341. This expression answers to the familiar phrase 'out of his own pocket.' Plutarch gives Pelagon as the name of the person who brought Themistocles the money from the Euboeans, t. i, p. 115. VK.

25. ἀνεπέκειστο] (δὲ Θεμιστοκλῆς) τὸν Εἰρυνειάδην, ὡς οὐκ ἐπειθε λέγων, ἐπρίετο, Aristid. t. iii, p. 313. WE. VK.

26. Ἀδείμαντος] viii, 94. LR.

27. ἡσπαυρε] οἱ τῶν ἐπὶ τῇ πυρὶ κείμενοι ἐπάλλοντό τε καὶ ἡσπαυρον, διὰς περ ἰχθύες νεοδλωτοί, ix, 120; ἡσπαυρ, ὡς εἶπε βοῦς, Hom. Il. N. 571; 'struggled against, resisted, was re-

φάμενος 'ἀποπλῦσέσθαι τε ἀπὸ τοῦ Ἀρτεμισίου, καὶ οὐ παραμε-  
'νείειν' πρὸς δὴ τοῦτον εἶπε ὁ Θεμιστοκλῆς, ἐπομόσας "Οὐ σὺ  
"γε ἡμέας ἀπολείψεις, ἐπεὶ τοι ἐγὼ μέζω δῶρα δώσω, ἢ βασιλεὺς  
"ἂν τοι ὁ Μῆδων ἐμπύσει ἀπολιπόντι τοὺς συμμάχους." Ταῦτά  
τε ἅμα ἠγόρευε, καὶ πέμπει ἐπὶ τὴν νέα τὴν Ἀδειαίαν τάλαντα  
ἀργυρίου τρία. οὗτοί τε δὴ, πληγέντες δώροισι<sup>28</sup>, ἀναπεπισμένοι  
ἦσαν, καὶ τοῖσι Εὐβοέσι ἐκεχάριστο· αὐτὸς τε ὁ Θεμιστοκλῆς ἐκέρ-  
δηνε, ἐλάνθανε δὲ τὰ λοιπὰ<sup>29</sup> ἔχων<sup>30</sup>, ἀλλ' ἠπιστάτο οἱ μεταλα-  
βόντες τούτων τῶν χρημάτων, ἐκ τῶν Ἀθηναίων ἐλθεῖν ἐπὶ τῷ λόγῳ  
τούτῳ<sup>31</sup> τὰ χρήματα. (6) Οὕτω δὲ κατέμεινάν τε ἐν τῇ Εὐβοίᾳ,  
καὶ ἐνανμάχθησαν. ἐγένετο δὲ ὧδε· ἐπεὶ τε δὴ ἐς τὰς Ἀφέτας περὶ  
δειλὴν πρωτὴν<sup>32</sup> γινομένην ἀπύκατο οἱ βάρεσσοι, πυθόμενοι μὲν  
ἔτι καὶ πρότερον περὶ τὸ Ἀρτεμισίον ναυλοχεῖν νέας Ἑλληνίδας  
ὀλίγας, τότε δὲ αὐτοὶ ἰδόντες, πρόθυμοι ἦσαν ἐπιχειρεῖν, εἰ κως  
ἔλοιεν αὐτάς. ἐκ μὲν δὴ τῆς ἀντίης προσπλῶνιν οὐ κῶ σφι ἐδόκει,  
τῶνδε εἵνεκα, μή κως, ἰδόντες οἱ Ἕλληνες προσπλῶντας, ἐς φυγὴν  
ὀρμήσαντες, φεύγοντάς τε εὐφρόνῃ καταλάβοι· καὶ ἐμελλον δῆθεν  
ἐκφεύξεσθαι. 'ἔδει δὲ μηδὲ πυρφόρον,'<sup>33</sup> τῷ ἐκείνων λόγῳ, 'ἐκ-  
'φυγόντα περιγενέσθαι.' (7) Πρὸς ταῦτα ὦν τάδε ἐμυχανέοντο  
τῶν νεῶν ἀπασῶν ἀποκρίναντες διηκοσίας, περιέπεμπον ἔξωθεν  
Σκιάθου, ὥς ἂν μὴ ὀφθῇσι ὑπὸ τῶν πολεμίων περιπλῶνσαι

luctant; V. VK. SD. 'palpitated, trembled, was agitated by fear.' *Æ. WE. SW.* s. BL, on *Æ. P.* 970.

28. πληγέντες δώροισι] This metaphor, though somewhat harsh, is not without a parallel; τοῖς πεντήκοντα ἅμα τάλαντοισι οὐκ ἔτρωσε οὐδ' ἔκαμψε τὸν Καλχηρόνιον, Them. O. ii, p. 26, λ; non ullam rarā labefactes munere vestis, Cat. lxix, 3; *WE. aurum per medios ire satellites, et perrumpere amat saxa, potentius ictu fulmineo: diffidit urbium portas vir Macedo, et subruit æmulos reges muneribus; munera navium sævos illaqueant duces*, Hor. iii O. xvi, 9.

29. τὰ λοιπὰ] According to Phanias of Lesbos he also gave a talent to Architeles an Athenian, who commanded the sacred galley, threatening, if he attempted returning home, to denounce him as a traitor who had received a bribe from the enemy. *LR.*

30. ἐλάνθανε τὰ λ. ἔχων] 'he kept the rest unknown to any one.' *MA.* 552, 2.

31. ἐπὶ τῷ λόγῳ τούτῳ] 'for this express purpose,' viz. of inducing them to remain at Artemisium. *LAU.*

32. δειλὴν πρωτὴν] 'the afternoon.' *SW.* s. LS, on BO. 59.

33. πυρφόρον] The 'fire-bearer,' in the Lacedæmonian army, was so called from his bearing the eternal sacrificial fire. His person was consequently sacred. It was only therefore in the most sanguinary battles and in a war of extermination, in which no quarter was given, that the life of 'the fire-bearer' was endangered; and then it was said 'μηδὲ ἄγγελον διασωθῆναι,' Diod. xi, 23; Xen. de R. L. p. 688. Hence the expression, which first occurs in this passage, passed into a proverb: *WE.* s. Zen. C. v, 34; Suid. Diogen. vii, 15. *SW.*

Εὐβοίαν κατὰ τε Καφηρέα<sup>34</sup> καὶ περὶ Γεραιστὸν<sup>35</sup> ἐς τὸν Εὐριπὸν· ἵνα δὴ περιλάβουσιν, οἱ μὲν, ταύτη ἀπικόμενοι, καὶ φράξαντες αὐτῶν τὴν ὀπίσω φέρουσιν ὁδὸν, σφεῖς δὲ, ἐπισπόμενοι ἐξ ἐναντίας. ταῦτα βουλευσάμενοι, ἀπέπεμπον τῶν νεῶν τὰς ταχθείσας, αὐτοὶ οὐκ ἐν νόφῃ ἔχοντες ταύτης τῆς ἡμέρης τοῖσι "Ελλήσι ἐπιθήσεσθαι, οὐδὲ πρότερον, ἢ τὸ σύνθημά σφι ἔμελλε φανήσεσθαι παρὰ τῶν περιπλώνωντων ὡς ἡκόντων. ταύτας μὲν δὴ περιέπεμπον· τῶν δὲ λοιπῶν νεῶν ἐν τῇσι Ἀφέτησι ἐποιεῦντο ἀριθμόν. (8) Ἐν δὲ τούτῳ τῷ χρόνῳ, ἐν ᾧ οὗτοι ἀριθμὸν ἐποιεῦντο τῶν νεῶν ἦν γὰρ ἐν τῷ στρατοπέδῳ τούτῳ Σκυλλίης<sup>36</sup> Σκιωναῖος, δῦτης<sup>37</sup> τῶν τότε ἀνθρώπων<sup>38</sup> ἄριστος, ὃς καὶ ἐν τῇ ναυηγίᾳ<sup>39</sup> τῇ κατὰ τὸ Πῆλιον γενομένη πολλὰ μὲν ἔσωσε τῶν χρημάτων τοῖσι Πέρσῃσι, πολλὰ δὲ καὶ αὐτὸς περιεβάλετο· οὗτος ὁ Σκυλλίης ἐν νόφῃ μὲν εἶχε ἄρα καὶ πρότερον αὐτομολήσῃ ἐς τοὺς "Ελλήνας, ἀλλ' οὐ γὰρ οἱ παρέσχε<sup>40</sup>, ὡς τότε. ὅτεν μὲν δὴ τρόπῳ τὸ ἐνθεῦτεν ἤδη ἀπίκετο ἐς τοὺς "Ελλήνας, οὐκ ἔχω εἶπαι ἀτρεκέως· θωμάζω δὲ, εἰ τὰ λεγόμενά ἐστι ἀληθέα. λέγεται γὰρ, 'ὡς ἐξ Ἀφετῶν δὺς ἐς τὴν Θάλασσαν, οὐ πρότερον ἀνέσχε, πρὶν ἢ ἀπίκετο ἐπὶ τὸ 'Ἀρτεμίσιον, σταδίους μάλιστα κη τούτους ἐς ὀγδῶκοντα διὰ τῆς 'Θαλάσσης διεελθών.' λέγεται μὲν νυν καὶ ἄλλα ψευδέσι εἵκελα περὶ τοῦ ἀνδρὸς τούτου, τὰ δὲ μετεξέτερα ἀληθέα. περὶ μὲν τοιούτου γνῶμῃ μοι ἀποδεδέχθω, πλοῖσ' μιν ἀπικέσθαι ἐπὶ τὸ 'Ἀρτεμίσιον. ὡς δὲ ἀπίκετο, αὐτίκα ἐσήμνηε τοῖσι στρατηγοῖσι τὴν τε ναυηγίην, ὡς γένοιτο<sup>41</sup>, καὶ τὰς περιπεμφθείσας τῶν νεῶν περὶ Εὐβοίαν.

34. Καφηρέα] *importunus Caphareus*, Ov. M. xiv, 481; now *Xylophagos*, 'Timber-eater,' i.e. destroyer of ships, or Cabo d'Oro. L.R. A.

35. Γεραιστὸν] now Geresto. L.R.

36. Σκυλλίης] The name of this diver is variously spelt: ὁ Σκιωναῖος Σκύλλης καταδύναται καὶ ἐς τὰ βαθύτατα θαλάσσης πάσης ἔχει φήμην· ἐδιδάξατο δὲ Κύναν τὴν θυγατέρα δύεσθαι, Pau. x, 19; Ath. vii, 48. V.K. W.E. Androtius painted him cutting the anchors of the Persian ships. During the tempest which overtook that fleet off Mount Pelion, both he and his daughter plunged under water, tore up the anchors which held the Persian vessels, and thus occasioned them con-

siderable damage. Statues were erected both to the father and to the daughter, in the temple of Apollo at Delphi, by order of the Amphictyons. L.R.

37. δῦτης] *κολυμβηταί, δύνοντες*. ὁ γὰρ δῦτης, εὐτελές· εἴρηκε δ' αὐτὸ Ἡρόδοτος ἐπὶ τοῦ Σκυλλίου, Poll. vii, 137; (*qui*) *urinantur, corporaque immergunt undis, exportantque maris prædas, et rapta profundo naufragia*, Manil. v, 432. V.K.

38. τῶν τότε ἀνθρώπων] 'of the men of that time.' M.A., 270, a.

39. ἐν τῇ ναυηγίᾳ] vii, 188. L.R.

40. οὐ γὰρ οἱ παρέσχε] οὐ πῶ γὰρ *καὶρός* οἱ π. W.E. v, 49, 55.

41. ὡς γένοιτο] The fact (τὸ ὅτι) had been communicated previously,

- (9) Τοῦτο δὲ ἀκούσαντες, οἱ Ἕλληνες λόγον σφίσι αὐτοῖσι ἐδίδοσαν. πολλῶν δὲ λεχθέντων, ἐνίκα, τὴν ἡμέρην ἐκείνην αὐτοῦ μείναντάς τε καὶ αὐλισθέντας, μετέπειτα, νύκτα μέσσην παρέντας, πορεύεσθαι, καὶ ἀπαντᾶν τῇσι περιπλωούσῃσι τῶν νεῶν. μετὰ δὲ τοῦτο, ὡς οὐδεὶς σφί ἐπέκλωε, δέιλῃν ὀψίν<sup>42</sup> γινομένην τῆς ἡμέρης φυλάξαντες, αὐτοὶ ἐπανεπλῶν ἐπὶ τοὺς βαρβάρους, ἀπόπειραν αὐτῶν ποιήσασθαι<sup>43</sup> βουλόμενοι τῆς τε μάχης καὶ τοῦ διεκπλόου.
- (10) Ὅρέοντες δὲ σφεας οἱ τε ἄλλοι στρατιῶται οἱ Ξέρξῳ καὶ οἱ στρατηγοὶ ἐπιπλῶντας νηυσὶ ὀλίγῃσι, πάγχυ σφί μαρίν<sup>44</sup> ἐπενείκαντες, ἀνῆγον καὶ αὐτοὶ τὰς νέας, ἐλπίσαντές σφεας εὐπετέως αἰρήσειν οἰκότα κάρτα ἐλπίσαντες. τὰς μὲν γε τῶν Ἑλλήνων ὀρέοντες ὀλίγας νέας, τὰς δὲ ἑωυτῶν πλήθει τε πολλαπλασίας καὶ ἄμεινον πλωσούσας, καταφρονήσαντες ταῦτα<sup>45</sup>, ἐκυκλοῦντο αὐτοὺς ἐς μέσον. ὅσοι μὲν νυν τῶν Ἰώνων ἦσαν εὖνοιο τοῖσι Ἕλλησι ἀέκοντές τε ἐστρατεύοντο, συμφορὴν τε ἐποιεῦντο μεγάλην, ὀρέοντες περιεχομένους αὐτοὺς, καὶ ἐπιστάμενοι ὡς οὐδεὶς αὐτῶν ἀπονοστήσει· οὕτω ἀσθενέα σφί ἐφαίνετο εἶναι τὰ τῶν Ἑλλήνων πράγματα. ὅσοισι δὲ καὶ ἡδομένοισι ἦν<sup>46</sup> τὸ γινόμενον, ἀμιλλαν ἐποιεῦντο, ὅκως αὐτὸς ἕκαστος, πρῶτος νέα Ἀττικὴν ἐλὼν, παρὰ βασιλέος δῶρα λάμψεται. Ἀθηναίων γὰρ αὐτοῖσι λόγος ἦν πλεῖστος ἀνὰ τὰ στρατόπεδα.<sup>47</sup>
- (11) Τοῖσι δὲ Ἕλλησι ὡς ἐσήμνηε<sup>48</sup>, πρῶτα μὲν, ἀντίπρωροι<sup>49</sup>

vii, 192; *VK.* the particulars (τὸ ὥς) were communicated by the diver. *WY. LR.*

43. ἀπόπειραν ποιήσασθαι] i.e. ἀποπειρᾶσθαι, which occurs often in *Proc.* and *Menan.* ἀνάπειραν π. and διάπειραν π. are much the same: *Pol.* v, 2, 4; ἀναπειρᾶ χρᾶσθαι, x, 20, 6; xxvi, 7, 8; *Diod.* xiii, 8; *WE.* ἀπόπειραν λαμβάνειν, *Thu.* vii, 21; *Pol.* xxvii, 4, 2; *Miles. Cor. H. Byz.* p. 257, n. *BF.*

44. μαρίν] Compare with this Shakespeare's animated description of the contempt felt by the French for the English army, just previously to the battle of Agincourt, *BEO.* Henry v, iii, 6; and iv, 2.

45. καταφρονήσαντες ταῦτα] 'upon observing (*WE.*) these advantages' (*LR.* and we may add, for the verb implies still more), 'with no alight self-

satisfaction, and, at the same time, with feelings of contempt: ' s. i, 59, 6.

46. ὅσοισι ἡδομένοισι ἦν] ὥς σφί δομένοισι ἐπέλαμψε, viii, 14; 101, 54. The verbs εἶναι and γίγνεσθαι are often accompanied by a participle of the verb 'to wish &c.' in the dative, ix, 46. *MA.* 391, e; 535. This Grecism is common in *Thu.* [ii, 3; *BF.* iv, 85; *LR.* vii, 35; *WE.*] *Pla. Xen.* and the orators, but rare in the poets, *Soph.* *CE.* R. 1346; the idiom is imitated by *Macr.* as si volentibus vobis erit, p. 214 &c.; quibus bellum v. erat, *Tac.* A. 18: *VK. WE. HE.* on *VG.* v, 6, 17. s. i, 36, 79; 90, 77.

47. τὰ στρατόπεδα] 'the army' both of the Ionians and of the Persians. *STG.*

49. ἀντίπρωροι] The epithet, which properly belongs to the ships, is here applied to the men: *Xen. H.* vii, 5, 23; *Thu.* vii, 36. *BF.*

τοῖσι βαρβάροισι γενόμενοι, ἐς τὸ μέσον τὰς πρύμνας συνήγαγον· δεύτερα δὲ σημήναντος, ἔργον εἶχοντο, ἐν ὀλίγῳ περ ἀπολαμφθέντες, καὶ κατὰ στόμα.<sup>50</sup> ἐνθαῦτα τριήκοντα νέας αἰρέουσι τῶν βαρβάρων, καὶ τὸν Γόργου τοῦ Σαλαμινίων βασιλέος ἀδελφεὸν, Φιλάονα τὸν Χέρσιοι, λόγιμον ἔοντα ἐν τῷ στρατοπέδῳ ἄνδρα. πρῶτος<sup>51</sup> δὲ Ἑλλήνων νέα τῶν πολεμίων εἶλε ἀνὴρ Ἀθηναῖος, Λυκομήδης Αἰσχροῦ, καὶ τὸ ἀριστήιον ἔλαβε οὗτος. τοὺς δ' ἐν τῇ ναυμαχίᾳ ταύτῃ ἑτεραλκίως<sup>52</sup> ἀγωνιζομένους νύξ ἐπελθοῦσα διέλυσε. οἱ μὲν δὴ Ἕλληνες ἐπὶ τὸ Ἀρτεμίσιον ἀπέπλων, οἱ δὲ βάρβαροι ἐς τὰς Ἀφέτας, πολλὸν παρὰ δόξαν ἀγωνισάμενοι. ἐν ταύτῃ τῇ ναυμαχίᾳ Ἀντίδωρος Λήμνιος, μούνης τῶν σὺν βασιλεῖ Ἑλλήνων ἔόντων, αὐτομολεῖ ἐς τοὺς Ἕλληνας· καὶ οἱ Ἀθηναῖοι διὰ τοῦτο τὸ ἔργον ἔδοσαν αὐτῷ χῶρον ἐν Σαλαμῖνι. (12) Ὡς δὲ εὐφρόνῃ ἐγεγόνεε, ἦν μὲν τῆς ὥρης μέσον θέρους<sup>53</sup>, ἐγίνετο δὲ ὕδωρ τε ἄπλετον διὰ πάσης τῆς νυκτὸς καὶ σκληραὶ βρονταὶ ἀπὸ τοῦ Πηλίου· οἱ δὲ νεκροὶ καὶ τὰ ναυήγια<sup>54</sup> ἐξεφορέοντο ἐς τὰς Ἀφέτας, καὶ περὶ τε τὰς πύρας τῶν νεῶν εἰλέοντο, καὶ ἐτάρασσον τοὺς ταρσοὺς<sup>55</sup> τῶν κωπῶν. οἱ δὲ στρατιῶται οἱ ταύτῃ, ἀκούοντες ταῦτα, ἐς φόβον κατιστάετο, ἐλπίζοντες πάγχυ ἀπολέσθαι, ἐς οἷα κακὰ ἦκον·<sup>56</sup> πρὶν γὰρ ἢ καὶ

50. κατὰ στόμα] 'engaging prow to prow, coming to close quarters.' Ὁρῶντων ἀρίστοις ἐμπεσὼν κ. σ. Eur. Rh. 409: SW. 'face to face.'

51. πρῶτος] Σωκλῆς π. Ἀθηναῖος, ἐνέβαλε Περσικῇ νητ, καὶ ἐνεπάγη ὁ ἔμβολος, Schol. on Ar. VK. s. BL, on A. P. 417.

52. ἑτεραλκίως] εἶδον αὐτίκα κατ' ἀρχὰς γινόμενῃν ἑτεραλκίαν τὴν μάχην, ix, 103, 4; μάχης ἐ. νίκην, Hom. Il. H, 26; Θ, 171. VK.

53. ὥρης μ. θέρους] A pleonasm; SH, on BO, 336. for ἡ ὥρη μέσου θέρους. HGV, on VG, iii, 7, 6.

54. νεκροὶ καὶ ναυήγια] ἀλλὰ δ' ὁμοῦ πίνακας τε νεῶν καὶ σώματα φωτῶν κύμασ' ἄλδος φορέουσι πυρὸς τ' ὀλοοῖο δύελλαι, Hom. O. M, 67; δάλασσα ναυαγίων πλήθουσα καὶ φόνου βροτῶν ἀκταὶ δὲ νεκρῶν χειρὶδες τ' ἐπλήθουν, Aesch. P. 426; ὁρῶμεν ἀνθοῦν πέλαγος Αἰγαῖον νεκροῖς ἀνδρῶν Ἀχαιῶν, ναυτικῶν τ' ἐρείπων, A. 642; VK. ναυήγια καὶ νεκροὺς ἀνείλοντο, Thu. i, 54 twice. BL.

55. ταρσοὺς] κυρίως τῶν ὀρνέων τὴν πτέρωσιν ἀφ' οὗ καὶ τὸν τῶν κωπῶν ὁμοίον σχηματισμὸν. ΓΑ. ἐς τοὺς τ. ὑποσπίπτοντες τῶν πολεμίων νεῶν, Thu. vii, 40. The ταρσοὶ are either (1) 'the rows of oars,' so called with allusion to the outspread ταρσοὶ, or 'wing of a bird': ὄρνις ἀγαλλόμενος πτερυγίων πολυνανθέϊ χροῖῃ, ταρσὸν ἀναπλώσας, ὥσεί τέ τις ὠκύαλος νηὺς, χρυσείου ταλάροιο περίσκεπε χεῖλεα ταρσοῖς, Mos. ii, 59; τοὺς ταρσοὺς τῶν νεῶν πτερώσας, Plu. V. xiv, 63. In our own language we have the expression 'to feather an oar,' i.e. to make its blade skim horizontally above the surface of the water. Or (2) 'the blades of the oars,' which were called ταρσοὶ and πτερὰ, Poll. Eust. Thucydides is imitated by D. Cass. 627, 52; App. i, 478; Poly. v, 22. BF. We have the converse of this metaphor in the phrase, *remigium alarum*, Vir. A. i, 305; vi, 19.

56. ἐς οἷα κακὰ ἦκον] 'considering the great evils into which they were

ἀναπνεῦσαί σφεας ἕκ τε τῆς ναυηγίης καὶ τοῦ χειμῶνος τοῦ γενομένου κατὰ Πήλιον, ὑπέλαβε ναυμαχίῃ καρτερίῃ ἕκ δὲ τῆς ναυμαχίης ὁμῆρος τε λάβρος, καὶ ρεύματα ἰσχυρὰ ἐς Θάλασσαν ὠρμημένα, βρονταὶ τε σκληραί. Καὶ τούτοις μὲν τοιαύτη νύξ ἐγίνετο. (13) Τοῖσι δὲ ταχθεῖσι αὐτῶν περιπλῶειν Εὐβοίαν ἢ αὐτὴ περ ἐοῦσα νύξ πολλὸν ἦν ἔτι ἀγριωτέρη, τοσοῦτ' ὅσῳ ἐν πελάγῃ φερόμενοις ἐπέπιπτε, καὶ τὸ τέλος σφί ἐγένετο ἄχαρι· ὥς γὰρ δὴ πλώουσι αὐτοῖσι χειμῶν τε καὶ τὸ ὕδωρ ἐπεγίνετο, ἐοῦσι κατὰ τὰ Κοῖλα<sup>57</sup> τῆς Εὐβοίης, φερόμενοι τῷ πνεύματι καὶ οὐκ εἰδότες τῇ ἐφέροντο, ἐξέπιπτον πρὸς τὰς πέτρας. ἐποιετό<sup>58</sup> τε πᾶν ὑπὸ τοῦ Θεοῦ, ὅπως ἂν ἐξισωθείη τῷ Ἑλληνικῷ τὸ Περσικόν, μηδὲ πολλῶν πλεόν εἴη. Οὗτοι μὲν νυν περὶ τὰ Κοῖλα τῆς Εὐβοίης διεφθείροντο. (14) Οἱ δ' ἐν Ἀφῆτῃσι βάρβαροι, ὥς σφί ἀσμένοισι ἡμέρῃ ἐπέλαμψε, ἀτρέμας τε ἔλχον τὰς νέας, καὶ σφί ἀπεχρέετο κακῶς πρήσσοις ἡσυχίην ἄγειν ἐν τῷ παρεόντι. τοῖσι δὲ Ἑλλήσι ἐπεβόθεον νέες τρεῖς καὶ πεντήκοντα Ἀττικάι. αὐταὶ τε δὴ σφεας ἐπέρρωσαν ἀπικόμεναι, καὶ ἅμα ἀγγελίῃ ἐλθοῦσα, ὥς τῶν βαρβάρων οἱ περιπλῶντες τὴν Εὐβοίαν πάντες εἶσαν διεφθαρμένοι ὑπὸ τοῦ γενομένου χειμῶνος. φυλάξαντες δὲ τὴν αὐτὴν ὥρην<sup>59</sup>, πλῶντες ἐπέπεσον νηυσὶ Κιλίσσησι· ταύτας δὲ διαφθείραντες, ὥς εὐφρόνῃ ἐγένετο, ἀπέπλων ὀπίσω ἐπὶ τὸ Ἀρτεμίσιον. (15) Τρίτῃ δὲ ἡμέρῃ, δεινόν<sup>60</sup> τι ποιησάμενοι οἱ στρατηγοὶ τῶν βαρβάρων, νέας οὕτω σφί ὀλίγας λυμαίνεσθαι<sup>61</sup>, καὶ τὸ ἀπὸ Πέρξεω δειμαίνοντες, οὐκ ἀνέμειναν ἔτι τοὺς Ἑλλήνας μάχης ἄρξαι, ἀλλὰ, παρακελευσάμενοι, κατὰ μέσον ἡμέρης ἀνῆγον τὰς νέας· συνέπιπτε δὲ, ὥστε ταῖς αὐταῖς ἡμέραις τὰς τε ναυμαχίας γίνεσθαι ταύτας καὶ τὰς πεζομαχίας τὰς ἐν Θερμοπύλῃσι. ἦν δὲ πᾶς ὁ ἀγὼν<sup>62</sup> τοῖσι κατὰ Θάλασσαν περὶ τοῦ Εὐρίπου· ὥσπερ τοῖσι ἄμφι<sup>63</sup> Λεωνίδα, τὴν ἐσβολὴν φυλάσσειν. οἱ μὲν δὴ παρεκελεύοντο, ὅπως μὴ παρήσοις ἐς τὴν Ἑλλάδα τοὺς βαρβάρους· οἱ δ', ὅπως τὸ Ἑλλη-

come; STG. δι' ἐς τοιαῦτα κ. ἡ. MA, 480, obs. 3. s. VK, on Eu. Ph. 1633; and HDF, on Pl. Ph. p. 262. BÆ.

58. ἐποιετό κτλ.] ὥστε δοκεῖν τὸ δεῖον ἀντιλαμβάνεσθαι τῶν Ἑλλήνων, ἵνα, τοῦ πληθους τῶν βαρβαρικῶν νεῶν ταπεινωθέντος, ἀντίπαλος ἡ τῶν Ἑλλήνων δύναμις γένηται, καὶ πρὸς τὰς ναυμαχίας ἀξίχρεως, Diod. xi, 13. Iso. speaks of πόλεις ας ὠμαλισμένας ὑπὸ τῶν συμφορῶν, ad Ph. 15; ἰεσὺλετο ἐκαστοῦ τοὺς Ἑλλήνας πρὸς ἀλλήλους, Thu. viii, 57; VK. imitated

by Poly. τὸν πόλεμον ἡγωνοθέτῃ τοῖς Ἑλλήσιν, ἀεὶ προστιθέμενος τοῖς ἡττωμένοις· ἀεὶ γὰρ ἐκαστῶν τὸ ἐλαττωμένον, τὴν ἰσχὺν τοῦ νικῶντος κατέλυε, viii, 16, 2. BF.

59. τὴν αὐτὴν ὥρην] 'the same time' as on the preceding day; Lf. namely, δειλὴν ὥρην φυλάξαντες, viii, 9. SW.

61. λυμαίνεσθαι] 'to injure and insult'; MA, 384, 7. φ λυμαίνόμενοι, ἐδόκειον Ἀμασιν λυμαίνεσθαι, iii, 16, WE.

62. ὁ ἀγὼν] Diod. xi, 13. WE,

νικόν στρατεύματα διαφθείραντες, τοῦ πόρου κρατήσουσι. (16) Ὡς δὲ ταξάμενοι οἱ Πέρσες ἐπέπλων, οἱ Ἕλληνες ἀτρέμας εἶχον πρὸς τῷ Ἀρτεμισίῳ. οἱ δὲ βάρβαροι, μνηοειδὲς ποιήσαντες τῶν νεῶν, ἐκυκλέοντο, ὡς περιλάβοιεν αὐτούς. ἐνθεῦτεν οἱ Ἕλληνες ἐπανεπλώων τε καὶ συνέμισγον. ἐν ταύτῃ τῇ ναυμαχίῃ παραπλήσιοι ἀλλήλοισι ἐγίνοντο.<sup>63</sup> ὁ γὰρ Πέρσες στρατὸς ὑπὸ μεγάλῃος τε καὶ πλήθους αὐτὸς ὑπ' ἑωυτοῦ ἐπιπτε<sup>64</sup>, ταρασσομένων τε τῶν νεῶν καὶ περιπιπτούσων περὶ ἀλλήλας.<sup>65</sup> ὅμως μέντοι ἀντεῖχε, καὶ οὐκ εἶκε· δεινὸν γὰρ χρῆμα ἐποιεῦντο, ὑπὸ νεῶν ὀλίγων ἐς φυγὴν τράπεσθαι.<sup>66</sup> πολλοὶ μὲν δὴ τῶν Ἑλλήνων νέες διεφθείροντο, πολλοὶ δὲ ἄνδρες, πολλῶν δ' ἐτι πλεῦνες νέες τε τῶν βαρβάρων καὶ ἄνδρες. Οὕτω δὲ ἀγωνιζόμενοι, διέστησαν χωρὶς ἑκάτεροι. (17) Ἐν ταύτῃ τῇ ναυμαχίῃ Αἰγύπτιοι μὲν τῶν Πέρσες στρατιωτῶν ἥριστευσαν· οἱ ἄλλα τε μεγάλα ἔργα ἀπεδέξαντο, καὶ νέας αὐτοῖσι ἀνδράσι εἶλον Ἑλληνίδας πέντε. τῶν δὲ Ἑλλήνων κατὰ ταύτην τὴν ἡμέρην ἥριστευσαν Ἀθηναῖοι<sup>67</sup>, καὶ Ἀθηναίων Κλεινίης<sup>68</sup> ὁ Ἀλκιβιάδην ὃς δαπάνην οἰκητὴν παρεχόμενος ἐστρατεύετο ἀνδράσι τε διηκοσίοισι καὶ οἰκῇ τὴν νητ. (18) Ὡς δὲ διέστησαν, ἄσμενοι ἑκάτεροι ἐς ὄρμον ἡπείγοντο. οἱ δὲ Ἕλληνες, ὡς διακριθέντες ἐκ τῆς ναυμαχίης ἀπηλλάχθησαν, τῶν μὲν νεκρῶν καὶ τῶν ναυηγίων ἐπεκράτεον· τρηχέως δὲ περιεφθίντες, καὶ οὐκ ἦκιστα Ἀθηναῖοι, τῶν αἰ ἡμίσεια τῶν νεῶν τετρωμένοι ἦσαν,

63. παραπλήσιοι δ. ἐγίνοντο] *hic etsi pari praelio discesserant, tamen eodem loco non sunt ausimane*, Nep. ii, 3. B.E. LR takes this to mean that 'the amount of effective combatants was pretty nearly the same on both sides;' and asks how could Herodotus, if 'the advantage had been equal on both sides,' have said (a few lines lower down) that 'the Persians lost many more vessels and men than the Greeks'? But might not this loss have been proportionate to their respective forces, so that the comparative advantage would still have been the same?

64. ἐπιπτε] *angustias enim Themistocles, inter Euboeam continentemque* (i, 27, 93); *terram, quarebat, ne multitudo navium circumiretur*, Nep. ii, 3. VK.

65. περὶ ἀλλήλας] *κὰν π. σφίσιν αὐτοῖς τὰ πλεῖα πταίσωσι*, Thu. vi, 33; WE. vi, 16, 95. The triremes appear

not to have availed themselves of their sails in naval engagements. LAU.

66. τράπεσθαι] present passive, i, 64, 83; *τραπέσθαι*, second aorist middle. SH. SW.

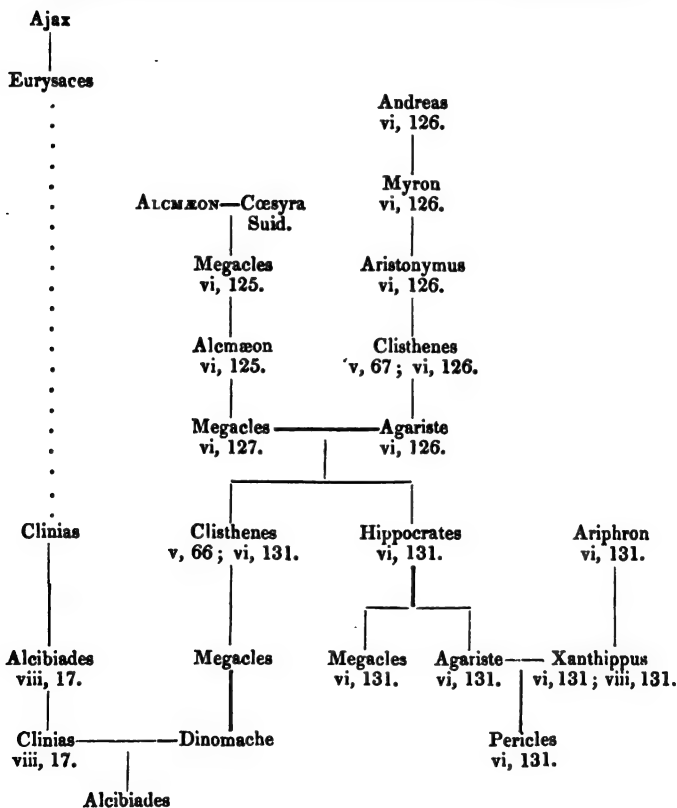
67. ἥριστευσαν Ἀθηναῖοι] *ἀριστεύσαι ἐν ἀμφοτέραις ταῖς ναυμαχίαις φασὶ παρὰ μὲν τοῖς Ἕλλησιν Ἀθηναίους, παρὰ δὲ τοῖς βαρβάροις Σιδωνίους*, Diod. ix, 13; *τὸ καλὸν Ἀρτεμισίων, ὅθι παῖδες Ἀθηναίων ἐβόλοντο φασινὰν κρητὶδ' ἐλευθερίας*, Pin. fr. xlviii; Plu. t. ii, p. 552, v. Themistocles *δυοῖν ναυμαχίαιν δύο Ἰσθησι τρώπαια, ἐς φησι Πίνδαρος, κρητὶδα τῆς ἐ. τοῖς Ἕλλησι βαλλόμενος*, Aristid. t. iii, p. 310. VK.

68. Κλεινίης] *ἰδυστόλῳ τρήρει περὶ Ἀρτεμισίων ἐνδόξως ἐναυμάχησε*, Plu. t. i, p. 191. He fell at Coronea, leaving one son Alcibiades, three or four years old. See the learned notes of VK, WE, and LR; and the annexed genealogical table.



δρησμών<sup>69</sup> δὴ ἐβούλευον ἔσω ἐς τὴν Ἑλλάδα. (19) Νόψ δὲ λαβὼν ὁ Θεμιστοκλῆς, ὡς, εἰ ἀπορβᾷγειν ἀπὸ τοῦ βαρβάρου τό τε Ἴωνικὸν φύλον<sup>70</sup> καὶ τὸ Καρικόν, οἷοί τε εἴησαν<sup>72</sup> τῶν λοιπῶν κατύπερθε γενέσθαι, ἐλαυνόντων τῶν Εὐβοέων πρόστατα ἐπὶ τὴν θάλασσαν, ταύτῃ συλλέξας τοὺς στρατηγούς, ἔλεγέ σφι, ὡς ‘δοκέει ἔχειν τινὰ ‘παλάμην; τῇ ἐλπίζει τῶν βασιλέος συμμάχων ἀποστήσειν τοὺς

# GENEALOGICAL TABLE OF THE ALCMÆONIDÆ.



69. δρησμών] τῶν ἐν ταῖς ναυσὶ κατὰ κράτος ἤδη φευγόντων εἰς τὸ εἶσω τῆς Ἑλλάδος, Aristid. t. ii, p. 191. Poly.

says the same. WE.

70. φύλον] SH, on BO, 82.

72. εἴησαν] RSG, on S. C. p. 320.

‘ἀρίστους.’ ταῦτα μὲν νυν ἐς τοσοῦτο παρεγύμνου. ἐπὶ δὲ τοῖσι κατήκουσι πρήγμασι τὰδε ποιητέα εἶναι σφί ἐλεγε· ‘τῶν τε προβά-  
 ‘των’<sup>71</sup> τῶν Εὐβοικῶν καταθύειν ὅσα τις ἐθέλοι κρέσσον γὰρ εἶναι  
 ‘τὴν στρατιὴν’ ἔχειν, ἢ τοὺς πολεμίους·’ παραίνεε τε ‘προειπεῖν  
 ‘τοῖσι ἐκωτῶν ἐκάστους πῦρ ἀνακαίειν’ κομιδῆς δὲ πέρι, τὴν ὥρην  
 ‘αὐτῷ μελήσειν, ὥστε ἀσινέας ἀπικέσθαι ἐς τὴν Ἑλλάδα.’ Ταῦτα  
 ἤρεσέ σφί ποιέειν· καὶ αὐτίκα, πῦρ ἀνακαυσάμενοι, ἐτράποντο πρὸς  
 τὰ πρόβατα. (20) Οἱ γὰρ<sup>72</sup> Εὐβοέες, παραχρησάμενοι τὸν Βάκι-  
 δος<sup>73</sup> χρησμὸν ὡς οὐδὲν λέγοντα, οὔτε τι<sup>74</sup> ἐξεκομίσαντο οὐδὲν, οὔτε  
 προεσάξαντο<sup>75</sup>, ὡς παρεσόμενοι σφί πολέμον, περιπετέα τε ἐποιή-  
 σαντο σφίσι αὐτοῖσι τὰ πρήγματα. Βάκιδι γὰρ ᾧδε ἔχει περὶ  
 τούτων ὁ χρησμὸς,

“φράζω βαρβαρόφωνον<sup>76</sup>, ὅταν ζυγὸν<sup>77</sup> εἰς ἄλα βάλλῃ

“βύβλινον<sup>78</sup>, Εὐβοίης ἀπέχειν πολυμηκάδας<sup>79</sup> αἶγας.”

τούτοις δὲ οὐδὲν τοῖσι ἔπεισι χρησαμένοισι ἐν τοῖσι τότε παρευοῦσι  
 τε καὶ προσδοκίμοις κακοῖσι, παρῇν σφί συμφορῇ χρῆσθαι πρὸς τὰ  
 μέγιστα.<sup>80</sup> (21) Οἱ μὲν δὴ ταῦτα ἐπρησον, παρῇν δὲ ὁ ἐκ Τρηχί-  
 νος κατάσκοπος. ἦν μὲν γὰρ ἐπ’ Ἀρτεμισίῳ κατάσκοπος Πολύας,  
 γένος Ἀντικυρεὺς, τῷ προσετέτακτο, (καὶ εἶχε πλοῖον κατήρης ἐτοι-  
 μον,) εἰ παλήσειε<sup>81</sup> ὁ ναυτικὸς στρατὸς, σημαίνειν τοῖσι ἐν Θερμο-  
 πύλῃσι ἐοῦσι· ὡς δ’ αὐτως ἦν Ἀερώνυχος ὁ Λυσικλέος, Ἀθηναῖος,  
 καὶ παρὰ Λεωνίδῃ ἐτόιμος τοῖσι ἐπ’ Ἀρτεμισίῳ ἐοῦσι ἀγγέλλειν  
 τριηκοντέρῳ, ἦν τι καταλαμβάνῃ νεώτερον τὸν πεζόν. οὗτος ὦν ὁ

71. *προβάτων*] The flocks were probably brought by the Euboeans to supply the fleet. The fires were to be kindled both to dress the meat, *SW.* and, perhaps, as a blind to the enemy; who, from the heights about Aphetæ, could see the fires at Artemisium, a distance of about ten miles. *LAU.* iv, 135.

72. *οἱ γὰρ*] This whole chapter would seem more naturally to follow immediately after viii, 4. *SW.*

73. *Βάκιδος*] *Pau.* x, 12; 14; *Cic.* Div. i, 18; *Clem.* of A. St. i, p. 398; *WE.* *Arist. P.* 1035; and *Schol. LR.* a. v, 90, 8.

74. *τι*] ‘at all;’ *SW.* iv, 19. *WE.*

75. *ἐξεκομίσαντο...προεσάξαντο* v, 34; *WE.* *ε.* is the same as *ὁπρέξθεντο*, viii, 4; ‘carried out of the island into

a place of safety;’ π. ‘drove beforehand out of the country into the towns.’ *REI.* *SW.*

76. *φ. βαρβαρόφωνον*] *φ. β. δ. βάλλῃ* is the same as *φ. δ. βαρβαρόφωνον β.* *SW.*

77. *{ζυγόν}* *πολύγομφον* *ᾧδισμα ζ. ἀμφισαλὸν ἀρχένι πόντον*, *Æsch.* P. 71. *WE.*

78. *βύβλινον*] vii, 36. *WE.*

79. *πολυμηκάδας*] *SH.* on *BO.* 14.

80. *πρὸς τὰ μέγιστα*] the same as *ἐς τὰ μ. viii*, 144. *SW.*

81. *παλήσειε*] *διαφθοραίη, βλαφθείη, ἐκπέσοι*, *Hes. παλαίω, παλάω*, Ionic *παλέω*, denotes not only ‘wrestle’ or ‘struggle’ in general, but ‘to be engaged in a desperate and perilous conflict.’ *SW. SD.* *σαλευθείη καὶ σφόδρα κινηθείη*, *Erot.* *WE.*

Ἀθρώνυχος ἀπικόμενός σφι ἐσήμαινε τὰ γεγονότα περὶ Λεωνίδα καὶ τὸν στρατὸν αὐτοῦ. οἱ δὲ, ὡς ἐπύθοντο ταῦτα, οὐκέτι ἐς ἀναβολὰς<sup>82</sup> ἐποιεῦντο τὴν ἀποχώρησιν, ἐκομίζοντο δὲ, ὡς ἕκαστοι ἐτάχθησαν, Κορίνθιοι πρῶτοι, ὕστατοι δὲ Ἀθηναῖοι.<sup>83</sup> (22) Ἀθηναῖων δὲ νέας τὰς ἄριστα πλωούσας ἐπιλεξάμενος, Θεμιστοκλῆς<sup>84</sup> ἐπορεύετο περὶ τὰ πότιμα ὕδατα, ἐντάμνων<sup>85</sup> ἐν τοῖσι λίθοις γράμματα, τὰ Ἴωνες, ἐπελθόντες τῇ ὑστεραίῃ ἡμέρῃ ἐπὶ τὸ Ἀρτεμίσιον, ἐπελέξαντο.<sup>86</sup> τὰ δὲ γράμματα τάδε ἔλεγε· “Ἄνδρες Ἴωνες, οὐ ποιεῖτε δίκαια, ἐπὶ τοὺς πατέρας<sup>87</sup> στρατευόμενοι καὶ τὴν Ἑλλάδα καταδουλοῦμεν. ἀλλὰ μάλιστα μὲν<sup>88</sup> πρὸς ἡμέων γίνεσθε· εἰ δὲ ἡμῖν ἐστὶ τοῦτο μὴ δυνατόν ποιῆσαι, ὑμεῖς δὲ ἔτι καὶ νῦν ἐκ τοῦ μέσου<sup>89</sup> ἡμῖν ἔξεσθε καὶ αὐτοῖς, καὶ τῶν Καρῶν δέεσθε τὰ αὐτὰ ἡμῖν ποιεῖν· εἰ δὲ μηδέτερον τούτων οἶόν τε γίνεσθαι, ἀλλ’-ὕπ’ ἀναγκαιῆς μέζονος κατέξευχε<sup>91</sup> ἡ ὥστε ἀπίσταςθαι, ὑμεῖς γε ἐν τῷ ἔργῳ<sup>92</sup>, ἐπεὶ ἀν συμμίσγωμεν, ἐθελοκακέετε, μεμνημένοι ὅτι ἀπ’ ἡμέων γεγόνατε, καὶ ὅτι ἀρχῆθεν ἡ ἔχθρη πρὸς τὸν βάρβαρον ἀπ’ ἡμέων ἡμῖν γέγονε.” Θεμιστοκλῆς δὲ ταῦτα ἔγραφε, δοκεῖν ἐμοί, ἐπ’ ἀμφοτέρα<sup>93</sup> νοέων· ἵνα, ἡ λαθόντα τὰ γράμματα βα-

82. ἐς ἀναβολὰς] ‘with procrastination.’ *euthis* καὶ μὴ ἐς ἄ. Thu. vii, 15; οὐκ εἰς ἄ. ἀλλὰ τὸ πρῶτον, Plu. V. xlv; οὐδὲν ἐς ἄ. ὑπερέβητο, Jos. 308, 34. BF.

83. Ἀθηναῖοι] Later writers tell of Grecian victories off Artemisium, utterly inconsistent with the events that followed; but Plato’s slight mention (de L. iv.) of the actions there, confirms Herodotus’s account; and even Plu. (V. vii.) gives some degree of corresponding testimony. MT, viii, 4.

84. Θεμιστοκλῆς] This artifice is mentioned by Plu. V. vii, p. 116, a. Poly. i, 30, 6; Aristid. i, p. 314; W.E. s. Jus. ii, 12; Oro. ii, 10. VK.

85. ἐντάμνων] iv, 87; *insecans*, Col. res *inserere* atque *inculcare* in animis *auditorium*, auth. to Her. iii, 14; *dentibus insecare*, iv, 49; the same as ἐγκολάπτων, i, 93; 187; ἐκκολάπτων, LXX. III Maccabees ii, 27; GT, In. p. cccoi, 22. VK. γραφεῖν σιδηρῶ καὶ μολίβῳ ἥ ἐν πέτραις ἐγγλυφῆναι, Job xix, 24.

86. ἐπιλεξάμενος... ἐπελέξαντο] This is not a solitary instance of the same word occurring in our author in two

different significations within the space of a few lines. SW.

87. πατέρας] vii, 51; W.E. *quod facinus agitis? bellum inferre olim conditoribus vestris, nuper eīam vindicibus, cogitatis?* Jus. ii, 12; οὕτω ἂν εἴημεν ὑμέτεροι ἀπόγονοι οὐτε ὂν ἡμέας οἰκὸς ἐπὶ τοὺς ἡμετέρους προγόνους στρατεύεσθαι, οὐτε ὑμέας ἡμῖν ἀντιδόους γενέσθαι, ἀλλὰ παρ’ ὧν αὐτοῖσι ἡσυχίην ἔχοντας κατῆσθαι, vii, 150. VK.

88. μάλιστα μὲν κτλ.] Thucydides appears to have had this passage in his view, δίκαιοι γ’ ἐστὲ, μ. μὲν ἐκποδὼν στήναι ἀμφοτέροις· εἰ δὲ μὴ, τοῦναντίον, ἐπὶ τοῦτους μεθ’ ἡμῶν ἵνα, i, 40. BF.

91. κατέξευχε] ἀνάγκης ταῦτ’ ἐνέξευγμαί τάλας, Æsch. P. V. 108; ἀνάγκη ζυγέλις, Soph. Ph. 1025; ἔτη ξυγκατέευκται κακῇ, Aj. 123. W.E.

92. ἐν τῷ ἔργῳ] ‘in the action;’ μετέστησαν ἐν τῷ ἔ., Thu. i, 107; ὁμολογοῦν, ἐπειδὴν ἐν αὐτῷ τῷ ἔ. γίνονται, ἐπὶ τῷ ‘P. τρέφεσθαι, Proc. p. 122. BF.

93. ἐπ’ ἀμφοτέρα] iii, 87; Thu. i, 139; iv, 58; 88; vii, 48; μέρη being und. BF.

σιλέα "Ιωνας ποιήσῃ μεταβαλέειν καὶ γενέσθαι πρὸς ἑωυτῶν, ἥ, ἐπεὶ τε ἀνενειχθῇ, καὶ διαβληθῇ πρὸς Ξέρξεα, ἀπίστους ποιήσῃ τοὺς "Ιωνας, καὶ τῶν ναυμαχιῶν αὐτοὺς ἀπόσχῃ.<sup>94</sup> (23) Θεμιστοκλῆς μὲν ταῦτα ἐνέγραψε· τοῖσι δὲ βαρβάροισι αὐτίκα μετὰ ταῦτα πλοῖφ ἦλθε ἀνὴρ "Ιστιαיעὺς<sup>95</sup>, ἀγγέλλων τὸν δρησμὸν τὸν ἀπ' Ἀρτεμισίου τῶν Ἑλλήνων. οἱ δ' ὑπ' ἀπιστίας τὸν μὲν ἀγγέλλοντα εἶχον ἐν φυλακῇ, νῆας δὲ ταχείας ἀπέστειλαν προκατοψόμενας. ἀπαγγειλάντων δὲ τούτων τὰ ἦν, οὕτω δὴ ἅμα ἡλίφ σκιδναμένῳ<sup>96</sup> πᾶσα ἡ στρατιὴ ἔπλωε ἀλῆς ἐπὶ τὸ Ἀρτεμίσιον. ἐπισχόντες δὲ ἐν· τούτῳ τῷ χώρῳ μέχρι μέσου ἡμέρης<sup>97</sup>, τὸ ἀπὸ τούτου ἔπλων ἐς "Ιστιαίην. ἀπικόμενοι δὲ, τὴν πόλιν<sup>98</sup> ἔσχον τῶν "Ιστιαίων καὶ τῆς Ἑλλοπίνης μοίρης, γῆς δὲ τῆς "Ιστιαϊήτιδος τὰς παραθαλασσίας κώμας πάσας ἐπέδραμον. (24) Ἐνθαῦτα δὲ τούτων ἐόντων, Ξέρξης ἐτοιμασάμενος τὰ περὶ τοὺς νεκροὺς, ἔπεμπε ἐς τὸν ναυτικὸν στρατὸν κήρυκα· προετοιμάσατο δὲ τάδε· ὅσοι τοῦ στρατοῦ τοῦ ἑωυτοῦ ἦσαν νεκροὶ ἐν Θερμοπύλῃσι, ἦσαν δὲ καὶ δύο μυριάδες, ὑπολιπόμενος τούτων ὡς χιλίους, τοὺς λοιποὺς, τάφρους ὀρυζάμενος, ἔθαψε, φυλλάδα τε ἐπιβαλὼν καὶ γῆν ἐπαμυσάμενος<sup>99</sup>, ἵνα μὴ ὀφθείησαν ὑπὸ τοῦ ναυτικοῦ στρατοῦ. ὡς δὲ διέβη ἐς τὴν "Ιστιαίην ὁ κήρυξ, σύλλογον ποιησάμενος παντὸς τοῦ στρατοπέδου, ἔλεγε τάδε· "Ἄνδρες σύμμαχοι, βασιλεὺς Ξέρξης τῷ βουλομένῳ ὑμῶν

94. ἀπόσχῃ] Leotychides made use of a similar artifice, ix, 97. LR.

95. "Ιστιαיעὺς] Histiaea was anciently named Talantia, afterwards Oreum, and is now called Orío. LR.

96. ἡλίφ σκιδναμένῳ] An imitation of the Homeric expressions, ὅσῃν τ' ἐπικιδναται ἡώς, II. H, 451; 458; and κροκόπεπλος ὅπερ ἄλλα κιδναται ἡώς, Ψ, 227; [Ω, 695; TR.] πρὶν σκεδασθῆναι θεοῦ ἁκτίνας, Æsch. P. 508; σπείρειν ἄ. Phil. V. Co. p. 899, r; *Aurora nouo spargit lumine terras*, Lucr. ii, 143; imitated by Vir. *prima n. spargebat l. t. A. Æ. iv, 584; jam p. n. s. l. t. A.; jam sole infuso*, ix, 459; and Luc. *WE. BL.* "Now morn, her rosy steps in the eastern clime Advancing, sow'd the earth with orient pearl," Milton, P. L. v, l. TX.

97. μέχρι μέσου ἡμέρης] Thu. iii, 80. Many adjectives of three terminations are used as common by Homer and the Attic writers: *MA*, 118, 3. or μέσου may be neuter, s. viii, 15. *BÆ.*

98. τὴν πόλιν] κατήρην εἰς τὴν Ἑββοίαν μετὰ παντὸς τοῦ στόλου, καὶ, τὴν τῶν "Ιστιαίων π. βίᾳ χειρωσάμενος &c. Diod. xi, 13. VK.

99. ἐπαμυσάμενος] "Οδυσσεὺς εὐνὴν ἐπαμύσατο χερσὶν εὐρείαν φύλλον γὰρ ἦν χόσις ἤλιθα πολλή· ἐν δ' ἔρα μέσση λέκτρο, χύσιω δ' ἐπεχεύατο φύλλων, Hom. O. E, 481. Plutarch, speaking of the tortoise's burying its eggs on the shore, says τὸ λειψάτον ἐπαμάται τῆς διωδὸς αὐτοῖς καὶ μαλακώτατον, t. ii, p. 982, a. Origen gives the verb a middle signification, speaking of a mourner as κόνιν ἐπαμύμενος, 'scattering dust on his own head,' c. C. vi, p. 285. Iamblichus uses the active form, which is very rare, γῆς ἐπαμύσαντες τοῖς πεσοῦσι, V. P. p. 160. Polyænus mentions this artifice of Xerxes, vii, 15, 4; which was afterwards imitated by Agesilaus, who ordered some trusty *Σπαρτιάτας*, 'νεκροῖς, ἐπαμυσμένους κόνιν, ἀποκρύψαι,' ib. ii, 1, 23. VK.

“ παραδίδωσι, ἐκλιπόντα τὴν τάξιν καὶ ἔλθοντα δεήσασθαι, ὅπως  
 “ μάχεται πρὸς τοὺς ἀνοήτους τῶν ἀνθρώπων, οἱ ἤλπισαν τὴν βασι-  
 “ λέος δύναμιν ὑπερβαλέεσθαι.” (25) Ταῦτα ἐπαγγελαμένον, μετὰ  
 ταῦτα οὐδὲν ἐγίνετο πλοίων σπανιώτερον. οὕτω πολλοὶ ἤθελον δεή-  
 σεσθαι. διαπεραιωθέντες δὲ, ἐθηεύντο διεξιόντες τοὺς νεκρούς· πάν-  
 τες δὲ ἠπιστάετο τοὺς κειμένους εἶναι πάντας Λακεδαιμονίους καὶ  
 Θεσπιάας, ὁρέοντες καὶ τοὺς εἰλωτας. οὐ μὲν οὐδ’ ἐλάνθανε τοὺς  
 διαβεβηκότας Ψέρξης ταῦτα πρήξας περὶ τοὺς νεκρούς τοὺς ἐωυτοῦ·  
 καὶ γὰρ δὴ καὶ γελοῖον ἦν· τῶν μὲν, χίλιοι ἐφαίνοντο νεκροὶ κεί-  
 μενοι· οἱ δὲ, πάντες ἐκάτ’ ἄλεις συγκεκομισμένοι ἐς τὴν αὐτὴν χωρίον,  
 τέσσερες χιλιάδες. ταύτην μὲν τὴν ἡμέρην πρὸς Θέην ἐτράποντο· τῇ  
 δ’ ὑπεραίρῃ οἱ μὲν ἀπέπλων ἐς Ἰσθμίαν ἐπὶ τὰς νῆας, οἱ δὲ ἀμφὶ  
 Ψέρξεα ἐς ὁδὸν ὁρμάτο. (26) Ἦκον δὲ σφί αὐτόμολοι ἄνδρες ἀπ’  
 Ἀρκαδίας<sup>100</sup> ὀλίγοι τινές, βίου τε δεόμενοι καὶ ἐνεργοὶ<sup>1</sup> βουλό-  
 μενοι εἶναι. ἀγαγόντες δὲ τούτους ἐς ὅσιν τὴν βασιλέος, ἐπυθάνοντο  
 οἱ Πέρσαι περὶ τῶν Ἑλλήνων, ‘τὰ ποιεῖοιεν;’ εἰς δὲ τις<sup>2</sup> πρὸ πάν-  
 των ἦν ὁ ἐρωτῶν αὐτοὺς ταῦτα. οἱ δὲ σφί ἔλεγον, ‘ὥς Ὀλύμπια<sup>3</sup>  
 ‘ ἄγοιεν, καὶ θεωροῖεν ἀγῶνα γυμνικὸν καὶ ἵππικόν.’ ὁ δὲ ἐπέειπε<sup>4</sup>,  
 ‘ ὅ τι τὸ ἄεθλον εἴη σφί κείμενον, περὶ ὅτεν ἀγωνίζονται;’ οἱ δ’

100. ἀπ’ Ἀρκαδίας] *Carya*, civitas Peloponnesi, cum Persis hostibus contra Graciam consensit; postea Graci, per victoriam gloriose bello liberati, communi consilio Caryatibus bellum indixerunt. itaque, oppido capto, viris interfectis, civitate deleta, matronas eorum in servitutem abduxerunt: nec sunt passi stolas neque ornatus matronales deponere: uti non uno triumpho ducerentur, sed aeterno servitutis exemplo, gravi contumelia pressae, paenas dare viderentur pro civitate. ideo qui tunc architecti fuerunt, aedificiis publicis designaverunt earum imagines oneri forondo collocatas, ut etiam posteris nota poena peccati Caryatium memoria traderetur. Vit. i, 1. VK. LR. This town of Arcadia was, after its capture, incorporated with Laconia. SW. Among the ruins in the Acropolis is a small temple (that of Erechtheus) supported by Caryatides; and it is difficult to say whether they more gratify the eye by their sculptural beauty, or offend it by their architectural incongruity. LAÜ. The design was borrowed

from Egyptian Architecture: there is a specimen of it in the new Church at St Pancras.

1. ἐνεργοὶ] ‘actively employed.’ VK. “The practice of seeking hire in foreign military service appears to have obtained among that mountain-people (the Arcadians) before it became usual with the other European Greeks,” MT, viii, 4.

2. εἷς τις] probably Tritantæchmes. SW.

3. Ὀλύμπια] s. BRT, V. du J. A. xxxviii; WEST, Dis. on O. G. These games were founded anew by Iphitus, twenty-seven Olympiads before that in which Coræbus gained the prize, and which is always reckoned as the first Olympiad, answering to the year 776 B. C. They were celebrated at the summer solstice; and there was an armistice (ἐκεχειρία) not only during the celebration, but for some time both before and after, to allow of the Greeks attending the games and returning to their homes in safety. LR. vii, 206. TX.

εἶπον 'τῆς ἐλαίης<sup>5</sup> τὸν διδόμενον στέφανον.' ἐνθαῦτα εἶπας γνώμην γενναιοτάτην Τριγανταίχμης ὁ Ἀρταβάνου δειλίην ὦφλε<sup>6</sup> πρὸς βασιλέος· πυνθανόμενος γὰρ τὸ ἀέθλον ἐὼν στέφανον, ἀλλ' οὐ χρήματα, οὐ τε ἠνέσχετο σιγῶν, εἶπέ τε ἐς πάντας τάδε· "Παπαί, "Μαρδόνιε, κοίους ἐπ' ἄνδρας ἤγαγες μαχησομένους<sup>7</sup> ἡμέας, οἱ οὐ "περὶ χρημάτων τὸν ἀγῶνα ποιεῦνται, ἀλλὰ περὶ ἀρετῆς! "Τούτῳ μὲν δὴ ταῦτα εἶρητο.

(27) Ἐν δὲ τῷ διὰ μέσον χρόνῳ<sup>8</sup>, ἐπεὶ τε τὸ ἐν Θερμοπύλῃσι τρώμα ἐγεγόνει, αὐτίκα Θεσσαλοὶ<sup>9</sup> πέμπονσι κήρυκα ἐς Φωκέας, αἵτε σφι ἐνέχοντες αἰεὶ χόλον<sup>10</sup>, ἀπὸ δὲ τοῦ ὑστάτου τρώματος καὶ τὸ κάρτα. ἐσβαλόντες γὰρ πανστρατιῇ αὐτοὶ τε οἱ Θεσσαλοὶ καὶ οἱ σύμμαχοι αὐτῶν ἐς τοὺς Φωκέας οὐ πολλοῖσι ἔτεσι πρότερον ταύτης<sup>11</sup> τῆς βασιλέος στρατηλασίης, ἐσώθησαν ὑπὸ τῶν Φωκίων, καὶ περιέφθησαν τρηχέως. (29) Τούτων δὴ σφι ἔχοντες ἔγκοτον<sup>12</sup> οἱ Θεσσαλοὶ, πέμψαντες κήρυκα, ἡγόρευον τάδε· "ὦ Φωκέες, ἦδη τι "μᾶλλον γνωσιμαχέετε μὴ εἶναι ὁμοῖοι ἡμῖν. πρῶσθεν τε γὰρ ἐν "τοῖσι Ἑλλήσι, ὅσον χρόνον ἐκεῖνα ἡμῖν ἠνδανε, πλέον αἰεὶ κοτε "ἡμῶν ἐφερόμεθα· νῦν τε παρὰ τῷ βαρβάρῳ τοσοῦτον δυνάμεθα, "ὥστε ἐπ' ἡμῖν ἐστὶ τῆς γῆς τε ἐστερηθῆσαι καὶ πρὸς<sup>13</sup> ἠνδραποδίσθαι "ἡμέας· ἡμέες μέντοι, τὸ πᾶν ἔχοντες, οὐ μνησικακέομεν· ἀλλ' "ἡμῖν γενέσθω ἄντ' αὐτῶν πεντήκοντα τάλαντα ἀργυρίου· καὶ ἡμῖν "ὑποδεκόμεθα τὰ ἐπιόντα ἐπὶ τὴν χώραν ἀποτρέψειν." (30) Ταῦτά σφι ἐπαγγέλλοντο οἱ Θεσσαλοί. οἱ γὰρ Φωκέες μούνοι τῶν ταύτῃ ἀνθρώπων οὐκ ἐμήδιζον, κατ' ἄλλο μὲν οὐδὲν, ὡς ἐγὼ συμβαλλέομενος εὐρίσκω, κατὰ<sup>14</sup> δὲ τὸ ἔχθος τὸ Θεσσαλῶν<sup>15</sup> εἰ δὲ Θεσσαλοὶ

5. τῆς ἐλαίης] 'of the wild olive,' τοῦ κοτίνου. *LR.* This sacred olive was surrounded by a wall and distinguished by the name καλλιστέφανος, 'the tree of the crowns of glory,' *WEST*, xvi. s. vi, 36, 100.

6. ὦφλε] second aorist of ὀφλισκάνειν.

7. μαχησομένους] vii, 103: the other form of the future, μαχέσσομαι, occurs i, 103. *GAI.*

8. ἐν τῷ διὰ μέσον χρόνῳ] 'in the mean or intermediate time.' *HGV*, on *VG*, iii, 7, 5, ix.

9. Θεσσαλοὶ] "The history of this people is reduced to confused accounts of conquests over the northern inhabitants of their own country, and of eternal

predatory war with the Phocians, their southern neighbours; whence arose a national animosity that nearly involved the subjugation of all Greece, when assailed by a foreign enemy;" *MT*, v, 1. s. vii, 176; τὴν πρὸς Φωκέας ἔχθραν, ἢ προὔπηρχε Θετταλοῖς ἐκ παλαιῶν χρόνων, *Æsch.* *F. L.* 43. *WE.*

10. ἐνέχοντες χόλον] i, 118; vi, 119. The simple verb occurs, *Eur. Hc.* 1101; *Soph. Tr.* 273. *WE. HGV*, on *VG*, v, 7, 12.

11. πρότερον ταύτης] *HGV*, on *VG*, iii, 1, 5.

12. ἔγκοτον] is a substantive here and vi, 73; 133; ix, 110; *WE.* 'a grudge.'

14. κατὰ] ix, 37, 19; 'on account

τὰ Ἑλλήνων ἦξον, ὥς ἐμοὶ δοκέειν, ἐμῆδιζον ἂν οἱ Φωκῆες. ταῦτα ἐπαγγελλομένων Θεσσαλῶν, 'οὐ τε δώσειν' ἔφασαν 'χρήματα, 'παρέχειν τέ σφι Θεσσαλοῖσι ὁμοίως μηδίζειν, εἰ ἄλλως βουλοίαστο' 'ἀλλ' οὐκ ἔσσεσθαι, ἐκόντες εἶναι, προδόται τῆς Ἑλλάδος.' (31) Ἐπειδὴ δὲ ἀνηνείχθησαν οὗτοι οἱ λόγοι, οὕτω δὴ οἱ Θεσσαλοὶ, κεχολωμένοι τοῖσι Φωκεῦσι, ἐγένοντο ἡγεμόνες τῷ βαρβάρῳ τῆς ὁδοῦ. ἐκ μὲν δὴ τῆς Τρηχινίης ἐς τὴν Δωρίδα ἐσέβαλον. τῆς γὰρ Δωρίδος χώρας ποδεῶν<sup>16</sup> στεινὸς ταύτη κατατείνει, ὥς τριήκοντα σταδίῳν μάλιστα κη εὖρος, κείμενος μεταξὺ τῆς τε Μηλίδος καὶ τῆς Φωκίδος χώρας, ἥπερ<sup>17</sup> ἦν τὸ παλαιὸν Δρυοπίς· ἡ δὲ χώρα αὕτη ἐστὶ μητροπόλις Δωριέων τῶν ἐν Πελοποννήσῳ. ταύτην ὦν τὴν Δωρίδα γῆν οὐκ εἰσίναντο ἐσβαλόντες οἱ βάρβαροι· ἐμῆδιζόν<sup>18</sup> τε γὰρ, καὶ οὐκ ἐδόκεε Θεσσαλοῖσι. (32) Ὡς δὲ ἐκ τῆς Δωρίδος ἐς τὴν Φωκίδα ἐσέβαλον, αὐτοὺς μὲν τοὺς Φωκῆας οὐκ αἰρέουσι. οἱ μὲν γὰρ τῶν Φωκῆων ἐς τὰ ἄκρα τοῦ Παρνησοῦ<sup>19</sup> ἀνέβησαν· ἔστι δὲ καὶ ἐπιτηδέη δέξασθαι ὄμιλον τοῦ Παρνησοῦ ἡ κορυφή κατὰ Νέωνα<sup>20</sup> πόλιν κειμένη ἐπ' ἑωυτῆς<sup>21</sup> Τιθορέα οὐνομα αὐτῇ· ἐς τὴν δὴ ἀνηνείκατο<sup>22</sup>, καὶ αὐτοὶ ἀνέβησαν· οἱ δὲ πλεῖνες αὐτῶν ἐς τοὺς Οὔζόλας Λοκροὺς ἐξεκομίσαντο, ἐς Ἀμφισσαν<sup>23</sup> πόλιν, τὴν ὑπὲρ τοῦ Κρισαίου

of, through, from, out of, owing to; 'so κατ' ἄλλο just above. MA, 581, b.

16. τὸ ἔ. τὸ Θεσσαλῶν] τὸ ἔ. τὸ Λακεδαιμονίων, ix, 37; is the same as τὸ ἔ. τὸ ἐς Λακεδαιμονίους in the same chapter. WE.

16. ποδεῶν] 'strip.' SW.

17. ἥπερ] refers to Δωρίδος χώρας. LR.

18. ἐμῆδιζον κτλ.] 'both because they favoured the Medes, and because it did not so please the Thessalians; ' for the Persians appear to have put themselves under the guidance of the latter people, and to have inflicted more or less injury, entirely at their discretion. VK.

19. Παρνησοῦ] anciently Larnassus, from Λάρναξ 'the ark' of Deucalion. Its two principal summits were Nauplia and Hyampea; whence it was called biceps, Per. pr. 2; Phocis.... mons ibi verticibus petit arduus astra duobus, nomine Parnassus, superatque cacumine nubes: hic ubi Deucalion, cum consorte tori parva rate vectus, adhaesit, Corycidas nymphas et numina montis adorant, Ov. M. i, 313...320. These deities

were Apollo and Bacchus, *Parnassus gemino petit aethera colle, mons Phaebo Bromioque sacet*, Luc. v, 72; LR. Aesch. Eu. 1...28.

20. Νέωνα] Ὀρτήσιον Κάφισ διὰ τοῦ Παρνασοῦ κατῆγεν ὅτ' αὐτὴν τὴν Τιθορέαν, ὅτ' πῶ τοσαύτην πόλιν ὄσαν ὄση νῦν ἐστίν, ἀλλὰ φρούριον ἀπορρώγι κρημνῷ περικοπτόμενον· εἰς δ' καὶ πάλαι ποτὲ Φωκῆων οἱ Πέρην ἐπιόντα φεύγοντες ἀνεσκεύασαντο καὶ διεσώθηνσαν, Plu. V. xxiv, p. 461, v. WE. GAI. Neon was probably built on one of the lower points of Parnassus opposite to the peak Tithorea. SW.

21. κειμένη ἐπ' ἑωυτῆς] 'situated by itself, standing alone, detached; ' SW. perhaps as distinguished from Hyampea and Nauplia, which formed the two heads.

22. ἀνηνείκατο] the same as ἀνεσκεύασαντο in Plu. 'they carried up their chattels; ' viii, 36; iii, 148: WE. und. τὰ ἑωυτῶν. STG.

23. Ἀμφισσαν] This city was so named from its being 'surrounded' by mountains; it is now called Salona. LR.

πεδίου οἰκεομένην. οἱ δὲ βάρβαροι τὴν χώραν πᾶσαν ἐπέδραμον τὴν Φωκίδα· Θεσσαλοὶ γὰρ οὕτω ἦγον τὸν στρατόν· ὁκόσα δὲ ἐπέσχον<sup>24</sup>, πάντα ἐπέφλεγον καὶ ἔκειρον, καὶ ἐς τὰς πόλεις ἐνιέντες πῦρ καὶ ἐς τὰ ἱρά. (33) Πορευόμενοι γὰρ ταύτῃ παρὰ τὸν Κηφισὸν ποταμὸν, ἐδήϊον πάντα, καὶ κατὰ μὲν ἔκαυσαν Δρύμον πόλιν, κατὰ δὲ Χαράδρην καὶ Ἐρωχον καὶ Τεθρώνιον<sup>25</sup> καὶ Ἀμφίκαιαν<sup>26</sup> καὶ Νέωνα καὶ Πεδίεας καὶ Τριτέας καὶ Ἐλάτειαν<sup>27</sup> καὶ Ὑάμπολιν<sup>28</sup> καὶ Παραποταμίους<sup>29</sup> καὶ Ἀβας· ἔνθα ἦν ἱρὸν Ἀπόλλωνος πλούσιον, θησαυροῖσι<sup>30</sup> τε καὶ ἀναθήμασι πολλοῖσι κατεσκευασμένον· ἦν δὲ καὶ τότε, καὶ νῦν ἐστὶ, χρηστῆριον αὐτόθι· καὶ τοῦτο τὸ ἱρὸν συλήσαντες ἐνέπρησαν. καὶ τινες διώκοντες εἶλον τῶν Φωκίων πρὸς τοῖσι οὔρεσι. (34) Παραποταμίους δὲ παραμειβόμενοι, οἱ βάρβαροι ἀπικοντο ἐς Πανοπέας.<sup>31</sup> ἐνθεῦτεν δὲ ἤδη διακρινόμενη ἡ στρατιὴ αὐτῶν ἐσχίζετο. τὸ μὲν πλεῖστον καὶ δυνατώτατον τοῦ στρατοῦ, ἅμα αὐτῷ Ψέρῃ, πορευόμενον ἐπ' Ἀθήνας, ἐσέβαλε ἐς Βοιωτοὺς, ἐς γῆν τῶν Ὀρχομενίων.<sup>32</sup> Βοιωτῶν δὲ πᾶν τὸ πλῆθος ἐμῆδιζε· τὰς δὲ πόλεις αὐτῶν ἄνδρες Μακεδόνες διατεταγμένοι<sup>33</sup> ἔσωζον, ὑπὸ Ἀλεξάνδρου ἀποπεμφθέντες. ἔσωζον δὲ, τῇδε βουλόμενοι δῆλον ποιέειν Ψέρῃ, ὅτι τὰ Μήδων Βοιωτοὶ φρονέοιεν. Οὗτοι μὲν δὴ τῶν βαρβάρων ταύτῃ ἐγράποντο. (35) Ἄλλοι δὲ αὐτῶν, ἡγεμόνας ἔχοντες, ὁρμέατο ἐπὶ τὸ ἱρὸν τὸ ἐν Δελφοῖσι, ἐν δεξιῇ τὸν Παρνησσὸν ἀπέργοντες. ὅσα δὲ καὶ οὗτοι ἐπέσχον τῆς Φωκίδος, πάντα ἐσινάμωρεον· καὶ γὰρ τῶν Πανοπέων τὴν πόλιν ἐνέπρησαν καὶ Δαυλίων<sup>34</sup> καὶ

24. ἐπέσχον] i, 104; 108; vii, 19; viii, 35; 'they occupied, overspread, or extended over;' Thu. i, 50; ii, 101; also 'to occupy, or engage,' iv, 199. SW.

25. Τεθρώνιον] now Belitza or Old Thebes. LR. Liv. xxviii, 7, t.

26. Ἀμφίκαιαν] also called Amphiclea, and Ophiteia 'Serpentine.' LR.

27. Ἐλάτειαν] This was the largest city in Phocis: it is now but a village, called Leuta. LR. Liv. xxviii, 7, 5.

28. Ὑάμπολιν] 'City of the Hyantes.' LR.

29. Παραποταμίους] 'Along the river,' viz. the Cephissus. LR. Nearly all these towns, with several others, twenty-two in all, were destroyed by Philip at the conclusion of the sacred war. VK.

30. θησαυροῖσι] Perhaps the dif-

ferent cities of Phocis deposited their riches in a common treasury, as the Greek cities sent theirs to Delphi: i, 50. LR.

31. Πανοπέας] afterwards Phanotea. LR.

32. Ὀρχομενίων] Orchomenos, anciently called Minyea, was celebrated for the fountain of Acidalia sacred to the Graces. LR.

33. διατεταγμένοι] eis or κατὰ τὰς πόλεις τῶν Βοιωτῶν. These Macedonians were previously posted at the entrance of the several towns, that the Persians, as they advanced, might at once know which were friendly cities. STG.

34. Δαυλίων] Daulis, so named from being 'overgrown with woods and coppices,' was anciently called Anacris. LR.



Αιολιδέων.<sup>35</sup> ἐπορεύοντο δὲ ταύτῃ, ἀποσχισθέντες τῆς ἄλλης στρα-  
τιῆς, τῶνδε εἵνεκα, ὅπως, συλήσαντες τὸ ἱρὸν τὸ ἐν Δελφοῖσι, βασιλεῖ  
Ἰέρῃ ἀποδείξαιεν τὰ χρήματα. πάντα δ' ἡπίστατο τὰ ἐν τῷ ἱρῷ ὅσα  
λόγου ἦν ἄξια Ἰέρῃς, ὡς ἐγὼ πυνθάνομαι, ἄμεινον ἢ τὰ ἐν τοῖσι  
οἰκίοισι ἔλιπε, πολλῶν αἰεὶ λεγόντων, καὶ μάλιστα τὰ Κροίσου τοῦ  
Ἀλυνάττεω ἀναθήματα. (36) Οἱ Δελφοὶ δὲ, πυνθανόμενοι ταῦτα,  
ἐς πᾶσαν ἀρρώδην ἀπύκατο· ἐν δείματι δὲ μεγάλῃ κατεστεῶτες,  
ἐμαντεύοντο περὶ τῶν ἱρῶν χρημάτων, 'εἵτε σφέα κατὰ γῆς κατορύ-  
' ξουσι, εἵτε ἐκκομίσουσι ἐς ἄλλην χώραν;' ὁ δὲ θεός<sup>36</sup> σφεας οὐκ  
ἔα κινέειν, φὰς 'αὐτὸς ἱκανὸς εἶναι τῶν ἐκτουτοῦ προκατῆσθαι.'<sup>37</sup>  
Δελφοὶ δὲ, ταῦτα ἀκούσαντες, σφείων αὐτῶν περὶ ἐφρόντιζον. τέκνα  
μὲν νυν καὶ γυναῖκας πέρην<sup>38</sup> ἐς τὴν Ἀχαΐην<sup>39</sup> διέπεμψαν· αὐτῶν  
δὲ οἱ μὲν πλείστοι ἀνέβησαν ἐς τοῦ Παρνησσοῦ τὰς κορυφὰς, καὶ  
ἐς τὸ Κωρύκιον ἄντρον<sup>40</sup> ἀνηγείκοντο, οἱ δὲ ἐς Ἀμφισσαν τὴν

35. Αἰολιδέων] VK, WE, and PW, conjecture Διαιέων. The objection to which is, that the Persians did not advance beyond Delphi, whereas Lilaia is 180 stadia farther. LR. v, 33, 73.

36. ὁ δὲ θεός] Compare this with the alarm of the Delphians at the approach of Brennus and the response then delivered by Apollo; Pau. x, 23. WE.

37. προκατῆσθαι] ἄδύνατον ἐφαίνετο σφί εἶναι ἐκτουτοῦ τε Ἰάνων π. φρουρέοντας τὸν πάντα χρόνον καὶ ἐκτουτῶν μὴ προκατῆμενων. Ἰωνας οὐδεμίαν ἐλπῖδα εἶχον χαίροντας ἀπαλλάξειν, ix, 106; στρατηγοὶ προκαθεδούμενοι τῆς χώρας, Eus. Pr. Ev. ix, 27. WE.

38. πέρην] across the Corinthian gulf. LAU.

39. Ἀχαΐην] Achæa was originally called Ἐγίαλεα 'Sea Coast,' and then Ionia. LR.

40. τὸ Κωρύκιον ἄντρον] Κωρυκίς πέτρα, κοίλη, φίλορις, δαυμένων ἀναστροφῇ, Æsch. Eu. 22. "It takes its name from the nymph Corycia. It is the most remarkable of all the caverns I have ever seen. It greatly surpasses them in size, and can be penetrated for a considerable distance without the assistance of a torch. The roof is sufficiently high. The springs, that are found in it, yield water; but a still

greater quantity filters through the roof, and drops of it are seen on the ground all over the cavern. The inhabitants of Parnassus believe that this cavern is consecrated to the Corycian nymphs and to Pan;" Pau. x, 32. WE. "The Castalian spring issues from the hollow between the two summits of Parnassus. At the bottom of this space between the rocks, we perceived, at the height of about thirty feet above our heads, an opening in the rock, through which we threw stones. It was a grotto in which there was water, and we conceived it to be the 'Corycian Cavern;' at least we found no other corresponding to the situation of it." SP, and WE, Tr. in Gr. t. ii, p. 37. "The inhabitants of Delphi affirm that the cave appears, at certain times of the year, as if made of gold. Philoxenus therefore cannot be blamed for having said, 'At Parnassus we see the palaces of the Nymphs, the roofs of which are gilt,'" Antig. C. H. M. 141. This appearance was produced by the sun's rays falling on the drops of water. A beautiful description of the cavern may be found in BRT, V. du J. A. t. ii, p. 30. LR. There is another cavern of the same name in Cilicia; Ceb. T. 26, p. 343; SW. Mel. i, 13; Stra. xiv. SNE.

Λοκρίδα ὑπεξῆλθον. πάντες δὲ ὦν οἱ Δελφοὶ ἐξέλιπον τὴν πόλιν, πλὴν ἐξήκοντα ἀνδρῶν καὶ τοῦ προφήτεω.<sup>41</sup> (37) Ἐπεὶ<sup>42</sup> δὲ ἀγχοῦ τε ἦσαν οἱ βάρεοι ἐπιόντες, καὶ ἀώρεον τὸ ἱδρὸν, ἐν τούτῳ ὁ προφήτης, τῷ οὐνομα ἦν Ἀκίρατος, ὁρᾷ πρὸ τοῦ νηοῦ ὄπλα<sup>43</sup> προκείμενα ἔσωθεν ἐκ τοῦ μεγάρου ἐξενηνιγμένα ἱρά, τῶν οὐκ ὄσιον ἦν ἀπτεσθαι ἀνθρώπων οὐδενί. ὁ μὲν δὲ ἦε Δελφῶν τοῖσι παρεούσι σημανέων τὸ τέρας· οἱ δὲ βάρεοι ἐπειδὴ ἐγίνοντο ἐπιγόμενοι κατὰ τὸ ἱδρὸν τῆς Προνητῆς<sup>44</sup> Ἀθηναίης, ἐπιγίνεται σφί τέρεα ἔτι μέζονα τοῦ πρὶν γενομένου τέρεος. Θωῦμα μὲν γὰρ καὶ τοῦτο κάρτα ἐστὶ, ὄπλα ἀρήϊα αὐτόματα φανῆναι ἔξω<sup>45</sup> προκείμενα τοῦ νηοῦ· τὰ δὲ δὴ ἐπὶ τούτῳ δεύτερα ἐπιγεγόμενα καὶ διὰ πάντων<sup>46</sup> φασμάτων ἄξια θωυμάσαι<sup>47</sup> μάλιστα. ἐπεὶ γὰρ δὴ ἦσαν ἐπιόντες οἱ βάρεοι κατὰ τὸ ἱδρὸν τῆς Προνητῆς Ἀθηναίης, ἐν τούτῳ ἐκ μὲν τοῦ οὐρανοῦ κεραυνοὶ<sup>48</sup> αὐτοῖσι ἐνέπιπτον, ἀπὸ δὲ τοῦ Παρνησσοῦ ἀπὸρραγεῖσαι, δύο

41. τοῦ προφήτεω] In later times, when the number of those who came to consult the oracle greatly increased, besides two Pythonesses and an assistant, there were several of these 'interpreters:' Plu. t. ii, p. 410, f; Ael. H. A. x, 26; Diod. xvi, 26. WE. The Pythoness spoke in an unintelligible and incoherent manner. The interpreter reduced the response to a regular form, and so delivered it to the applicants. The interpreters were Δελφῶν ἀριστεῖς, οὐκ ἐκλήρωσεν πόλις, Eur. I. 416. LR.

42. ἐπεὶ κτλ.] οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, Hom. II. Γ, 15.

43. ὄπλα] "A little before the battle of Leuctra, it was given out that the temples had opened of their own accord; and that the arms kept in the temple of Hercules had disappeared, ὡς τοῦ Ἡρακλέους εἰς τὴν μάχην ἐξωρημένου: but some say ὡς ταῦτα πάντα τεχνάσματα ἦν τῶν προστηκόντων," Xen. H. vi, 4, 7; Thebis, ut ait Callisthenes, in templo Herculis valvae clausae repagulis subito se ipsae aperuerunt; armaque, quae fixa in parietibus fuerant, ea sunt humi inventa, Cic. de D. i, 34; VK. LR. Diod. xv, 54.

44. Προνητῆς] i, 92; WE. ὠνομάζετο Προναία, διὰ τὸ πρὸ τοῦ ναοῦ ἐν Δελφοῖς ἱδρυσθαι, Suid. Etym. M. Hes. Pau. x, 8; Diod. xi, 14; Parth. Er.

25, p. 389. "We see at Delphi the very large and magnificent temple of Minerva Pronæa. It is near the entrance and exactly opposite to that of Apollo;" Dem. c. Ar. i, 8; LR. Aesch. Eu. 21; Call. fr. cxx. SH. SBL, on BO, 13.

45. ἔσωθεν ἔξω] answer to each other, as ἔσωθεν εἶπω, Aesch. Th. 556.

46. διὰ πάντων] 'before all others,' is peculiar to Herodotus. MA, 580, 2, e; u. i, 25; vi, 63.

47. ἔ. θωυμάσαι] Thu. i, 138: ἄξιος is sometimes followed by the infinitive active for the passive. 'ἄξιοι' ἔφασαν 'εἶναι σφέας ζημῶσαι,' ix, 77. MA, 532, obs. 2.

48. κεραυνοὶ] "Those who had been sent to pillage the temple of Apollo advanced as far as that of Minerva. Suddenly there arose a violent storm, accompanied with thunder and lightning; and fragments of the rock, struck down by the tempest, fell on the barbarians, and crushed numbers of them. The rest, frightened, and considering it an interposition of the god, took to flight. Thus did the providence of the gods preserve this temple from pillage. The Delphians, wishing to leave to posterity an eternal monument of the protection of the gods, erected a trophy near the temple of Minerva Pronæa, with the following inscription: "μῆναι"

κορυφαί ἐφέροντο πολλῶ πατάγῃ ἐς αὐτοὺς καὶ κατέλαβον συγχρούς σφῶν, ἐκ δὲ τοῦ ἱοῦ τῆς Προνηΐτης βοή τε καὶ ἀλαλαγμός ἐγένετο. (38) Συμμιγνέντων δὲ τούτων πάντων, φόβος τοῖσι βαρβάροις ἐνεπεπτώκει. <sup>49</sup> μαθύντες δὲ οἱ Δελφοὶ φεύγοντάς σφεας, ἐπικαταβάντες, ἀπέκτειναν πληθὺς τι αὐτῶν. οἱ δὲ περιέοντες ἰθὺ Βοιωτῶν ἔφευγον. ἔλεγον δὲ οἱ ἀπονοστήσαντες οὗτοι τῶν βαρβάρων, ὥς ἐγὼ πυνθάνομαι, ὥς πρὸς τούτοις καὶ ἄλλα ὥρων θείᾳ δύο γὰρ ὀπλίτας, μέζοντας ἢ κατὰ <sup>50</sup> ἀνθρώπων φύσιν <sup>51</sup>, ἔχοντας ἔπεςθαι <sup>52</sup> σφί, κτείνοντας καὶ διώκοντας. (39) Τούτους δὲ τοὺς δύο Δελφοὶ λέγουσι εἶναι ἐπιχωρίους ἥρωας, Φυλάκον τε καὶ Αὐτόνοον <sup>53</sup>, τῶν τὰ τεμένεά ἐστι περὶ τὸ ἱόν· Φυλάκου <sup>54</sup> μὲν, παρ' αὐτὴν τὴν ὁδὸν κατύπερθε τοῦ ἱοῦ τῆς Προνηΐτης· Αὐτόνοου δὲ, πέλας τῆς Κασταλίδος, ὑπὸ τῇ Ὑαμπεΐῃ κορυφῇ. οἱ δὲ πεσόντες ἀπὸ τοῦ Παρηγισσοῦ λίθοι ἔτι καὶ ἐς ἡμέας ἦσαν σύοι, ἐν τῇ τεμένει τῆς Προνηΐτης Ἀθηναίης κείμενοι, ἐς τὸ ἐνέσκηψαν <sup>55</sup> διὰ τῶν βαρβάρων φερό-

τ' ἀλεξάνδρου πολέμου καὶ μάρτυρα νίκας Δελφοὶ μὲν στήσαν, Ζανὶ χαρίζομενοι σὺν Φοῖβῳ, πτολίπορθον ἀπώσαν· οἱ σίχαι Μήδων, καὶ χαλκοστέφανον βυστάμενοι τέμενος," Diod. xi, 14; miserat Xerxes quatuor millia armatorum Delphos ad templum Apollinis diripiendum; quæ manus tota imbribus et fulminibus deleta est, ut intelligeret, quam nullæ essent hominum adversus Deos vires, Jus. ii, 12. Pausanias, in describing the similar discomfiture of the Gauls, has imitated Herodotus, κεραυνοὶ τε ἐφέροντο ἐς τοὺς Γαλάτας, καὶ ἀποβραγίσαι πέτραι τοῦ Παργασοῦ, δέσματά τε ἄνδρες ἐφίσταντο ὀπλίται τοῖς βαρβάροις, i, 4; Jus. xxiv, 8. VK. Plutarch pretends that the temple was plundered; V. iv, p. 66, c. WE. LR.

49. ἐνεπεπτώκει] In this instance the pluperfect is put in order to show something as an immediate, instantaneous, result of an action; since the former seems to be spoken of as complete, when the latter is finished. MA, 505, iii, 2.

50. ἢ κατὰ] When one substantive is not compared with another, but the quality of one thing, in its proportion to another, is considered and compared in degree with this proportion; where in Latin *quam pro* is used, then ἢ κ. or ἢ πρὸς is put after the compa-

native: iv, 95; Soph. Cē. C. 625; Pla. Rp. ii, p. 211; Xen. M. iv, 2, 24; [?] MA, 449, c. a. iii, 16, 70; i, 121, 97.

51. κατὰ ἀνθρώπων φύσιν] φ. may mean ἡλικίῃν, as in Soph. Tr. 312; or (as in γυνή, δῆλος οὖσα, κοῦκ ἀνδρὸς φύσιν, 1079; ἀ. φ. is put for ἀνὴρ,) ἀνθρώπων φύσιν may be a periphrasis for ἀνθρώπων, VK. which is often used in such expressions; μέζων ἢ κατ' ἀνθρώπων, Pla. Ap. 5; Iso. Ev. 9; ὅψεις σεμνότερον ἢ κ. ἀνθρώπου (ἀνθρώπων;) φ. ἐχούσας, Jos. A. J. i, 19, 1; WE. SW. χαλεπωτέρως ἢ κατὰ τὴν ἀνθρωπείαν φ. Thu. ii, 50.

52. ἔχοντας ἔπεςθαι] for ἔχουσαι ἔποντας, 'kept following.' HE. STE. HGV, on VG, vi, 2, 3. SW. MA, 567, note. Arist. R. 202.

53. φ. τε καὶ ἀδ.] In the repulse of Brennus, Pausanias speaks of ὁ Ὑπέρροχος, καὶ ὁ Λαοδόκος τε καὶ Πύρρος· οἱ δὲ καὶ τέταρτον φ. ἐπιχωρίων Δελφοῖς ἀπαριθμοῦσιν ἦρωα, x, 23. WE. Justin mentions *juvenem supra humanum modum, insignis pulcritudinis, comitesque ei duas armatas virgines ex propinquis duabus Dianæ Minervæque ædibus*, xxiv, 8. These were very probably Hyperochē and Laodice, iv, 33. VK.

54. Φυλάκου] Pau. x, 8. WE.

μένοι. Τούτων μὲν νυν τῶν ἀνδρῶν αὕτη ἀπὸ τοῦ ἱροῦ ἀπαλλαγή γίνεται.<sup>56</sup>

(40) Ὁ δὲ Ἑλλήνων ναυτικὸς στρατὸς ἀπὸ τοῦ Ἀρτεμισίου, Ἀθηναίων δεσθέντων, ἐς Σαλαμίνα κατέσχει τὰς νῆας. τῶνδε δὲ εἵνεκα προσεδεθήσαν αὐτῶν σχεῖν πρὸς Σαλαμίνα Ἀθηναῖοι, ἵνα αὐτοὶ παῖδας τε καὶ γυναῖκας ὑπεξαγάγωνται ἐκ τῆς Ἀττικῆς, πρὸς δὲ καὶ βουλευσῶνται τὸ ποιητέον αὐτοῖσι ἔσται. ἐπὶ γὰρ τοῖσι κατήκουσι πρήγμασι βουλὴν ἔμελλον ποιήσεσθαι, ὥς ἐψευσμένοι γνώμης, δοκούντες γὰρ εὐρήσειν Πελοποννησίους πανδημεὶ ἐν τῇ Βοιωτῇ ὑποκατημένους τὸν βάρελλον, τῶν μὲν εὖρον<sup>57</sup> οὐδὲν ἔδον, οἱ δὲ ἐπυνθάνοντο τὸν Ἰσθμὸν αὐτοὺς τειχέοντας<sup>58</sup>, τὴν Πελοπόννησον περὶ πλείστον τε ποιουμένους περιεῖναι, καὶ ταύτην ἔχοντας ἐν φυλακῇ, τὰ δὲ ἄλλα ἀπιέναι. ταῦτα πυνθανόμενοι, οὕτως δὴ προσεδεθήσαν σφῶν σχεῖν πρὸς τὴν Σαλαμίνα.

(41) Οἱ μὲν δὴ ἄλλοι κατέσχον ἐς τὴν Σαλαμίνα, Ἀθηναῖοι δὲ ἐς τὴν ἑωυτῶν. μετὰ δὲ τὴν ἀπίζιν, κήρυγμα<sup>59</sup> ἐποίησαντο, Ἀθηναίων τῇ τις δύναται, σώζειν τὰ τέκνα τε καὶ τοὺς οἰκέτας. ἔνθα αὐτὰ οἱ μὲν πλείστοι ἐς Τροιζήνα<sup>60</sup> ἀπέστειλαν, οἱ δὲ ἐς Αἰγίναν, οἱ δὲ ἐς Σαλαμίνα. ἔσπευσαν δὲ ταῦτα ὑπεκθέσθαι, τῷ χρηστηρίῳ τε βουλόμενοι ὑπηρετεῖν, καὶ δὴ καὶ τοῦδε εἵνεκα οὐκ ἥκιστα. λέγονσι οἱ Ἀθηναῖοι ὅφιν<sup>61</sup> μέγαν φύλακα τῆς ἀκροπόλιος ἐνδιατεῖσθαι ἐν τῷ

55. ἐνέσκηψαν] This verb denotes the action of bodies striking a resisting object with violence, and being arrested in their rapid motion by the impact. *AO*.

56. γίνεται] "From this story it is not difficult to detach the preternatural machinery; and we find an account remaining, neither improbable, nor very defective;" *MT*, viii, 4.

57. εὖρον] They ascertained this fact most probably in sailing through the Euboean channel. *LAU*.

58. τειχέοντας] *Plu. V. vii*, p. 116, c; *Diod. xi*, 16. *WE*.

59. κήρυγμα] At Athens it was a crime, punishable with death or banishment, for any citizen to abandon his country in time of danger, or even to withdraw his wife and children from the perils with which the city might be threatened, before permission to that effect had been published by decree. *LR*.

60. Τροιζήνα] The Troezenians received them with the greatest kindness, and ordained that they should be maintained at the public expense, assigning two oboli a day to each person. They permitted the children to gather fruit wherever they pleased, and paid masters to instruct them. They also ornamented a portico in the public square with the marble statues of several of the most illustrious Athenian ladies and their children. *LR. Fro. i*, 3, 6 f; *Cic. Of. iii*, 11; *Dem. de C. KE*.

61. ὅφιν] οἰκουρὸς δράκων, φύλαξ τῆς πολιᾶδος, *Eust.* This serpent was nourished in the citadel even till the time of Philostratus, *lc. ii*, p. 837; *WE. Plu. t. i*, p. 116, ε. οὐ δύναμαι ἄρα οὐδὲ κοιμᾶσθαι ἐν πόλει, ἐξ οὗ τὸν ὄφιν εἶδον τὸν οἰκουρὸν ποτε, *Arist. L. 758*; τὸν ἱερὸν δράκοντα, τὸν φύλακα τοῦ ναοῦ τῆς Ἀθηνᾶς ἐν τῇ ἀκροπόλει, *Schol. VK*. This temple was that of Minerva Polias, *LR*.

ἱρῶ. λέγουσί τε ταῦτα, καὶ δὴ καὶ ὡς ἐόντι ἐπιμήνια<sup>62</sup> ἐπιτελεύουσι προτιθέντες·<sup>63</sup> τὰ δ' ἐπιμήνια μελιτόεσσα<sup>64</sup> ἔστι. αὕτη δ' ἡ μελιτόεσσα, ἐν τῷ πρόσθεν αἰεὶ χρόνῳ ἀναισιμουμένη<sup>65</sup>, τότε ἦν ἄψαυτος. σημηνάσης δὲ ταῦτα τῆς ἱρείης, μᾶλλον τι οἱ Ἀθηναῖοι καὶ προθυμότερον<sup>66</sup> ἐξέλιπον τὴν πόλιν, ὡς καὶ τῆς Θεοῦ ἀπολελοιπυῖης τὴν ἀκρόπολιν. ὡς δὲ σφι πάντα ὑπεξέκειτο, ἔπλων ἐς τὸ στρατόπεδον.

(42) Ἐπεὶ δὲ οἱ ἀπ' Ἀρτεμισίου ἐς Σαλαμίνα κατέσχον τὰς νέας, συνέβρεε καὶ ὁ λοιπὸς πυνθανόμενος ὁ τῶν Ἑλλήνων ναυτικὸς στρατὸς ἐκ Τροιζήνος· ἐς γὰρ Πύργωνα<sup>67</sup> τὸν Τροιζηνίων λιμένα προεῖρητο συλλέγεσθαι. συνέλεχθησάν τε δὴ πολλῶν πλεῦνες νέες, ἡ ἐπ' Ἀρτεμισίῳ ἐνανυμάχεον, καὶ ἀπὸ πολλῶν πλεύνων. ναύαρχος μὲν νυν ἐπὶν ὧντὸς ὅσπερ ἐπ' Ἀρτεμισίῳ, Εὐρυβιάδης ὁ Εὐρυκλείδης, ἀνὴρ Σπαρτιήτης, οὐ μέντοι γένεός γε<sup>68</sup> τοῦ βασιλεῖτος ἑών. νέας δὲ πολλῶν πλείστας τε καὶ ἄριστα πλωούσας παρείχοντο Ἀθηναῖοι. (43) Ἐστρατεύοντο δὲ οἷδε· ἐκ μὲν Πελοποννήσου, Λακεδαιμόνιοι, ἑκαίδεκα νῆας παρεχόμενοι·<sup>69</sup> Κορίνθιοι δὲ, τὸ αὐτὰ πλήρωμα παρεχόμενοι, τὸ καὶ ἐπ' Ἀρτεμισίῳ· Σικυνῶνιοι δὲ πεντεκαίδεκα παρείχοντο νῆας· Ἐπιδαύριοι δὲ, δέκα· Τροιζηνιοὶ δὲ, πέντε· Ἑρμιονεῖς δὲ, τρεῖς· ἐόντες οὗτοι, πλὴν Ἑρμιονέων, Δωρικὸν τε καὶ Μακεδνὸν<sup>70</sup> ἔθνος, ἐξ Ἑρινεοῦ τε καὶ Πίνδου<sup>71</sup> καὶ τῆς Δρυοπίδος

62. ἐπιμήνια] und. δόματα, SH, on BO, 117. or σιτία.

63. προτιθέντες] ἐγκρυφίας, ὅν καὶ Ἀλεξανδρεῖς, τῷ Κρόνῳ ἀφιερῶντες, προτιθέασιν ἰσθίειν τῷ βουλομένῳ ἐν τῷ τοῦ Κρόνου ἱερῷ, Diocl. in Ath. iii, 74; Ath. iv, 14; viii, 37; Hes. on Θιαγόνες; Pau. iv, 20; ix, 19; οἱ ἄρτοι τῆς προθέσεως, οὐς οὐκ ἔξον ἦν φαγεῖν εἰ μὴ τοῖς ἱερεῦσι μόνοις, St Matthew xii, 4. VK.

64. μελιτόεσσα] μάζα μέλιτι δεδευμένη· τὸ δὲ αἰτὸν καὶ μελιτοῦττα, Hes. μελιτοῦτταν ἐγὼ μάζω, Arist. L. 601. SH, on BO, 149. This latter is the new Attic form, and occurs, Eus. c. Hi. p. 466; VK. Ath. iii, 82; iv, 63; xiv, 53. SW. The old Attic was μελιτοῦσσα. MA, 121, obs. 1.

65. ἀναισιμουμένη] The disappearance of this honey-paste is easily accounted for: s. the history of Bel and the Dragon; Arist. Pl. 668 &c.

66. μ. τι καὶ προθυμότερον] 'somewhat the more, and the more readily.' Herod. Vol. II,

The natural construction is κ. μ. τι π. vi, 12, 71. VK. The people being reluctant to abandon the temples of the gods and the monuments of their ancestors, Themistocles, unable to prevail upon them by arguments, had recourse to prodigies and oracles. On the disappearance of the guardian serpent, the priest gave out, in compliance with the wishes of Themistocles, 'ὡς ἀπολέλοιπε τὴν πόλιν ἡ θεὸς, ὀφηγουμένη πρὸς τὴν θάλασσαν,' Plu. V. vii, p. 116, n. WE. LR. i, 26, 63.

67. Πύργωνα] 'Beard:' so called from his projecting before the town. LR.

68. μέντοι γε] HE, on VG, viii, 8, 14.

69. παρεχόμενοι] Compare with the present quotas of the several states, the contingent which each furnished at Artemisium, viii, 1. LR.

70. Μακεδνὸν] i, 56. WE.

71. Πίνδου] One of the four cities of Doris. It stood near a river of the

ὑστατα ὀρμηθέντες. οἱ δὲ Ἑρμοονέες εἰσὶ Δρύορες, ὑπὸ Ἡρακλέος τε καὶ Μηλιέων ἐκ τῆς νῦν Δωρίδος καλεομένης χώρας ἐξαναστάντες. οὗτοι μὲν νῦν Πελοποννησίων ἐστρατεύοντο. (44) Οἱ δὲ ἐκ τῆς ἔξω ἡπείρου<sup>72</sup> Ἀθηναῖοι μὲν, πρὸς<sup>73</sup> πάντας τοὺς ἄλλους παρεχόμενοι νῆας ὀγδώκοντα καὶ ἑκατὸν, μῦνοι<sup>74</sup> ἐν Σαλαμῖνι γὰρ οὐ συνενανμάχῃσαν Πλαταιέες Ἀθηναίοισι, διὰ τοῖνδε πρῆγμα· ἀπαλλασσομένων τῶν Ἑλλήνων ἀπὸ τοῦ Ἀρτεμισίου, ὥς ἐγίνοντο κατὰ Χαλκίδα, οἱ Πλαταιέες, ἀποθάντες ἐς τὴν περαιὴν τῆς Βοιωτῆς χώρας, πρὸς ἐκκομιδὴν ἐτράποντο τῶν οἰκετῶν. Οὗτοι μὲν νῦν τοὺς σώζοντες ἐλείφθησαν. Ἀθηναῖοι δὲ, ἐπὶ μὲν Πελασγῶν ἐχόντων<sup>75</sup> τὴν νῦν Ἑλλάδα καλεομένην, ἦσαν Πελασγοὶ, οὐνομαζόμενοι Κραναιοί<sup>76</sup> ἐπὶ δὲ Κέκροπος<sup>77</sup> βασιλέος, ἐπεκλήθησαν Κεκροπίδαι· ἐκδεξαμένου δὲ Ἐρεχθέος τὴν ἀρχὴν, Ἀθηναῖοι μετωνομάσθησαν Ἴωνος δὲ τοῦ Ξούθου στρατάρχου γενομένου Ἀθηναίοισι, ἐκλήθησαν ἀπὸ τούτου Ἴωνες. (45) Μεγαρίες δὲ τῶντὸ πλήρωμα παρίεχοντο, τὸ καὶ ἐπ' Ἀρτεμισίῳ Ἀμπρακίῳ<sup>78</sup> δὲ, ἐπτά νέας ἔχοντες, ἐπεξώθησαν Λευκάδιοι<sup>79</sup> δὲ, τρεῖς ἔθνος ἔοντες οὗτοι Δωρικὸν ἀπὸ Κορίνθου. (46) Νησιωτῶν δὲ, Αἰγινῆται τριήκοντα παρίεχοντο. ἦσαν μὲν σφί καὶ ἄλλαι<sup>80</sup> πεπληρωμέναι νέες· ἀλλὰ τῆσι μὲν τὴν

same name, and was also called Cyphas. *LR*. On this passage, and viii, 46; s. *ML*, D. i, 1, 1; 2, 1 and 3 f.

72. ἐκ τῆς ἔ. ἡ.] i.e. ἐκ τῆς ἡ. τῆς κειμένης ἔ. Πελοποννήσου. *STG*.

73. πρὸς] here denotes 'superior when compared:' ii, 35; iii, 94. In point of numbers the Athenian vessels constituted very nearly half the fleet; in other respects they were vastly superior. The wonder is that, considering the short period (about nine days, *LAU*.) which had elapsed since the engagement at Artemisium, where half their ships were damaged, viii, 18; they should have been able to repair these damages so far as to muster a still larger squadron than on the former occasion. *SW*. *MA*, 591, γ. *AO*, on Th. iii, 11.

74. μῦνοι] 'all themselves.' *SW*.

75. ἐπὶ Π. ἐχόντων] The participle with its substantive in the genitive case, in marking an epoch in history, is sometimes accompanied by ἐπὶ. *MA*, 565, 1.

76. Κραναιοί] ἔξῃς Ἀθήνας φασὶν οἱ-

κητὰς λαβεῖν τὸ μὲν Πελασγοῦς πρῶτον, οὗς δὴ καὶ λόγος Κραναιοὺς καλεῖσθαι μετὰ δὲ ταῦτα Κεκροπίδας· Ἡρόδοτος ἱστορεῖ δὲ ταῦτα συγγράφων, *Scym*. P. 558. *VK*. The Athenians were not thus named after king Cranaus, but because the country was κραναή 'rugged.' *SM*. *WE*. Respecting their Pelasgic origin, consult *LR*'s Chr. viii, 11; and *NZ*, H. de l'A. des I. t. xxiii, p. 125. *SW*.

77. Κέκροπος] ante *Deucalionis tempora regem habuere Cecropem: quem, ut omnis antiquitas fabulosa est, biforem tradidere; quia primus matrem fœminæ matrimonio junxit*, Jus. ii, 6. *LR*.

78. Ἀμπρακίῳ] Ampracia or Ambracia, Liv. xxxviii, 4; gave its name to the Ambracian gulf. Arta now stands near the site. *LR*.

79. Λευκάδιοι] Leucas was once a peninsula: *Leucada continuum veteres habuere coloni; nunc freta circumcutit*, Ov. M. xv, 289. *LR*. It is now Santa Maura, one of the Ionian isles.

80. ἄλλαι] viz. 'twelve,' making the

ἑκοντῶν ἐφύλασσαν, τριήκοντα δὲ τῇσι ἄριστα πλούουσι ἐν Σαλαμῖνι ἐναυμάχησαν. Αἰγινῆται δὲ εἰσι Δωριεῖς, ἀπὸ Ἐπιδάουρου τῇ δὲ νήσῳ πρότερον οὖνομα ἦν Οἰνώνη.<sup>81</sup> μετὰ δὲ Αἰγινήτας, Χαλκιδεῖς τὰς ἐπ' Ἀρτεμισίῳ εἴκοσι<sup>82</sup> παρεχόμενοι, καὶ Ἑρετριεῖς τὰς ἐπτά· οὗτοι δὲ Ἰωνεῖς εἰσι. μετὰ δὲ, Κεῖοι τὰς αὐτὰς παρεχόμενοι· ἔθνος ἐὼν Ἰωνικὸν ἀπὸ<sup>83</sup> Ἀθηνέων. Νάξιοι δὲ παρείχοντο τέσσερας· ἀποπεμφθέντες μὲν ἐς τοὺς Μήδους ὑπὸ τῶν πολιητέων, κατὰ περ ὧλλοι νησιῶται· ἀλογήσαντες δὲ τῶν ἐντολέων, ἀπύκατο ἐς τοὺς Ἕλληνας, Δημοκρίτου<sup>84</sup> σπεύσαντος, ἀνδρὸς τῶν ἀστῶν δοκίμου, καὶ τότε τριηραρχέοντος· Νάξιοι δὲ εἰσι Ἰωνες, ἀπ' Ἀθηνέων γεγονότες. Στυρές δὲ τὰς αὐτὰς παρείχοντο νῆας, τὰς καὶ ἐπ' Ἀρτεμισίῳ· Κύθνιοι<sup>85</sup> δὲ, μίαν, καὶ πεντηκόντερον· ἔοντες συναμφοτέροι οὗτοι Δρύορες. καὶ Σερφίφιοι<sup>86</sup> τε, καὶ Σίφνιοι<sup>87</sup>, καὶ Μήλιοι<sup>88</sup> ἐστρατεύοντο· οὗτοι γὰρ οὐκ ἔδωσαν μόνον νησιωτέων τῷ βαρβάρῳ γῆν τε καὶ ὕδωρ. (47) Οὗτοι μὲν, ἅπαντες ἐντὸς οἰκημένοι Θεσπρωτῶν καὶ Ἀχέροντος<sup>89</sup> ποταμοῦ, ἐστρατεύοντο· Θεσπρωτοὶ γὰρ εἰσι ὁμοῦρέοντες Ἀμπρακιώτῃσι καὶ Λευκαδίοις, οἱ ἐξ ἐσχατέων χωρέων ἐστρατεύοντο. τῶν δὲ ἐκτὸς τούτων οἰκημένων, Κροτωνιῆται μόνον ἦσαν, οἱ ἐξώθησαν τῇ Ἑλλάδι κινδυνεύουσι, νηὶ μιῇ<sup>90</sup>, τῆς ἡρχε ἀνὴρ

*Æginetan vessels forty-two in all.* SW.

81. *Οἰνώνη*] or *Οἰνοπή*; *Ænopiam* *Minos* petit, *Æacidea* *regna*: *Ænopiam* *veteres* *appellavere*; *sed ipse* *Æacus* *Ægina* *m* *genitricis* *nomine* *dixit*, *Ov. M. vii*, 472. LR.

82. *τὰς εἴκοσι*] The article is put especially, even where otherwise it would not be introduced, in order to denote that the substantive to which it belongs has been already mentioned: so *τὰς ὀγδώκοντα καὶ τριηκοσίας νῆας*, *viii*, 82; with reference to *viii*, 48. MA, 265.

84. *Δημοκρίτου*] *Δημόκριτος τρίτος* ἤρξε μάχης, *ὅτε παρ Σαλαμῖνα* Ἕλληνες Μήδους σύμβalon ἐν πελάγει· *πέντε δὲ νῆας* ἔλεν *δηῖων*, *ἔκτην δ'* ἀπὸ *χειρῶν* *ῥύσατο* *βαρβαρικῶν* *Δωριδ'* *ἀλισκομένην*, *Simon*. 35, A. G. t. i, p. 133. LR.

85. *Κύθνιοι*] *Cythnos*, one of the *Cyclades*, was also called *Ophiussa* and *Dryopia*. Its cheese was considered excellent. It is now called *Cythno*, *Cauro*, or *Thermia*. The inhabitants

were held in low estimation: "If I took you for *Siphnians*, *Cythnians*, or such like," says *Demosthenes* to the *Athenians*, "I would not advise you to adopt ideas so elevated;" *Cont. 11. LR.*

86. *Σερφίφιοι*] *saxum Seriphium* was used by the *Romans* as a place of banishment, *Tac. A. iv*, 21. It is now called *Serfo*. LR.

87. *Σίφνιοι*] *Siphnos* was one of the *Cyclades*, now *Siphano* or *Siphanto*. LR.

88. *Μήλιοι*] *Melos* is now *Milo*; LR. it was one of the *Cyclades*, *Thu. ii*, 9.

89. *Ἀχέροντος*] now the *Calamas*. Both the *Acheron* and the *Cocytus* flow into the marsh of *Acherusia*; and, from the disagreeable appearance of these streams, *Homer* applied their names to rivers in the infernal regions. LR. These rivers were six in number, and their names are contained in the following line: *Στῆξ, Ἀχέρων, Φλεγέθων, Λήθη, Κωκυτὸς, Ἄοργος*.

90. *νηὶ μιῇ*] It is very unlikely that

τρὶς<sup>91</sup> πυθιονίκης, Φάυλλος· Κροτωνιῆται δὲ γένος εἰσὶ Ἀχαιοί. (48) Οἱ μὲν νυν ἄλλοι τριήρεας παρεχόμενοι ἐστρατεύοντο· Μήλιοι δὲ, καὶ Σίφνιοι, καὶ Σεριφίοι, πεντηκοντέρους. Μήλιοι μὲν, γένος ἔοντες ἀπὸ Λακεδαιμόνος, δύο παρείχοντο· Σίφνιοι δὲ, καὶ Σεριφίοι, Ἴωνες ἔοντες ἀπ' Ἀθηνέων, μίαν ἐκάτεροι· ἀριθμὸς<sup>92</sup> δὲ ἐγένετο ὁ πᾶς τῶν νεῶν, πάρεξ τῶν πεντηκοντέρων, τριηκόσιοι καὶ ἑξομήκοντα καὶ ὀκτώ. (49) Ὡς δὲ ἐς τὴν Σαλαμῖνα συνῆλθον οἱ στρατηγοὶ ἀπὸ τῶν εἰρημένων πολλῶν, ἐβουλεύοντο, προθέντος Εὐρυβιάδew 'γνώ-  
' μην ἀποφαίνεσθαι τὸν βουλούμενον,' ὅκου δοκεῖ ἐπιτηδεώτατον εἶναι ναυμαχίην ποιέεσθαι τῶν αὐτοὶ χωρέων<sup>93</sup> ἐγκρατέες εἰσὶ· ἡ γὰρ Ἀττικὴ ἀφείτο<sup>94</sup> ἤδη, τῶν δὲ λοιπέων περί προετίθεε. αἱ γνῶμαι δὲ τῶν λεγόντων αἱ πλεῖσται συνεξέπιπτον, 'πρὸς τὸν Ἴσθμὸν  
' πλώσαντας, ναυμαχείην πρὸ τῆς Πελοποννήσου,' ἐπιλέγον-  
τες τὸν λόγον τόνδε, ὡς 'ἦν<sup>95</sup> νικηθέωσι τῇ ναυμαχίῃ, ἐν Σα-  
' λαμῖνι μὲν ἔοντες, πολιορκήσονται ἐν νήσῳ, ἵνα σφί τιμωρίῃ

Crotona, the most powerful Greek settlement in Italy, should have sent one ship, and but one, at the public expense. Phayllus, according to Pau. *ἐναυμάχησε καὶ ἑνάντια τοῦ Μήδου, ναῦν τε παρασκευασάμενος οἰκείαν, καὶ Κροτωνιατῶν ὁπόσοι ἐπεδήμουν τῇ Ἑλλάδι ἐνεβίβασε*, x, 9; *VK.* in consequence of which a statue was erected in honour of him at Delphi: and, in consideration of his zeal and courage, (*ὅτι*) *ἰδιόστολον ἔχων ναῦν ἐπλευσεν εἰς Σαλαμῖνα*, Alexander the Great admitted the Crotonians to a share in the spoils of the Persians; *Plu. V. xxxiii, p. 685, v. WE. LR.* It appears not improbable that Phayllus had been present at the Olympic games, which were just over; and that, being in a trireme of his own, he induced his fellow-countrymen who were in Greece at the time to join him in this public-spirited enterprise. After the above explanation, no alteration in the text appears necessary. *VK* however suggests *νῆτ οἰκῆτη* (from viii, 17; and *Pau.*), and *LR* approves of this. We might introduce (from *Plutarch*) a change more closely resembling the present text by reading *ΙΔΙΗ* for *ΜΙΗ*; yet *τῆς ἡρχῆς κτλ.*, better suits the text as it now stands,

91. *τρὶς*] viz. twice in the pentathlon, and once in the foot-race. *LR.*

92. *ἀριθμὸς*] The sum of the numbers given by Herodotus is 366. By subtracting which from 378, the amount here specified, we get 12 as the number of the Æginetan ships detached from the main body, viii, 46. *SW.* If so, the Athenians furnished 180 vessels, the Corinthians 40, and the Æginetans (30 + 12 =) 42. Now Pausanias says of these latter, *ἐν τῷ Μηδικῷ πολέμῳ παρέχεσθαι πλοῖα μετὰ γε Ἀθηναίους πλεῖστα*, ii, 29. *VK.*

93. *χωρέων*] This genitive is governed by the adjective *ἐγκρατέες*, in which the idea of 'mastery' is implied. *MA*, 339, *a.* The adverb of place *ὅκου*, and the superlative degree *ἐπιτηδεώτατον*, would each of them also govern a genitive; as *τῆς πόλιος δ. ἦν* *ἐ. ii*, 172. *MA*, 357, 8.

94. *ἀφείτο*] *MA*, 209, 1.

95. *ἦν*] If in the conclusion the future is put, (from the consequences being considered as necessary,) and the condition is considered as a case probably happening, then the condition is expressed by *ἦν* with the subjunctive. *MA*, 523, 1. Therefore *πολιορκήσονται* signifies 'the necessary consequence was that they would be besieged.'



‘οὐδεμία ἐπιφανήσεται’ πρὸς δὲ τῷ Ἰσθμῷ, ἐς τοὺς ἐωντῶν ἐξοί-  
‘σονται.’<sup>96</sup>

(50) Ταῦτα τῶν ἀπὸ Πελοποννήσου στρατηγῶν ἐπιλεγομένων, ἐπήλυθε<sup>97</sup> ἀνὴρ Ἀθηναῖος, ἀγγέλλων ‘ἦκειν τὸν βάρβαρον ἐς τὴν Ἀττικὴν, καὶ πᾶσαν αὐτὴν πυρπολέεσθαι.’ ὁ γὰρ διὰ Βοιωτῶν τραπόμενος στρατὸς ἅμα Ξέρξῃ, ἐμπρήσας Θεσπιέων τὴν πόλιν, αὐτῶν ἐκλελοιπόντων<sup>98</sup> ἐς Πελοπόννησον, καὶ τὴν Πλαταιέων ὥσαύτως, ἥκε τε ἐς τὰς Ἀθήνας, καὶ πάντα ἐκεῖνα ἐδῆτον. ἐνέπρησε δὲ Θεσπιάν τε καὶ Πλάταιαν<sup>99</sup>, πυθόμενος Θηβαίων, ὅτι οὐκ ἐμῆδιζον. (51) Ἀπὸ δὲ τῆς διαβάσιος τοῦ Ἑλλησπόντου, ἔνθεν πορεύεσθαι ἤρξαντο οἱ βάρβαροι, ἕνα αὐτοῦ διατρίψαντες μῆνα<sup>100</sup>, ἐν τῷ διέ-  
βαινον ἐς τὴν Εὐρώπην, ἐν τρισὶ ἐτέροισι μήνεσι<sup>1</sup> ἐγένοντο ἐν τῇ Ἀττικῇ, Καλλιᾶδεω ἄρχοντος<sup>2</sup> Ἀθηναίοισι. καὶ αἰρέουσι ἐρῆμον τὸ ἄστυ, καὶ τινὰς ὀλίγους εὐρίσκουσι τῶν Ἀθηναίων ἐν τῷ ἰρῷ ἔοντας, ταμίας<sup>3</sup> τε τοῦ ἱεροῦ, καὶ πένητας ἀνθρώπους· οἳ, φραζάμενοι τὴν ἀκρόπολιν θύρῃσι<sup>4</sup> τε καὶ ξύλοισι, ἡμύνοντο τοὺς ἐπιόντας· ἅμα<sup>5</sup> μὲν ὑπ’ ἀσθενείας βίον<sup>6</sup> οὐκ ἐκχωρήσαντες ἐς Σαλαμῖνᾶ, πρὸς δὲ καὶ αὐτοὶ δοκέοντες ἐξευρηκέναι τὸ μαντήιον, τὸ ἢ Πυθίῃ σφί ἔχρησε, ‘τὸ ξύλινον<sup>7</sup> τεῖχος ἀνάλωτον ἔσεσθαι’ αὐτὸ δὲ τοῦτο εἶναι τὸ κρησφύγετον κατὰ τὸ μαντήιον, καὶ οὐ τὰς νῆας. (52) Οἱ δὲ Πέρσαι ἰζόμενοι ἐπὶ<sup>8</sup> τὸν καταντίον τῆς ἀκροπόλεως ὄχθον<sup>9</sup>, τὸν

96. ἐξοίσονται] viii, 76; SW. διασθήσονται. STG.

97. ἐπήλυθε] MA, 505, iii, 2. ἐηλύθεε, WER. and MA. but the pluperfect here does not seem to admit of the explanation given viii, 38.

98. ἐκλελοιπόντων] Diodorus says ἐπεφείγεισαν εἰς Π. πανδημί, xi, 14. WE.

99. Θ. τε καὶ Π.] Hom. II. B, 498 ... 504. Herodotus often uses the plural form Πλαταιῆσι, vii, 231; ix, 89. WE.

100. μῆνα] The forces might have remained a month at the Hellespont, though the passage of it was effected in seven days and seven nights: vii, 56. WE.

1. μήνεσι] The dative plural appears to have been formed originally from the nominative plural, by annexing the syllable σι or the vowel ι. MA, 75. iv, 43. GAI.

2. Κ. ἄρχοντος] ἐπὶ might be inserted as in Thu. ii, 2. MA, 565, 1.

3. ταμίας] These ‘treasurers’ were chosen by lot from among those citizens who possessed a yearly income of five hundred medimni. They were ten in number, and had under their care the statues of Minerva and Victory, the riches of the temple, and the public treasury: τὰργύριον τῶν βυσσων παρὰ τῇ σιφί, Arist. L. 174. LR.

4. θύρῃσι] ‘boards’; ii, 96; SW. or perhaps ‘doors,’ which they had collected from the deserted houses in the city.

6. ὑπ’ ἀσθενείας βίον] τοὺς χρήμασι δασυεστέρους, ‘the poorer classes,’ ii, 88. VK. The substantive is sometimes omitted, and the adjective put absolutely in opposition to πλούσιος, as γεγραμμένων τῶν νόμων, δ τ’ ἀσθενὴς δ πλούσιός τε τὴν δίκην ἴσῃ ἔχει, Eur. S. 433; and in E. 267; LR. it is put in opposition to πένης, 253.

8. ἐπὶ] with an accusative sometimes stands in answer to the question ‘where?’ as εἰς, e. g. ἵεσθαι ἐπὶ τι, ‘to

Ἀθηναῖοι καλέουσι Ἀρήϊον πάγον<sup>10</sup>, ἐπολιόρκεον τρόπον τοῖονδε· ὅκως στυπῆον περὶ τοὺς δῖστοὺς περιθέντες ἄψιαν, ἐτόξευον ἐς τὸ φράγμα. ἐνθαῦτα Ἀθηναίων οἱ πολιορκεόμενοι ὅμως ἡμύνοντο, καίπερ ἐς τὸ ἔσχατον κακοῦ ἀπικέμενοι, καὶ τοῦ φράγματος προδεδωκότος<sup>11</sup>, οὐδὲ λόγους τῶν Πεισιστρατιδῶν προσφερόντων περὶ ὁμολογίας ἐνεδέκοντο· ἀμυνόμενοι δὲ, ἄλλα τε ἀντεμηνανέοντο, καὶ δὴ καὶ προσιώντων τῶν βαρβάρων πρὸς τὰς πύλας, ὀλοιστρόχους<sup>12</sup> ἀπίεσαν· ὥστε Ἰέρξεα ἐπὶ χρόνον συχνὸν ἀπορίῃσι ἐνέχεσθαι, οὐ δυνάμενόν σφεας εἰλεῖν. (53) Χρόνῳ δ' ἐκ τῶν ἀπύρων ἐφάνη δὴ τις ἔσοδος τοῖσι βαρβάροισι· ἔδεε γάρ, κατὰ τὸ θεοκρόπιον<sup>13</sup>, πᾶσαν τὴν Ἀττικὴν τὴν ἐν τῇ ἡπείρῳ γενέσθαι ὑπὸ Πέρσῃσι. ἔμπροσθε ὦν πρὸ<sup>14</sup> τῆς ἀκροπόλιος, ὅπισθε δὲ τῶν πυλέων καὶ τῆς ἀνόδου, τῇ δὴ οὔτε τις ἐφύλασσε, οὔτ' ἂν ἤλπισε, μὴ κοτὲ τις κατὰ ταῦτα ἀναβαίῃ ἀνθρώπων, ταύτῃ ἀνέβησάν τινες κατὰ τὸ ἱρὸν τῆς Κέκροπος θυγατρὸς Ἀγλαύρου<sup>15</sup>, καίτοιπερ<sup>16</sup> ἀποκρήμνου ἐόντος τοῦ χώρου. ὥς

go any-whither, in order to seat one's self there.' *MA*, 586, c.

9. *δχθον*] Hence the expressions *ἀνίεμαι, ἀναβαίνειν, ἀνάγειν* eis Ἀ. π. *Diog. L. ii*, 101; *ascenders in Areopagum*, *Cic. de D. i*, 25. *VK*. It was on this eminence that the Venetians planted the battery of mortars, which did such irreparable mischief to the Parthenon. *LAU*.

10. Ἀρήϊον πάγον] This hill is generally thought to have taken its name from the circumstance of Mars being there brought to trial before the gods for the murder of a son of Neptune: but Æschylus, the earliest author who alludes to the etymology, assigns it to a different origin, and represents Minerva as the founder of the court: π. Ἀρειον τόνδ' Ἀμαζόνων ἔδραν σκηνάς δ', ὅτ' ἦλθον Θησέως κατὰ φθόνον στρατηλατοῦσαι, καὶ πόλιν νεόπολιν, τήνδ' ὑψίπυργον ἀντεπύργωσαν τότε Ἀρεῖ δ' ἔθνον, ἔνθεν ἔστ' ἐπώνυμος πέτρα, πάγος τ' Ἀρειος, *Eu.* 682; *κερδῶν ἐδικτον τοῦτο βουλευτήριον, αἰδοῖον, φρούρημα γῆς, καθίσταμαι*, 701; *ἔσται δὲ καὶ τὸ λοιπὸν αἰὲν ἀδέκαστον τοῦτο β.* 680. Whoever the founder might have been, Solon is allowed to have placed the tribunal on a firmer basis; *Cic. Of. i*, 22. Of the Archons it is allowed that the six Thesmothetæ (after

passing their accounts) were among the judges. They took cognisance of greater felonies, and of all religious matters: hence Socrates and St Paul were brought before this court. *LR*. To avoid undue influence, their sittings were held in the dark; *PC*, i, 19. *TX*.

11. *προδεδωκότος*] 'having betrayed them,' viz. by catching fire. *LAU*.

12. *ὀλοιστρόχους*] *ὀλοοῖστροχος*, v, 92; *στρογγύλος, τροχοειδὴς λίθος*, *Schol. GAI*.

13. *τὸ θεοκρόπιον*] vii, 141. *STG*.

14. *ἔμπροσθε πρὸ*] The insertion of the preposition must be regarded as a pleonasm, unless the construction of the adverb with a genitive is accounted for by supposing an ellipsis. *SBL*, on *BO*, 462. The acropolis is on all sides perpendicularly precipitous; excepting at the entrance, which is narrow and steep. On the right-hand side, after you have passed the propylæa, is seen a little door, generally kept locked by the Turkish garrison. This door leads to a break-neck path down the precipice, probably the same as that by which the Persians obtained possession of the citadel. *LAU*, i, 84, 90.

15. Ἀγλαύρου] This princess is said to have devoted herself to death for

δὲ εἶδον αὐτοὺς ἀναβεβηκότας οἱ Ἀθηναῖοι ἐπὶ τὴν ἀκρόπολιν, οἱ μὲν ἐρρίπτεον ἑωυτοὺς κατὰ τοῦ τείχεος κάτω, καὶ διεφθείροντο, οἱ δὲ ἐς τὸ μέγαρον κατέφευγον. τῶν δὲ Περσέων οἱ ἀναβεβηκότες πρῶτον μὲν ἐπάροντο πρὸς τὰς πύλας, ταύτας δὲ ἀνοίξαντες, τοὺς ἰκέτας ἐφόνεον· ἐπεὶ δὲ σφί πάντες κατέστρωντο<sup>17</sup>, τὸ ἱρὸν συλῆσαντες, ἐνέπρῃσαν<sup>18</sup> πᾶσαν τὴν ἀκρόπολιν. (54) Σχῶν δὲ παντελέως τὰς Ἀθήνας, Ξέρξης ἀπέπεμψε ἐς Σοῦσα ἄγγελον ἱππέα<sup>19</sup>, Ἀρταξάνω<sup>20</sup> ἀγγελέοντα<sup>21</sup> τὴν παρεοῦσάν σφί ἐνπρηξίην. ἀπὸ δὲ τῆς πέμψιος τοῦ κήρυκος δευτέρῃ ἡμέρῃ συγκαλέσας Ἀθηναίων τοὺς φυγάδας, ἑωυτῷ δὲ ἐπομένους, ἐκέλευε τρόπῳ τῷ σφετέρῳ θῦσαι τὰ ἱρὰ, ἀναξάντας ἐς τὴν ἀκρόπολιν· εἴ τε δὴ ὦν, ὅψιν τινὰ ἰδὼν ἐνυπνίου<sup>22</sup>, ἐνετέλλετο ταῦτα, εἴ τε καὶ ἐνθύμιόν<sup>23</sup> οἱ ἐγένετο ἐμπρήσαντι τὸ ἱρὸν. οἱ δὲ φυγάδες τῶν Ἀθηναίων ἐποίησαν τὰ ἐντεταλμένα. (55) Τοῦ δὲ εἵνεκεν τούτων ἐπεμνήσθη, φράσω. ἔστι ἐν τῇ ἀκροπόλει ταύτῃ Ἐρεχθεὺς<sup>24</sup> τοῦ γηγενέος λεγομένου εἶναι νῆος, ἐν τῷ ἐλαίῳ<sup>25</sup> τε καὶ θάλασσά<sup>26</sup> ἐνι τὰ λόγος παρὰ

the good of her country. A temple was erected to her memory, on a craggy acclivity to the south-west, close to the propylæa of the citadel. "The youth on going to the wars made oath in this temple, and those who passed from the class of children to that of youths, in complete armour, also made oath to fight even to death for the country which had nurtured them;" Ulp. on Dem. F. L. p. 391, c. and D. *LR*.

16. καίτοιτερ] Eus. in Sto. S. xlv, p. 310. *WE*.

17. κατέστρωντο] ἀνῆρηντο, Poll. ix, 153. The verb is properly used of those who 'fall strewed' on the field of battle: ix, 76. *VK*.

18. ἐνέπρῃσαν] *Xerxes protinus accessit astu; idque, nullis defendentibus, interfectis sacerdotibus* (ταμίτας τοῦ ἱεροῦ, viii, 51); quos in arce invenerat, incendio delevit, Nep. ii, 4. *WE*.

19. ἄγγελον ἱππέα] οὔτε τις ἄγγελος, οὔτε τις ἱππεὺς ἄστυ τὸ Περσῶν ἀφικνεῖται, Æsch. P. 14. *BL*.

20. Ἀρταξάνω] who had been appointed regent during the king's absence, vii, 52; 53. *STG*.

21. ἀγγελέοντα] Ε. ἔπεμπε ἐς Πέρσας ἀ. τὴν π. σφί συμφορὴν, viii, 97. *VK*. Verbs of motion are accom-

panied regularly by future participles to express the object of those verbs. *MA*, 556, 7.

22. ὅψιν ἐνυπνίου] vii, 18; 47. Our author elsewhere has δ. ἐν τῷ ὄνῳ, iii, 30; 65 &c. *WE*.

23. ἐνθύμιον] 'a feeling of religious self-reproach.' In Thu. vii, 50; it signifies 'ominous, portentous.' *BF*. ἐνθυμισμόν ποιησάμενος, ii, 175. *TX*.

24. Ἐρεχθεὺς] οἱ δ' ἄρ' Ἀθήνας εἶχον ἐκκτίμενον πτολίεθρον, δῆμον Ἐρεχθέος μεγαλήτορος, ὃν ποτ' Ἀθήνη δρέψε, Διὸς θυγάτηρ, τέκε δὲ ζείδωρος Ἀρουρά, καὶ δ' ἐν Ἀθήνῃσι εἰσέν, ἐφ' ἐνὶ πλοίῳ νηφ' ἐνθάδε μιν ταύροις καὶ ἀρνείοις ἰδόνται κούροι Ἀθηναίων, περιτελλομένων ἐνιαυτῶν, Hom. Il. B, 546. Yearly sacrifices to Minerva Polias and to Erechtheus are mentioned, v, 82. This king is said to have sacrificed his daughter for the good of the country in obedience to the Delphic oracle; Lycour, c. Le. p. 217. *LR*.

25. ἐλαίῳ] This 'olive-tree' was called μορία, ἀσπὴ ἑ, and πάγκυφος: it was said to be still in existence when Pliny wrote; *Athenis quoque olea durare traditur in certamine edita a Minerva*, H. N. xvi, 44. *LR*.

26. θάλασσά] This 'sea' was a deep well of salt water, in which when the

Ἀθηναίων Ποσειδῶνά τε καὶ Ἀθηναίην, ἐρίσαντας<sup>27</sup> περὶ τῆς χώρας, μαρτύρια θέσθαι.<sup>28</sup> ταύτην ὦν τὴν ἑλαιήν ἅμα τῷ ἄλλῳ ἱρῷ κατέλαβε ἐμπρησθῆναι ὑπὸ τῶν βαρβάρων· δευτέρῃ δὲ ἡμέρῃ ἀπὸ τῆς ἐμπρήσιος, Ἀθηναίων οἱ θύειν ὑπὸ βασιλέως κελευόμενοι, ὡς ἀνέβησαν ἐς τὸ ἱρὸν, ὥρων βλαστὸν<sup>29</sup> ἐκ τοῦ στελέχους ὅσον τε πηχυαῖον ἀναδεδραμηκότα.<sup>30</sup> οὗτοι μὲν νυν ταῦτα ἔφρασαν.

(56) Οἱ δὲ ἐν Σαλαμῖνι Ἕλληνες, ὡς σφί ἐξηγγέλθη, ὡς ἔσχε τὰ περὶ τὴν Ἀθηναίων ἀκρόπολιν, ἐς τοσοῦτον θόρυβον ἀπίκοντο, ὥστε ἔνιοι τῶν στρατηγῶν οὐδὲ κυρωθῆναι ἔμενον τὸ προκείμενον πρῆγμα, ἀλλ' ἔς τε τὰς νῆας ἐσέπιπτον, καὶ ἰστία αἰείροντο, ὡς ἀποθευσόμενοι, τοῖσι τε ὑπολειπομένοισι αὐτῶν ἐκνῳῶθη πρὸ τοῦ Ἰσθμοῦ ναυμαχεῖν. νύξ τε ἐγίνετο, καὶ οἱ<sup>31</sup> διαλυθέντες ἐκ τοῦ σινεδρίου ἐσέβαινον ἐς τὰς νῆας.

(57) Ἐνθαῦτα δὴ Θεμιστοκλέα, ἀπικόμενον ἐπὶ τὴν νῆα, εἰπετο Μνησίφιλος<sup>31</sup>, ἀνὴρ Ἀθηναῖος, 'ὃ τί σφί εἴη βεβουλευμένον;'

south wind blew you heard ἤχον κυμάτων; and on the stone of this well is a figure of a trident, said to be a testimony of the contest between Neptune and Minerva; Pau, i, 26. Neptune is said καὶ ἐν ἀκροπόλει τοσοῦτον ἀπεχούσθαι θάλασσης ῥόθιον δεῖξαι, Lib. La. Ni. p. 203, c. WE. Salt springs occur elsewhere in Attica. AO, on Th. ii, 19. There were also salt-water springs in the temple of Neptune Hippias near Mantinea, and at Mylassa in Caria; Pau. viii, 10. LR. The word 'sea' is used in the Bible for a large cistern, described 1 Kings vii, 23; "the brazen sea," 11 Kings xxv, 13; τὴν θάλασσαν τὴν χαλκὴν, LXX. BEO.

27. ἐρίσαντας] This is said to have happened in the reign of Cecrops, when the gods were settling in what cities they should receive peculiar honours. Neptune, striking the ground with his trident, produced this 'sea,' called Erechtheis: Minerva afterwards produced the 'olive;' on which Jupiter adjudged the city to her, and it was named after her; Apollod. iii, 13, 1. LR. Other accounts say that Neptune produced the horse, which was the emblem of war, and therefore was judged inferior to the olive, the emblem of peace. TX.

28. π. Ἀ. . . μαρτύρια θέσθαι] These words SW considers to have been taken from some ancient poet: 'produced as testimonies from the Athenians.' The construction is, τὰ λ. (ἐστὶ) Π. τε καὶ Ἀ. ἐ. π. τῆς χ. δ. μ. π. Ἀ.

29. βλαστὸν] δευτέρῃ δὲ ἡμέρᾳ βλαστὸς ἀνέδραμεν εἰς πῆχυν ἐκ τοῦ κεκαυμένου, Lib. An. p. 378, c. Pausanias has not only doubled the length of this 'shoot,' but shortened the time in the same proportion, αὐθημερὸν ὅσον τε ἐπὶ δύο βλαστῆσαι πῆχεις, i, 27: WE. so true is the Virgilian description of Fame, *mobilitate viget, viresque acquirit eundo*, Æ. iv, 175. VK. *sunt et miracula fortuita: nam et oliva in totum ambusta reviruit; et in Beotia derosæ a locustis ficus germinavere*, Pli. H. N. iii, 17. LR. βλαστὸς and βλαστάνειν are words peculiarly relating to the growth of trees, although, like other words, often used in a wider signification. AO, on Th. iii, 26. Compare the beautiful chorus, Soph. Œ. C. 700 ff.

30. ἀναδεδραμηκότα] The perfect here presupposes the existence of a future in ἦσω, which does not, however, appear to have been used. MA, 183, 4.

31. οἱ] BUT, G. G. ma. i, p. 59. s. viii, 83, 67. BÆ.

πυθόμενος δὲ πρὸς αὐτοῦ, ὡς 'εἶη δεδογμένον ἀνάγειν τὰς  
'νῆας πρὸς τὸν Ἴσθμὸν καὶ πρὸ τῆς Πελοποννήσου ναυμαχεῖν,'<sup>32</sup>  
εἶπε, "Οὗτοι ἄρα ἦν ἀπαίρωσι τὰς νῆας ἀπὸ Σαλαμῖνος, περὶ  
"οὐδεμιῆς ἔτι<sup>33</sup> πατριδος ναυμαχήσεις. κατὰ γὰρ πόλις ἕκαστος  
"τρέψονται καὶ οὔτε σφέας Εὐρυτιάδης κατέχειν δυνήσεται, οὔτε  
"τῶν ἀνθρώπων ἄλλος, ὥστε μὴ οὐ<sup>34</sup> διασκεδασθῇαι τὴν στρατιήν"  
"ἀπολέεται τε ἡ Ἑλλὰς ἀβουλῇσι. ἀλλ', εἴ τις ἐστὶ μηχανή, ἴθι  
"καὶ πειρῶ διαχεῖαι<sup>35</sup> τὰ βεβουλευμένα, ἦν κως δύνῃ ἀναγνῶσαι  
"Εὐρυτιάδεα μεταβουλεύσασθαι<sup>36</sup>, ὥστε αὐτοῦ μενέειν." (58)  
Κάρτα δὴ τῷ Θεμιστοκλείῃ ἤρесе ἡ ὑπόθεσις καὶ, οὐδὲν πρὸς ταῦτα  
ἀμειψάμενος, ἥϊε ἐπὶ τὴν νῆα τὴν Εὐρυτιάδεω· ἀπικόμενος δὲ, ἔφη  
'Θέλειν οἱ κοινόν τι πρῆγμα συμμίξει.' ὁ δ' αὐτὸν ἐς τὴν νῆα ἐκέ-  
λευε<sup>37</sup> ἐσθάντα λέγειν, εἴ τι<sup>38</sup> θέλει. ἐνθαῦτα ὁ Θεμιστοκλῆς πα-  
ριζόμενος οἱ καταλέγει κεῖνά τε πάντα, τὰ ἤκουσε Μνησιφίλου, ἑωυ-  
τοῦ ποιεύμενος, καὶ ἄλλα πολλὰ προστιθεῖς, ἐς ὃ ἀνέγνωσε χρυζῶν  
ἐκ τε τῆς νηὸς ἐκβῆναι, συλλέξει τε τοὺς στρατηγούς ἐς τὸ συνέδριον.  
(59) Ὡς δὲ ἄρα συνελέχθησαν, πρὶν ἢ τὸν Εὐρυτιάδεα προθεῖναι  
τὸν λόγον, τῶν εἵνεκα συνήγαγε τοὺς στρατηγούς, πολλὸς<sup>39</sup> ἦν ὁ  
Θεμιστοκλῆς ἐν τοῖσι λόγοισι, οἳ αὖτε κάρτα δεόμενος<sup>40</sup> λέγοντος δὲ  
αὐτοῦ, ὁ Κορίνθιος στρατηγός, Ἀδεϊμάντος ὁ Ὠκύτου, εἶπε, "ὦ  
"Θεμιστόκλεες<sup>41</sup>, ἐν τοῖσι ἀγῶσι οἱ προεξανιστάμενοι<sup>42</sup> ῥαπίζον-  
"ται."<sup>43</sup> ὁ δὲ, ἀπολυόμενος, ἔφη, "Οἱ δὲ γε ἐγκαταλειπόμενοι<sup>43</sup> οὐ

31. *Μνησιφίλος*] Themistocles was the disciple of Mnesiphilus, who was of the same ward of Phrear. This Mnesiphilus was neither an orator nor a natural philosopher, but a professor of politics; Plu. V. vii, p. 112, D. As he was not much known out of Attica, Themistocles thought it advisable to act upon his suggestion without mentioning its author. *LR. VK.*

32. *ναυμαχεῖν*] viii, 49.

33. *περὶ οὐδεμιῆς ἔτι*] ἡμεῖς ἀπὸ τε τῆς οὐκ ὁσῆς ἔτι (πόλεως) ὁρμώμενοι, καὶ ὑπὲρ τῆς ἐν βραχείᾳ ἐλπιδι ὁσῆς κινδυνεύοντες, ξυνεσώσαμεν ὑμᾶς τε, τὸ μέρος, καὶ ἡμᾶς αὐτοὺς, Thu. i, 74. *BF.*

35. *διαχεῖαι*] ἡ διατριβὴ τοῦ πολέμου διέχεεν αὐτῶν τὰ βουλευμάτα, Dion. A. R. iii, 6; *διαχεῖαι* τὰς ὑποθήκας, Th. Sim. ii, 13; τὴν εἰρήνην δ. id. iii, 9. *WE.*

36. *μεταβουλεύσασθαι*] vii, 12. *WE.*

37. *ἐκέλευε*] This tense seems to

resemble the use of the infinitive mood, in similar circumstances, in Latin: *tum Eurybiades jubere, etc. AO.*

38. *εἴ τι*] This whole narrative is told in the most natural and simple style. *quin age, si quid habes*, Vir. E. iii, 52; *incipi, si quid habes*, ib. ix, 32; *εἰα λέγ', εἴ τι λέγεις*, Theoc. v, 78; *εἰπέ δ' τι καὶ λέγεις*, Luc. t. i, p. 747; *δρᾶ γ', εἴ τι δράσεις*, Eur. I. A. 817. *VK.*

39. *πολλὸς κτλ.*] i. e. πολλὰ ἔλεγε. *STG. i, 98, 16.*

40. *Θεμιστόκλεες*] *MA*, 79, obs. 6.

41. *προεξανιστάμενοι*] 'those starting before the signal is given'; *προπηδῶντες*, *WE.* πρὸ τοῦ χρόνου εἰς τὸ στάδιον εἰσπηδῶντες. *JC.*

42. *ραπίζονται*] *ραπίζειν* means *ρά-εθ' πατάζει* or *παῖσαι*; or *μαστιγοῦν*, as οἱ ἡγέμονες τῶν τελῶν, *ἐχόντες μαστιγὰς, ἐρράπιζον πάντα ἄνδρα*, vii, 223; *WE.* Ἀδεϊμάντου ναυμαχεῖν μὴ

"στεφανεύνται." (60) Τότε μὲν <sup>44</sup> ἥπιως πρὸς τὸν Κορίνθιον ἀμείψατο πρὸς δὲ τὸν Εὐρυβιάδεα ἔλεγε ἐκείνων μὲν οὐκέτι οὐδὲν τῶν πρότερον λεχθέντων, ὥς, ἐπεὰν ἀπαίρωσι ἀπὸ Σαλαμῖνος, διαδρήσονται" παρεόντων <sup>45</sup> γὰρ τῶν συμμάχων οὐκ ἔφερε οἱ κόσμον οὐδένα κατηγορεῖν· οὐ δὲ ἄλλου λόγου εἵχετο, λέγων τάδε· 1. "Ἐν σοὶ νῦν ἐστὶ σῶσαι τὴν Ἑλλάδα, ἣν ἐμοὶ πείθη ναυμαχίην αὐτοῦ μένων ποιέεσθαι, μηδὲ πειθόμενος τούτων τοῖσι λέγουσι, ἀναζεύξης <sup>46</sup> πρὸς τὸν Ἴσθμὸν τὰς νῆας. ἀντίθες γὰρ ἑκάτερον, ἀκούσας. πρὸς μὲν τῷ Ἴσθμῳ συμβάλλων, ἐν πελάγῃ ἀναπεπαμένῳ <sup>47</sup> ναυμαχήσεις, ἐς δὲ <sup>48</sup> ἥκιστα ἡμῖν σύμφορον ἐστὶ νῆας

τολμώντος, εἰπόντος τε πρὸς Θεμιστοκλέα, "ὦ Θεμιστόκλεις, τοὺς ἐν τοῖς ἀγῶσι προεξανισταμένους μαστιγοῦσι." "ναί," εἶπεν, "ὦ Ἀδείμαντς τοὺς δὲ λειπομένους οὐ στεφανοῦσι," Plu. M. xvi, t. ii, p. 185, a; Λίχας Λακεδαιμόνιος ἐν τῷ ἀγῶνι ὑπὸ τῶν βασιδούχων πληγὰς ἔλαβεν, ὅτι, προελθὼν ἐς τὸν ἀγῶνα, ἀνέδρασε τὸν ἡνίοχον, Thu. v, 50; Λίχαν μαστιγοῦντες, ἀνδραγέροντα, ἐξήλασαν, Xen. H. iii, 2, 21; Α. μαστιγοῦσιν οἱ Ἕλληνοδίκαι, Pau. vi, 2; not that these empires inflicted the blows themselves; but they directed the μαστιγοῦντοί, or ἄλκτας, as they were properly called, 'the clerks of the course,' to punish those who were in any way disorderly. ἀντάρχης· δ τῆς ἐν τῷ Ὀλυμπιακῷ ἀγῶνι εὐκοσμίαις ἔρχων· Ἡλεῖοι γὰρ τοὺς βασιδοφόρους ἢ μαστιγοφόρους ἀλύτας καλοῦσιν, Etym. M. Plutarch adds that Eurybiades, in the warmth of discussion, ἐπαρμένον τὴν βακτηρίαν ὡς πατάξων, Themistocles exclaimed "πάταξον μὲν οὖν, ἄκουσον δέ," t. i, p. 117, d; Ael. V. H. xiii, 40; s. Thu. viii, 84. VK. BL thinks that this part of the story originated from a misconception of the anecdote as related by Herodotus.

43. ἐγκαταλειπόμενοι] ἀπολειπόμενοι, λειπόμενοι, Plu. WE. 'those left behind in the race.' St Paul uses this metaphor, 1 Corinthians iv, 9; as well as many others derived from the Grecian games. VK. Sophocles makes the simple participle synonymous with ἡσσημένοι, and opposes it to νικῶντες, Aj. 1250... 1265. LR.

44. τότε μὲν] this is opposed to τότε δὲ, viii, 61. VK.

45. παρεόντων κτλ.] The construction is τὸ κατηγορεῖν τῶν π. σ. οὐκ ἔ. οἱ οὐδένα κ. SW.

46. ἀναζεύξης] ἀναζευγνύειν, which properly signifies 'the putting the horses to a carriage' previously to commencing a land journey, is sometimes applied to a ship 'getting under weigh,' or commencing her voyage. AO. s. ix, 41, 30.

47. ἐν π. ἀναπεπαμένῳ] ἀναπεπαμένη τῇ θαλάττῃ ταῦτα ἐπραττον, Lon. P. iii, p. 177. WE. Before these words und. τοῦτο μὲν.

48. ἐς δ] ἐς is here used for ἐν, as below in § 2; iii, 64 &c; WE. but, when this is the case, it not only means 'to be' or 'to do something' in a place, but implies also 'the moving' into the place in order 'to be' or 'to do something' there: SLZ. so ἰζόμενος ἐς τὸν βασιλῆϊον θρόνον is 'going and sitting on the royal throne,' iii, 64; and here we must understand ναυμαχεῖν or ναυμαχήσειν, i. e. ἐς δὲ ἵνα ναυμαχήσοντας or ἐς δὲ ἵνα ὅστε ναυμαχεῖν, SW. or ἐς δὲ πλεῖστας ἥκιστα ἡμῖν σύμφορον ἐστὶ ν. STG. ἴζεσθαι, followed by ἐς with an accusative, occurs i, 199; iii, 140; viii, 71; (where we also meet with ἰζόμενοι ἐν τῷ Ἴσθμῳ:) καθίσουσιν ἐς τὸ ἱερὸν, Thu. iii, 75; κ. ἐς τὸ Ἡραῖον ἰκέται, ib. οὐδὲ εἰς τὸ συνέδριον ἤθελε καθίειν, Xen. H. vii, 1, 39. VK. On second thoughts, ἐς δὲ perhaps means 'on which account;' and τὸ ἀναζεύξαι τὰς νῆας πρὸς τὸν

“ ἔχουσι βαρυτέρας<sup>49</sup> καὶ ἀριθμὸν ἐλάσσονας· τοῦτο δὲ<sup>50</sup>, ἀπολείεις  
 “ Σαλαμῖνά τε καὶ Μέγαρα καὶ Αἰγίναν, ἣν περ καὶ τὰ ἄλλα εὐ-  
 “ τυχῆσωμεν. ἡμὰ γὰρ τῷ ναυτικῷ αὐτῶν<sup>51</sup> ἔψεται καὶ ὁ πεζὸς  
 “ στρατός. καὶ οὕτω σφέας αὐτὸς ἄξεις ἐπὶ τὴν Πελοπόννησον, κιν-  
 “ δυνεύσεις τε ἀπάσῃ τῇ Ἑλλάδι. 2. Ἦν δὲ τὰ ἐγὼ λέγω ποιήσης,  
 “ τοσάδε ἐν αὐτοῖσι<sup>52</sup> χρηστὰ εὐρήσεις· πρῶτα μὲν, ἐν στείνῳ  
 “ συμβάλλοντες νηυσὶ ὀλίγησι πρὸς πολλὰς, ἣν τὰ οἰκότα ἐκ τοῦ  
 “ πολέμου ἐκβαίῃ, πολλὸν κρατήσομεν. τὸ γὰρ ἐν στείνῳ ναυμα-  
 “ χεῖν, πρὸς ἡμέων ἐστί· ἐν εὐρυχωρίῃ δὲ, πρὸς ἐκείνων.<sup>53</sup> αὐτὶς  
 “ δὲ<sup>54</sup>, Σαλαμὶς περιγίνεται, ἐς τὴν ἡμῖν ὑπέκκειται<sup>55</sup> τέκνα τε καὶ  
 “ γυναικες. καὶ μὴν καὶ τόδε ἐν αὐτοῖσι ἔνεστι, τοῦ καὶ περιέχεσθε  
 “ μάλιστα· ὁμοίως αὐτοῦ τε μένων, προναυμαχήσεις Πελοποννήσου,  
 “ καὶ<sup>56</sup> πρὸς τῷ Ἴσθμῳ· οὐδὲ σφέας, εἰ περ εὖ φρονέεις, ἄξεις ἐπὶ τὴν  
 “ Πελοπόννησον. 3. Ἦν δὲ γε καὶ τὰ ἐγὼ ἐλπίζω γένηται, καὶ νε-  
 “ κήσωμεν τῇσι νηυσὶ, οὔτε ὑμῖν ἐς τὸν Ἴσθμὸν παρέσσονται οἱ βάρ-  
 “ βαροι, οὔτε προβήσονται ἐκαστέρῳ τῆς Ἀττικῆς, ἀπᾶσι<sup>57</sup> τε οὐδενὶ  
 “ κόσμῳ<sup>58</sup>, Μεγάροισι τε κερδανέομεν περιεοῦσι, καὶ Αἰγίνῃ, καὶ Σα-  
 “ λαμῖνι, ἐν τῇ ἡμῖν καὶ λόγιόν ἐστι τῶν ἐχθρῶν κατὑπερθε γενέσθαι.  
 “ οἰκότα μὲν νυν βουλευομένοισι ἀνθρώποισι, ὥς τὸ ἐπίπαν ἐθέλει

Ἴσθμὸν is to be understood (as the sub-  
 ject) with ἡ. ἡ. σ. δ. ‘by no means  
 withdraw to the Isthmus; for, in the  
 first place, by so doing you will have  
 to engage in the open sea; on which  
 account such a measure would be  
 greatly to our disadvantage, consider-  
 ing the inferiority of our numbers:  
 and, in the next place, even if victory  
 should declare in our favour, you will  
 be losing Salamis and Megara and  
 Ægina. SW.

49. βαρυτέρας] Plutarch describes  
 them as ἀνεῖς (or ἀλιτενεῖς, compare  
 Ath. v, 38; SW.) καὶ ταπεινότεραι,  
 V: vii, p. 119, c. WE. MA proposes  
 to read βραχυτέρας.

50. τοῦτο δὲ] τοῦτο μὲν is quite  
 omitted, as in v, 45. HE, on VG, i,  
 16. STG is mistaken in supposing the  
 μὲν (after πρὸς) to be put for τοῦτο  
 μὲν: the particles correspond as fol-  
 lows, πρὸς μὲν (A) τῷ Ἴ. σ., [τοῦτο  
 μὲν (B)] ἐν π. δ. ν. κτλ. τοῦτο δὲ (B),  
 κτλ. ἦν δὲ (A) τὰ ἐγὼ κτλ. And so  
 Σουαρίται μὲν (A), [τοῦτο μὲν (B)]  
 τέμενός τε κτλ. τοῦτο δὲ (B), αὐτοῦ κτλ.

οἱ δ’ (A) αὖ Κρωτωνήται ἀποδεικνύσι  
 Καλλίῃ μὲν (C) κτλ. Δωρεῖ δὲ (C)  
 κτλ. v, 45.

51. αὐτῶν] i.e. τῶν Περσέων. STG.  
 52. αὐτοῖσι] i.e. τοῖς ὑπ’ ἐμοῦ λε-  
 χθείσι. STG.

53. πρὸς ἡμέων...πρὸς ἐκείνων] ‘in  
 our favour’ (contrasted with ἡκιστα  
 ἡμῖν σύμφορον)... ‘in their favour.’  
 MA, 590, 6. Liv. xxviii, 33, 5.

54. πρῶτα μὲν...αὐτὶς δὲ] The for-  
 mer is contrasted with the τοῦτο μὲν  
 understood, and the latter with the  
 τοῦτο δὲ in the preceding section. HE,  
 on VG, vii, 4, 3.

55. ἐς τὴν ὑπέκκειται] ‘where they  
 are (brought and) deposited for safety.’  
 MA, 578, 3. ἐς τὴν ‘whither’ for ἐν  
 τῇ ‘where.’

56. ὁμοίως καὶ] ‘just the same as  
 if.’ MA, 607, obs.

57. ἀπᾶσι] The verb εἰμι, ‘I am  
 going,’ in the present has regularly the  
 signification of the future. MA, 504, 3.

58. οὐδενὶ κόσμῳ] This phrase with  
 φείγειν or ἀπιέναι occurs also in Pol.  
 and Luc. BF.

“ γίνεσθαι μὴ δὲ οἰκότα βουλευομένοισι, οὐκ ἐθέλει οὐδὲ ὁ θεὸς προσ-  
 “ χωρέειν πρὸς τὰς ἀνθρωπίας γνώμας.”<sup>59</sup> (61) Ταῦτα λέγοντος  
 Θεμιστοκλέους<sup>60</sup>, αὐτὶς ὁ Κορίνθιος Ἀδείμαντος ἐπέφερετο<sup>61</sup>, σιγᾶν  
 τε κελεύων, τῷ μὴ ἔστι πατὴρ, καὶ Εὐρυβιάδεα οὐκ ἔων<sup>62</sup> ἐπιψηφί-  
 ζειν ἀπὸ τοῦ ἀνδρὶ πόλιν γὰρ τὸν Θεμιστοκλῆα παρεχόμενον,  
 οὕτω<sup>64</sup> ἐκέλευε γνώμας<sup>65</sup> συμβάλλεσθαι. ταῦτα δὲ οἱ προέφερε, ὅτι  
 ἠλώκεσάν τε καὶ κατείχοντο<sup>66</sup> αἱ Ἀθηναίαι. τότε δὴ ὁ Θεμιστοκλῆς  
 κείνόν τε καὶ τοὺς Κορινθίους πολλὰ<sup>67</sup> τε καὶ κακὰ ἔλεγε<sup>68</sup>, ἐνωτοῖσί  
 τε ἐδήλου, λόγῳ<sup>69</sup> ὥς εἶη καὶ πόλις<sup>70</sup> καὶ γῆ μέζων ἤπερ κείνοισι, ἔς  
 τ’ ἂν διηκόσῃαι<sup>71</sup> νῆες σφί ἔωσι πεπληρωμέναι· οὐδαμῶς γὰρ Ἑλ-  
 λήνων αὐτοὺς ἐπιδόνας ἀποκρούσεσθαι. (62) Σημαίνων δὲ ταῦτα

59. γνώμας] *vigilando, agendo, bene consulendo, prospere omnia cedunt; ubi socordiae tete atque ignaviae tradideris, nequicquam deos implores; irati infestique sunt*, Sal. C. 52. WE.

61. ἐπέφερετο] and, in this and the following chapters, ἐκέλευε, προέφερε, ἔλεγε, ἐδήλου, διέβαινε, ἀνεδιδάσκειτο; — the scene is here brought forward in as lively a manner as possible, and the imperfect tense will either signify ‘began to do so and so,’ or, as if the reader had the whole picture present to his mind, it may signify, ‘there was Adimantus inveighing against him,’ &c. AO. On the use of the imperfect for the aorist, s. MA, 505, 11.

62. οὐκ ἔων κτλ.] ‘dissuading him from collecting the votes to oblige a man without a country:’ οὐτ’ ἐπειθήφισεν Ἀθηναίους (‘to oblige the Athenians’) τὸν τῶν δέκα στρατηγῶν θάνατον, AEL. V. H. iii, 17. VK. s. iii, 134, 32.

64. παρεχόμενον, οὕτω] The participle is here used as a definition of time, and might be resolved into ὅτε and the finite verb; οὕτω follows by way of confirmation: MA, 565, 1. ‘when Themistocles had a city which he could call his own, then, and not till then, might he contribute his opinions.’

65. γνώμας] The substantive is sometimes understood. BO, 51.

66. ἡ τε καὶ κ.] The pluperfect shows an action which is past, but which still continued, either by itself or in its

following and accompanying circumstances, during another action which is past. The imperfect expresses an action continuing during another action which is past. MA, 497. The ‘action which is past’ is here expressed by προέφερε.

68. ἔλεγε] with a double accusative. MA, 410, b.

69. λόγῳ] the same as ἀληθείᾳ λ. and the order is ἔ. τε ὡς λόγῳ (‘to all intents and purposes’) καὶ π. καὶ γ. εἴη ἔ. SW.

70. πόλις] Justin represents him as having told the Athenians with truth, *patriam municipales esse, non mania, civitatemque non in aedificiis, sed in civibus positam*, ii, 12; WE. “τίς,” εἶπεν, “ἄπολις, ἔχων σ’ τριχρεῖς;” Suid. *urbem carinis vestit, et arsuras Medo subduxit Athenas*, Clau. xvii, 151; “ἡμεῖς τοι,” εἶπεν, “ὃ μοχθηρὲ, τὰς μὲν οἰκίας καὶ τὰ τεῖχη καταλελοιπάμεν, οὐκ ἀξιοῦντες ἀφύχων ἔνεκα δουλεύειν πόλιν δ’ ἡμῖν ἔστι μέγιστη τῶν Ἑλληνίδων, αἱ διηκόσῃαι τριχρεῖς, αἱ νῦν ἡμῖν παρεστῶσι βοηθοί, σώζεσθαι δὲ αὐτῶν βουλομένοις. εἰ δ’ ἄπιτε δεύτερον ἡμῶς προδόντες, αὐτίκα πύσεται τις Ἑλλήνων, Ἀθηναίους καὶ πόλιν ἐλευθέραν, καὶ χώραν οὐ χείρονα κεκτημένους, ἣς ἀπέβαλον,” Plu. V. vii, 11; VK. STG. *θεοὶ πόλιν σώζουσιν Παλάδος θεᾶς· ἀνδρῶν γὰρ ὄντων, ἔρκος ἐστὶν ἀσφαλὲς*, Aesch. P. 353. LR.

71. διηκόσῃαι] viz. 180 manned by themselves, and 20 lent to the Chalcidians,



τῷ λόγῳ διέβαινε ἐς Εὐρυβιάδεα, λέγων μάλλον ἐπεστραμμένα<sup>72</sup>  
 “ Σὺ εἰ μενέεις αὐτοῦ, καὶ μένων ἔσαι ἀνὴρ ἀγαθός<sup>73</sup> — εἰ<sup>74</sup> δὲ  
 “ μὴ, ἀνατρέψεις τὴν Ἑλλάδα. τὸ πᾶν<sup>75</sup> γὰρ ἡμῖν τοῦ πολέμου φέ-  
 “ ρουσι<sup>76</sup> αἱ νῆες. ἀλλ’ ἐμοὶ πείθεο. εἰ δὲ ταῦτα μὴ ποιήσεις, ἡμεῖς  
 “ μὲν, ὡς ἔχομεν, ἀναλαβόντες τοὺς οἰκέτας, κοιμήμεθα ἐς Σίριν<sup>77</sup>  
 “ τὴν ἐν Ἰταλίῃ, ἥπερ ἡμετέρη τέ ἐστι ἐκ παλαιοῦ ἔτι, καὶ τὰ λόγια<sup>78</sup>  
 “ λέγει, ὑπ’ ἡμέων αὐτὴν<sup>79</sup> δέειν κτισθῆναι· ὑμεῖς δὲ, συμμάχων  
 “ τοιῶνδε μουνωθέντες<sup>82</sup>, μεμνήσεσθε τῶν ἐμῶν λόγων.”<sup>81</sup> (63)  
 Ταῦτα δὲ Θεμιστοκλῆος λέγοντος, ἀνεδιδάσκετο<sup>82</sup> Εὐρυβιάδης. δοκέειν  
 δέ μοι, ἀρρῶδῆσας μάλιστα τοὺς Ἀθηναίους, ἀνεδιδάσκετο, μὴ σφεας  
 ἀπολίπωσι, ἣν πρὸς τὸν Ἰσθμὸν ἀνάγῃ τὰς νῆας. ἀπολιπόντων  
 γὰρ Ἀθηναίων, οὐκέτι ἐγίνοντο ἀξιόμαχοι οἱ λοιποί. ταύτην δὲ  
 αἰρέεται τὴν γνώμην, αὐτοῦ μένοντας διαναυμαχεῖν. (64) Οὕτω  
 μὲν οἱ περὶ Σαλαμῖνα, ἔπεσι ἀκροβολισάμενοι<sup>83</sup>, ἐπεὶ τε Εὐρυβιάδῃ  
 ἔδοξε, αὐτοῦ παρεσκευάζοντο ὡς ναυμαχῆσοντες. ἡμέρη τε ἐγίνετο,  
 καὶ ἅμα τῷ ἡλίῳ ἀνιόντι σεισμὸς ἐγένετο ἔν τε τῇ γῇ καὶ τῇ  
 θαλάσῃ. ἔδοξε δὲ σφι εὐχασθαι τοῖσι θεοῖσι, καὶ ἐπικαλέσασθαι

72. μ. ἐπεστραμμένα] ‘more animated, more energetic;’ JC. or ‘more sharp, more rough.’ SW. s. Chrys. de S. i, p. 8.

73. ἀγαθός.—] This is an instance of that kind of ellipsis, which is called aposiopesis. Understand σώσεις τὴν Ἑλλάδα, or ὀρθώσεις; or καλῶς or εὖ ἂν ἔχοι with Tryph. on Trop. VK. καὶ ἦν μὲν ξυμβῇ ἡ πέιρα—εἰ δὲ μὴ, Thu. iii, 3; MA, 608, iv, 3; or 617, 1, a. κὰν μὲν ἀποφῆνω μόνην ἀγαθῶν ἀπάντων οὖσαν αἰτίαν ἐμὲ ὅμην, δι’ ἐμὲ τε (ὥντας ὁμᾶς)—εἰ δὲ μὴ, Arist. Pl. 468; HUD. εἰ νοὺς ἔνεστι—εἰ δὲ μὴ, Eur. Ant. fr. xix. The following is an instance of the full expression, ἐὰν ἀγχιστεύσῃ σε, ἀγαθὸν ἀγχιστεύειν. ἐὰν δὲ μὴ βούληται ἀγχιστεύσαι σε, ἀγχιστεύσω σε ἐγὼ, LXX, Ruth iii, 13; BF. ταῦτα δὲ τὰ κάλλιστα, viii, 80. Many instances of this ellipsis may be found in Hipp. CS. it occurs also, LXX, Daniel iii, 15; St Luke xiii, 9; St Matthew xv, 5. WINTLE: and is fully treated of in BO, 504...511.

75. τὸ πᾶν] ‘the whole and sole chance of success.’

76. φέρουσι] ‘contribute.’ SW.

77. Σίρῳ] This town was at the

mouth of a river of the same name: it is now called Senno. It was colonized by Ionians, who changed the name to Polieum. LR. Ἀρχιδάχος ὁ ποιητὴς ὑπερτεθαύμακε τὴν χώραν τῶν Χιριτῶν διὰ τὴν εὐδαιμονίαν, calling it ἐφίμερος καὶ ἐρατὸς χώρος ὁ ἀμφὶ Σίριος ῥοὰς, Ath. xii, 25. VK.

78. τὰ λόγια] These oracles induced the Athenians, in process of time, to colonize Thurium in the neighbourhood of Siris; Diod. xii, 10. WE.

80. συμμάχων... μουνωθέντες] Verbs denoting ‘want or destitution’ govern a genitive. MA, 330.

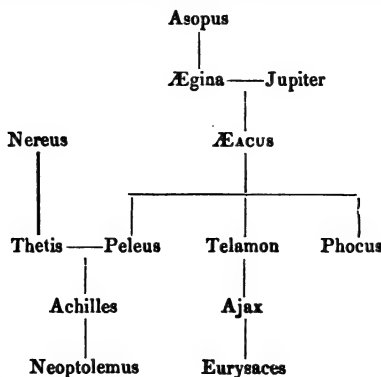
81. μεμνήσεσθε τῶν ἐ. λόγων] MA, 325, b. Another construction is given, i, 36, 74.

82. ἀνεδιδάσκετο] The active signifies ‘to cause a person to change his opinion,’ the middle ‘to cause himself to change his opinion,’ i. e. ‘to change his own opinion,’ the passive ‘to be caused to change his opinion:’ LR. ἀναδιδάσκοντας, Thu. viii, 86. VK.

83. ἀκροβολισάμενοι] ‘after skirmishing;’ ὠθισμὸς λόγων ‘a bandying of words to and fro,’ viii, 78; ix, 26. WE.

τοὺς Αἰακίδας<sup>84</sup> συμμάχους.<sup>85</sup> ὡς δὲ σφι ἔδοξε, καὶ ἐποίουν ταῦτα· εὐξάμενοι γὰρ πᾶσι τοῖσι θεοῖσι, αὐτόθεν μὲν ἐκ Σαλαμῖνος Αἴαντά τε καὶ Τελαμῶνα ἐπεκαλέοντο, ἐπὶ δὲ Αἰακὸν καὶ τοὺς ἄλλους Αἰακίδας νῆα ἀπέστελλον ἐς Αἴγιναν. (65) Ἐφη δὲ Δικαῖος ὁ Θεοκύδεος, ἀνὴρ Ἀθηναῖος, φηγὰς τε καὶ παρὰ Μήδοισι λόγμος γενόμενος, τοῦτον τὸν χρόνον, ἐπεὶ τε ἐκέλευτο ἡ Ἀττικὴ χώρα ὑπὸ τοῦ πεζοῦ στρατοῦ τοῦ Ξέρξεω, ἐούσα ἐρήμος Ἀθηναίων, τυχεῖν τότε ἐὼν<sup>86</sup> ἅμα Δημαρίτῃ τῷ Λακεδαιμονίῳ ἐν τῷ Θριασίῳ πεδίῳ· ἰδεῖν δὲ κοινορτὸν χωρέοντα ἀπὸ Ἑλευσίνος, ὡς ἀνδρῶν μάλιστα κη<sup>87</sup> τρισμυρίων· ἀποθωνμάζειν τέ σφεας τὸν κοινορτὸν, ὅτεων κοτε εἴη ἀνθρώπων, καὶ πρόκα τε φωνῆς ἀκούειν, καὶ οἱ φαίνεσθαι τὴν φωνὴν εἶναι τὸν μυστικὸν ἱαχον.<sup>88</sup> εἶναι δ' ἀδαήμονα τῶν ἱρῶν τῶν ἐν Ἑλευσίνι γινομένων τὸν Δημάρητον, εἰρεσθαί τε αὐτὸν, ὃ τι τὸ φθεγγόμενον εἴη τοῦτο; αὐτὸς δὲ εἰπείν· “Δημάρητε, οὐκ ἔστι

84. Αἰακίδας] s. Pau. ii, 29; Apollod. iii, 3, 1; 11, 7; xii, 11, 6.



85. συμμάχους] v, 80; παρακεκλημένους εὐχαῖς πρὸ τῆς μάχης ἐπὶ τὴν βοήθειαν, Plu. V. vii, 119, x. WE.

86. τυχεῖν ἐὼν] ‘that he happened to be.’ VG, v, 11, 15.

88. ἱαχον] τὴν ᾠδὴν, ἣν οἱ μεμνημένοι ἔδονσι, Hes. ὁ ἱαχος ἠκούσθη ἐκ τοῦ Θριασίου πεδίου, ὑμνούμενός τε καὶ φέδμενος, Suid. On the 20th of the month Boëdromion (30th of September), which was the sixth day of the festival of the mysteries of Ceres, a figure of Bacchus, the son of Jupiter and Proserpine, crowned with myrtle,

and holding a torch in his hand, was carried in procession from the chapel in the Ceramicus to Eleusis. During the march this mystic hymn, in which the invocation ἱαχε! was frequently repeated, was sung in honour of the god: Plu. V. viii, p. 138, v; Arist. R. 316 . . . 414; (Schol.) Arr. AL. ii, 16; Cic. N. D. iii, 23; συνιούσης τῆς ναυμαχίας, ἐξέφοιτα δ’ ἱαχος συνναυμαχῶν, Aristid. E. O. i, p. 451; Bacch. t. i, p. 55; Th. Enc. t. iii, p. 350; Pth. t. i, p. 248. VK. LR. PC, ii, 20.

‘ ὅκως οὐ <sup>89</sup> μέγα τι σίνος ἔσται τῇ βασιλείῳ στρατιῇ. τάδε γὰρ  
 ‘ ἀρίδῃλα, ἐρήμον ἐούσης τῆς Ἀττικῆς, ὅτι θεῖον τὸ φθειγγόμενον,  
 ‘ ἀπὸ Ἑλευσίνος ἰδὼν ἐς τιμωρίην Ἀθηναίοισι τε καὶ τοῖσι συμμά-  
 ‘ χουσι. καὶ ἦν μὲν γε <sup>90</sup> κατασκήψῃ ἐς τὴν Πελοπόννησον, κίνδυνος  
 ‘ αὐτῷ τε βασιλεῖ καὶ τῇ στρατιῇ τῇ ἐν τῇ ἡπειρῷ ἔσται· ἦν δὲ ἐπὶ  
 ‘ τὰς νῆας τράπηται τὰς ἐν Σαλαμῖνι, τὸν ναυτικὸν στρατὸν  
 ‘ κινδυνεύσει βασιλεὺς ἀποβαλέειν. τὴν δὲ ὁρτὴν ταύτην ἀγουσι  
 ‘ Ἀθηναῖοι ἀνὰ πάντα ἔτεα τῇ Μητρὶ καὶ τῇ Κούρῃ <sup>91</sup> καὶ αὐτῶν  
 ‘ τε ὁ βουλόμενος καὶ τῶν ἄλλων Ἑλλήνων μνεῖται· <sup>92</sup> καὶ τὴν  
 ‘ φωνὴν, τῆς ἀκούεις, ἐν ταύτῃ τῇ ὁρτῇ ἱακχάζουσι.” <sup>93</sup> Πρὸς ταῦτα  
 ‘ εἵπειν Δημάρητον, “Σίγα τε καὶ μηδενὶ ἄλλῳ τὸν λόγον τοῦτον  
 ‘ εἴπῃς. ἦν γάρ τοι ἐς βασιλέα ἀνεειχθῇ τὰ ἔπεα ταῦτα, ἀποβα-  
 ‘ λείεις τὴν κεφαλὴν, καὶ σε οὔτε ἐγὼ δυνήσομαι ρύσασθαι, οὔτ’  
 ‘ ἄλλος ἀνθρώπων οὐδὲ εἷς. ἀλλ’ ἔχ’ ἥσυχος.” <sup>94</sup> περὶ δὲ στρατιῆς  
 ‘ τῇσδε θεοῖσι μελήσει.” Τὸν μὲν δὴ ταῦτα παραινέειν· ἐκ δὲ τοῦ  
 ‘ κονιορτοῦ καὶ τῆς φωνῆς γενέσθαι νέφος, καὶ μεταρσιωθῆν, φέρεσθαι  
 ‘ ἐπὶ Σαλαμῖνος ἐπὶ τὸ στρατόπεδον τὸ τῶν Ἑλλήνων. <sup>95</sup> οὕτω δὲ αὐ-  
 ‘ τοὺς μαθεῖν, ὅτι τὸ ναυτικὸν τὸ πέρξεω ἀπολέεσθαι μέλλοι. Ταῦτα  
 μὲν Δικαῖος ὁ Θεοκύδεος ἔλεγε, Δημάρητον τε καὶ ἄλλων μαρτύρων  
 καταπτόμενος. <sup>96</sup>

(66) Οἱ δὲ <sup>96</sup> ἐς τὸν πέρξεω ναυτικὸν στρατὸν ταχθέντες, ἐπειδὴ  
 ἐκ Τρηχίνος, θεησάμενοι τὸ τρῶμα τὸ Λακωνικόν, διέβησαν ἐς τὴν  
 Ἰστιαίην, ἐπισχόντες ἡμέρας τρεῖς, ἐπλωον δι’ Εὐρίπον, καὶ ἐν  
 ἐτέρῃσι τρισὶ ἡμέρῃσι ἐγένοντο ἐν Φαλήρῳ. ὥς μὲν ἔμοι δοκέειν,  
 οὐκ ἐλάσσονες ἑόντες ἀριθμὸν ἐσέβαλον ἐς τὰς Ἀθήνας, κατὰ τε  
 ἡπειρον καὶ τῇσι νηυσὶ ἀπικόμενοι, ἢ ἐπὶ τε Σηπιάδα <sup>97</sup> ἀπίκοντο  
 καὶ ἐς Θερμοπύλας. ἀντιθήσω γὰρ τοῖσι τε ὑπὸ τοῦ χειμῶνος αὐτῶν

89. οὐκ ἔστι ὅκως οὐ] ‘ unquestionably;’ *LAU.* ‘ it is impossible but that.’ *TX. MA.* 482, obs. 2.

85. μὲν γε] s. *DB.* on *A. Ach.* 675.

90. τῇ Μητρὶ καὶ τῇ Κούρῃ] ‘ to Ceres and Proserpine;’ *Cereri et Libere,* *Cic.* ii V. iv, 48; *Ceres mater ac Proserpina,* *Liv.* xxiv, 38. They were called by the Greeks αἱ μεγάλαι θεαί, *VK. Soph.* *CE.* C. 715; *Pau.* iv, p. 281; *Clem. of A. Pæ.* ii, p. 213. *MV.*

91. μνεῖται] Originally no foreigners were initiated before their adoption by some Athenian. This was done in the instances of Hercules, the Dioscuri, and Anacharsis. Afterwards, the Athenians became less particular; Sylla, Pomponius Atticus, Augustus,

&c. were initiated. *LR.*

92. ἱακχάζουσι] ἔδουσι τὸν ἱακχόν; *Hes. VK.*

93. ἔχ’ ἥσυχος] The use of the adjective for the adverb is an Attic idiom: ἄλλ’ ἔ. ἥ. *Eur. M.* 550; ἄφοβος ἔχῃ, *O.* 1268. *LR.*

94. Ἑλλήνων] νέφος, ὁρμηθὲν ἀπ’ Ἑλευσίνος, καὶ ὤφωθεν ὑπὲρ τῶν νεῶν, ἐγκατέσκηψεν εἰς τὰς ναῦς ἅμα τῷ μέλει τῷ μυστικῷ, *Aristid.* i. i, p. 258. *WE.*

95. καταπτόμενος] vi, 68; μάρτυρας προφέρων, *Eust. WE. LR.* ‘ appealing to the testimony.’

96. οἱ δὲ κτλ.] This resumes the thread from viii, 25. *LR.*

97. Σηπιάδα] vii, 186. *WE.*

ἀπολομένοισι, καὶ τοῖσι ἐν Θερμοπύλῃσι καὶ τῇσι ἐπ' Ἀρτεμισίῳ ναυμαχίῃσι, τοῦσδε τοὺς τότε οὐκω ἐπομένους βασιλεῖ, Μηλιέας τε καὶ Δωριέας καὶ Λοκροὺς καὶ Βοιωτοὺς, πανστρατιῇ ἐπομένους, πλὴν Θεσπίων τε καὶ Πλαταιέων, καὶ μάλα Καρυστίους τε καὶ Ἀνδρίους καὶ Τηνίους τε καὶ τοὺς λοιποὺς νησιώτας πάντας, πλὴν τῶν πέντε πολίων<sup>98</sup>, τῶν ἐπεμνήσθη<sup>99</sup> πρότερον τὰ οὐνόματα. ὅσφ γὰρ δὴ προέβαινε ἐσωτέρω τῆς Ἑλλάδος ὁ Πέρσης, τοσοῦτφ πλέω ἔθνεά οἱ εἶπετο. (67) Ἐπεὶ ὦν ἀπικάτο ἐς τὰς Ἀθήνας πάντες οὗτοι, πλὴν Παρίων· Πάριοι δέ, ὑπολειφθέντες ἐν Κύθῳ, ἐκαραδόκεον τὸν πόλεμον, κῆ ἀποβήσεται<sup>100</sup> οἱ δὲ<sup>1</sup> λοιποὶ ὡς ἀπίκοντο ἐς τὸ Φάληρον, ἐνθαῦτα κατέβη αὐτὸς Ψέρξης ἐπὶ τὰς νῆας, ἐθέλων σφι συμμῖξαι τε καὶ πυθέσθαι τῶν ἐπιπλώνοντων τὰς γνώμας. ἐπεὶ δὲ ἀπικόμενος προΐζετο, παρήσαν μετὰπεμπτοὶ οἱ τῶν ἔθνέων τῶν σφετέρων τύραννοι καὶ ταξίαρχοι ἀπὸ τῶν νηῶν, καὶ ἴζοντο, ὥς σφι βασιλεὺς ἐκάστω τιμὴν ἐδεδώκει, πρῶτος μὲν ὁ Σιδώνιος βασιλεὺς, μετὰ δὲ ὁ Τύριος, ἐπὶ δὲ ἄλλοι.<sup>2</sup> ὡς δὲ κόσμφ ἐπεξῆς ἴζοντο, πέμψας Ψέρξης Μαρδόνιον, εἰρώτα, ἀποπειρώμενος ἐκάστου, εἰ ναυμαχίην ποιεόιτο. (68) Ἐπεὶ δὲ περιῶν εἰρώτα ὁ Μαρδόνιος, ἀρξάμενος ἀπὸ τοῦ Σιδωνίου, οἱ μὲν δὴ ἄλλοι κατὰ τωὐτὸ γνώμην ἐξεφύεοντο κελεύοντες ναυμαχίην ποιεέσθαι, Ἀρτεμισίῃ δὲ τὰδε ἔφθ· 1. “Εἰ-  
“ κείν μοι<sup>3</sup> πρὸς βασιλέα, Μαρδόνιε, ὡς ἐγὼ τὰδε λέγω· Οὔτε κα-  
“ κίστην γενομένην ἐν τῇσι ναυμαχίῃσι τῇσι πρὸς Εὐβοίῃ, οὔτε ἐλά-  
“ χιστα ἀποδεξαμένην, δέσποτα, τήνδε εὐῶσαν γνώμην<sup>4</sup> με δίκαιον  
“ εἶσι ἀποδείκνυσθαι, τὰ τυγχάνω φρονέουσα ἄριστα ἐς πρήγματα τὰ  
“ σά. καὶ τοι τὰδε λέγω, φείδεο τῶν νηῶν, μηδὲ ναυμαχίην ποιεῶ.  
“ τοὶ γὰρ ἄνδρες τῶν σῶν ἀνδρῶν κρέσσονες τοσοῦτό εἰσι κατὰ θάλασ-  
“ σαν, ὅσον ἄνδρες γυναικῶν. τί δὲ πάντως δέει σε ναυμαχίῃσι ἀνα-  
“ κινδυνεύειν; οὐκ ἔχεις μὲν τὰς Ἀθήνας, τῶν περ εἵνεκα ὠρμήθης  
“ στρατεύεσθαι, ἔχεις δὲ τὴν ἄλλην Ἑλλάδα; ἐμποδὼν δὲ τοι ἴσταται

98. τῶν πέντε πολίων] viz. Naxos, Melos, Siphnos, Seriphos, and Cythnos, viii, 46. As the islands in the Archipelago had towns of the same name, πόλις is often used as synonymous with νῆσος, i, 144; iii, 139; IV E. Χίον τῆς μεγίστης πόλεως, Thu. viii, 15; Eupolis calls Chios a beautiful 'city.' LR.

100. κῆ ἀποβήσεται] σκοπέειν χρὴ πάντος χρήματος τὴν τελευταίαν κ. ἄ. i, 32; παραδοκῆσοντα τὴν μάχην, ἥ πεσέεται, vii, 163; 168; τῇ δοκέω ἀποβήσεται τὰ πρήγματα, viii, 68, 2. WE.

1. οἱ δὲ] δὲ is used after parenthe-

ses, like the Latin *sed, vero, autem*. MA, 616.

2. ἄλλοι] for οἱ ἄλλοι; upon the same principle as we read τὰλλα (and not τἄλλα) for τὰ ἄλλα.

3. εἰπεῖν μοι] ὡς εἶν, ἀγγέλλειν A. vii, 228. The use of the pronoun resembles that in Hom. “Γεπεμέναί μοι; Τρώες,” Il. Ξ, 501; ἐν τῷ “ε. μ. Τ.” ἀντὶ τοῦ “εἰπατε,” περιττὸν δοκεῖ τὸ “μοι” κεῖσθαι, Eust. WE. MA, 392, f. s. BU, on Ph. i, 22, 3; D, on S. I. i. 46.

4. τήνδε εὐῶσαν γνώμην] ‘this which is my opinion,’ i. e. (as is immediately added) τὰ τ. φ. ἄ. ἐς π. τὰ σά. SW.

“οὐδεὶς” οἱ δὲ τοὶ ἀντέστησαν, ἀπήλλαξαν οὕτω, ὥς κείνους ἔπρεπε.  
 “2. Τῇ δὲ ἐγὼ δοκέω ἀποβήσεσθαι τὰ τῶν ἀντιπολέμων πρήγ-  
 “ματα, τοῦτο φράσω” ἦν μὲν μὴ ἐπειχθῆς ναυμαχίην ποιεύμενος<sup>5</sup>,  
 “ἀλλὰ τὰς νῆας<sup>6</sup> αὐτοῦ ἔχης πρὸς γῆ μένων, ἥ καὶ προβαίνων ἐς τὴν  
 “Πελοπόννησον, εὐπετέως τοι, δέσποτα, χωρήσει τὰ νοέων ἐλήλυθας.  
 “οὐ γὰρ οἶοί τε πολλὸν χρόνον εἰσὶ<sup>7</sup> τοὶ ἀντέχειν οἱ Ἕλληνες, ἀλλὰ  
 “σφεας διασκεδᾶς, κατὰ πόλιν δὲ ἕκαστοι φεύξονται. οὔτε γὰρ σίτος  
 “πᾶρα σφίσι ἐν τῇ νήσῳ ταύτῃ, ὥς ἐγὼ πυνθάνομαι” οὔτε αὐτοῦ<sup>8</sup>  
 “οἶκος<sup>12</sup>, ἦν σὺ ἐπὶ τὴν Πελοπόννησον ἐλαύνῃς τὸν πεζὸν στρατὸν,  
 “ἀτρεμειν τοὺς ἐκείθεν αὐτῶν ἦκοντας” οὐδέ σφι μελήσει πρὸ τῶν  
 “Ἀθηναίων ναυμαχέειν. 3. Ἦν δὲ αὐτίκα ἐπειχθῆς<sup>9</sup> ναυμαχῆσαι,  
 “δειμαίνω, μὴ ὁ ναυτικός στρατὸς κακῶθῃς τὸν πεζὸν προσδηλήση-  
 “ται.<sup>10</sup> πρὸς δὲ, ὦ βασιλεῦ, καὶ τότε ἐς θυμὸν βαλεῦ, ὥς τοῖσι μὲν  
 “χρηστοῖσι τῶν ἀνθρώπων κακοὶ δοῦλοι<sup>11</sup> φιλέουσι γίνεσθαι, τοῖσι  
 “δὲ κακοῖσι χρηστοί. σοὶ δὲ, ἐόντι ἀρίστῳ ἀνδρῶν πάντων, κακοὶ  
 “δοῦλοι εἰσι, οἱ ἐν συμμάχων λόγῳ λέγονται εἶναι, ἐόντες Αἰγύπτιοι  
 “τε καὶ Κύπριοι καὶ Κίλικες καὶ Πάμφυλοι, τῶν ὄφελός ἐστι οὐδέν.”  
 (69) Ταῦτα λεγούσης<sup>12</sup> πρὸς Μαρδόνιον, ὅσοι μὲν ἦσαν εὐνοοὶ τῇ  
 Ἄρτεμισί, συμφορὴν ἐποιεῦντο τοὺς λόγους, ὥς κακὸν τι πεισομένης  
 πρὸς βασιλέως, ὅτι οὐκ ἔβ’ ναυμαχίην ποιέεσθαι, οἱ δὲ ἀγαιόμενοι<sup>13</sup>  
 τε καὶ φθονέοντες αὐτῇ, ἅτε ἐν πρώτοισι<sup>14</sup> τετιμημένης διὰ πάντων

5. ἐπειχθῆς ν. ποιεύμενος] Observe the variation of the construction in ἦν δ. ναυμαχῆσαι, § 3. HE, on VG, vi, 1, 13. s. i, 81, 81.

6. τὰς νῆας κτλ.] πάντες Ἀχαιοὶ ναῦς ἔχοντες ἥσυχος δάσσαντο’ ἐπ’ ἀκταῖς τῆσδε Θερικίας χθονός, Eur. Hc. 35. SH, on BO, 181.

7. οἶοί τε εἰσὶ] for οἶοί τε ἔσονται, i. e. δυνησονται, Harp. VK.

8. αὐτοῦ] The emendation of KOE. viii, 57; 60, 2; 62. SW.

12. οἶκος] ‘likely;’ οἶκος, ‘a house.’

9. ἐπειχθῆς] On this presentiment Plutarch makes an ill-natured remark, ταῦτα μὲν οὖν μέτρων ἐνδεῖ, τῷ Ἡροδότῃ, Σίδυλλαν ἀποφῆναι τὴν Ἄρτεμισαν, τὰ μέλλοντα προβοσπί(ουσαν οὐτως ἀκριβῶς, t. ii, p. 870; quamquam, multa bene ac divinitus invenientes, ex adyto tanquam cordis, responsa dedere sanctius, et multo certa ratione magis, quam Pythia, quae tripode ex Phæbi lauroque profatur, Lucr. i, 737; and this was an instance which required no

very extraordinary sagacity to anticipate the probable result: WE. VK. “There needs no ghost, my lord, come from the grave To tell us this,” Shakespeare, Ham. i, 5.

10. προσδηλήσεται] ναυτικός στρατὸς κακῶθῃς πέ(ον ὥλεσε στρατὸν, Æsch. P. 734. BL.

11. δοῦλοι] Naumachius gives the following advice to the mistress of a family, μήτε κακὴ δμῶεσσι τοῖς ἔσο, μήτε μάλ’ ἐσθλὴ φαίneo, βῆτεροι γὰρ δεῖ που πῆμα φέρονται δάρασεῖ δεδιότων, μάλ’ ἐπικρατέουσιν ἑτακτες, in Sto. S. lxxi, p. 438. WE.

12. λεγούσης] The ellipsis of αὐτοῦ, αὐτῆς, or αὐτῶν, with such genitives of participles is very frequent: ὥς προδόντων, viii, 90; ταῦτα λεγόντων, viii, 94. SH, on BO, 33.

13. ἀγαιόμενοι] δαυμά(οντες, ἢ φθονοῦντες, ἢ μισοῦντες, Eust. VK. vi, 61, 1.

14. ἐν πρώτοισι] Æsch. P. 449: BL. in Latin in primis.

τῶν συμμάχων, ἐτέρποντο τῇ κρίσει<sup>15</sup>, ὡς ἀπολεομένης αὐτῆς. ἐπεὶ δὲ ἀννηείχθησαν αἱ γνώμαι ἐς Πέρζεα, κάρτα τε ἦσθη τῇ γνώμῃ τῆς Ἀρτεμισίης, καὶ νομίζων ἔτι πρότερον σπουδαίην εἶναι, τότε πολλῶ μᾶλλον αἶνεε. ὅμως<sup>16</sup> δὲ τοῖσι πλέοσι πείθεσθαι ἐκέλευε, τάδε καταδόξας· πρὸς μὲν Εὐβοίῃ σφέας ἐθελοκακείην<sup>17</sup>, ὥς οὐ παρεόντος αὐτοῦ, τότε δὲ αὐτὸς παρεσκέυαστο θήσεισθαι ναυμαχέοντας. (70) Ἐπειδὴ δὲ παρήγγελλον<sup>18</sup> ἀναπλῶειν, ἀνῆγον τὰς νῆας ἐπὶ τὴν Σαλαμίνα, καὶ παρεκρίθησαν διαταχθέντες κατ' ἡσυχίην. τότε μὲν νυν οὐκ ἐξέχρησέ σφι ἡ ἡμέρῃ ναυμαχίην ποιήσασθαι· νῦν γὰρ ἐπεγένετο· οἱ δὲ παρεσκευάζοντο ἐς τὴν ὑστεραίην. τοὺς δὲ Ἕλληνας εἶχε δέος τε καὶ ἄρρωδίη, οὐκ ἤκιστα δὲ τοὺς ἀπὸ Πελοποννήσου. ἄρρωδεον δὲ, ὅτι αὐτοὶ μὲν ἐν Σαλαμῖνι κατήμενοι ὑπὲρ γῆς τῆς Ἀθηναίων ναυμαχέειν μέλλοιεν· νικηθέντες τε, ἐν νήσῳ ἀπολαμφθέντες πολιορκήσονται<sup>19</sup>, ἀπέντες τὴν ἐκὼν ἀφύλακτον. (71) Τῶν δὲ βαρβάρων ὁ πεζὸς ὑπὸ τὴν παρούσαν νύκτα ἐπορευέτο ἐπὶ τὴν Πελοπόννησον· καίτοι τὰ δυνατὰ πάντα ἐμμεχάνητο, ὅπως κατ' ἡκίον μὴ ἐσβάλοιεν οἱ βάρβαροι. ὡς γὰρ ἐπύθοντο τάχιστα Πελοποννήσιοι τοὺς ἀμφὶ Λεωνίδα ἐν Θερμοπύλῃσι τετελευτηκέναι, συνδραμόντες ἐκ τῶν πολλίων, ἐς τὸν Ἰσθμὸν ἵζοντο· καὶ σφι ἐπὶ στρατηγὸς Κλεόμβροτος<sup>20</sup>, ὁ Ἀναξανδρίδew, Λεωνίδew δὲ ἀδελφεός. ἰζόμενοι δὲ ἐν τῷ Ἰσθμῷ, καὶ συγχώσαντες<sup>21</sup> τὴν Σκιρωνίδα ὁδόν<sup>22</sup>, μετὰ τοῦτο ὥς σφι ἔδοξε βουλευομένοισι, οἰκοδόμεον διὰ τοῦ Ἰσθμοῦ τεῖχος. αἶτε δὴ ἐουσέων μυριαδέων<sup>23</sup> πολλέων καὶ παντὸς ἀνδρός

15. κρίσει] The dative very frequently occurs in Ionic writers with a single -ι; as πόλι, i, 105; δυνάμει, ii, 102; ὅφει, ii, 141; στάσει, vii, 153: -εἶ is also used by them, more rarely -ῦ; the contracted form εἶ is not uncommon. MA, 80, obs. 2; s. nn. on Arist. L. 644.

16. ὅμως] We might put the following words into the mouth of Xerxes, *video meliora, probaque; deteriora sequor*: VK. "We see the good, and we approve it too; Condemn the wrong, and yet the wrong pursue."

17. ἐθελοκακείην] 'and played the part of cowards.' The infinitive of the present is used in oblique speech, where in direct speech the indicative of the imperfect would be used. MA, 498.

18. παρήγγελλον] namely, the com-

manders of the respective nations or divisions. SW.

19. πολιορκήσονται] The indicative and optative, after ὅτι in the sense of 'because,' are here interchanged. MA, 507, 3.

20. Κλεόμβροτος] He died soon afterwards, ix, 10. He is seldom mentioned by ancient writers. VK.

21. συγχώσαντες] They 'obstructed' the road in all probability by intersecting or demolishing the causeway in parts, and by piling huge fragments of rocks in other places. SW.

22. τὴν Σκιρωνίδα ὁδόν] This road led out of Megaris, over the Scironian rocks, to the Isthmus. It was so called, after the robber Sciron, who was destroyed by Theseus; Pau. i, 44; Stra. ix, 391. WE. LR.

23. μυριαδέων] The Ionic genitive plural in -έων is noticed, MA. 74, 5.

ἐργαζομένου, ἦνετο τὸ ἔργον· καὶ γὰρ λίθοι καὶ πλίνθοι καὶ ξύλα καὶ φορμοὶ<sup>24</sup> ψάμμον πλήρεις ἐσεφορέοντο, καὶ ἐλίνυνον<sup>25</sup> οὐδένα χρόνον οἱ βοηθήσαντες ἐργαζόμενοι, οὔτε νυκτὸς, οὔτε ἡμέρης. (72) Οἱ δὲ βοηθήσαντες ἐς τὸν Ἴσθμὸν πανδημεῖ, οἷδε ἦσαν Ἕλλη-νων Λακεδαιμόνιοι τε καὶ Ἀρκάδες πάντες καὶ Ἡλείοι<sup>26</sup> καὶ Κορίνθιοι καὶ Σικυνώνιοι καὶ Ἐπιδαύριοι καὶ Φλιάσιοι καὶ Τροιζήνιοι καὶ Ἑρμιονέες. οὗτοι μὲν ἦσαν οἱ βοηθήσαντες καὶ ὑπεραρρώδεοντες τῇ Ἑλλάδι<sup>27</sup> κινδυνεοῦσῃ· τοῖσι δὲ ἄλλοισι Πελοποννησίοισι ἔμελε οὐδέν. Ὀλύμπια δὲ καὶ Κάρνεια<sup>28</sup> παροιχώκεε ἡδη. (73) Οἰκέει δὲ τὴν Πελοπόννησον ἔθνεα ἑπτὰ. τούτων δὲ τῶν ἑπτὰ ἐθνέων αἱ λοιπαὶ πόλεις, πᾶρεξ τῶν κατέλεξα, ἐκ τοῦ μέσου ἑκατέατο· εἰ δὲ ἐλευθέρως ἔξεστι εἰπεῖν, ἐκ τοῦ μέσου κατήμενοι, ἐμῆδιζον.

(74) Οἱ μὲν δὴ<sup>29</sup> ἐν τῷ Ἴσθμῷ τοιοῦτῳ πόνῳ συνέστασαν, ἅτε περὶ<sup>30</sup> τοῦ παντὸς ἦδη δρόμον θέοντες<sup>31</sup>, καὶ τῇσι νηυσὶ οὐκ ἐπλίζοντες ἐλλάμψεσθαι· οἱ δὲ ἐν Σαλαμῖνι ὁμως, ταῦτα<sup>32</sup> πυνθανόμενοι, ἀρρώδεον, οὐκ οὕτω περὶ σφίσι αὐτοῖσι δειμαίνοντες, ὥς περὶ τῇ Πελοποννήσῳ. ἔως μὲν δὴ αὐτῶν ἀνὴρ ἀνδρὶ παραστὰς σιγῇ λόγον ἐποιέετο, θῶμα<sup>33</sup> ποιούμενοι τὴν Εὐρυβιάδew ἀβουλὴν· τέλος δὲ, ἐξεβράγῃ<sup>34</sup> ἐς τὸ μέσον, σύλλογός τε δὴ ἐγίνετο, καὶ πολλὰ ἐλέ-

24. φορμοί] οἱ καλούμενοι ψίαθοι, Schol. on Thu. Hence is derived the adverb φορηθῶν, Thu. ii, 75; iv, 48; ἀνταίρεσθαι πύργους θυλίνους, ἢ ἄλλα βύη ἐκ φορμῶν πληρουμένων ψάμμου, ἢ ἐκ λίθων, ἢ ἐκ πλινθῶν, Æn. Com. 32; Poly. iii, 10, 15; χώσας φορμοῖς ἀχύρων σεσαγμένοις τὰς τάφρους, Pol. i, 19, 13. WS. DU. CS. s. ix, 61,\*21.

25. ἐλίνυν] ἐσχόλασεν, ἔληγον, ὥκνουν, Hes. ἐπαύοντο. VK. It is an Ionic verb, BL. and occurs, i, 67; SW. vii, 56.

26. Ἡλείοι] Pau. v, 4; Diodorus, however, says that the Eleans did not march against Xerxes; as, being devoted exclusively to the service of the god Jupiter, they were exempted from carrying arms; t. ii, p. 547; λαβόντες παρὰ τῶν Ἑλλήνων συγχώρημα διὰ τὸν ἀγῶνα τῶν Ὀλυμπίων, ἱερὰν καὶ ἀπρόσβλητον φύκην τὴν Ἡλείαν, ἀπειροὶ πάντος ὄντες θεοῦ, καὶ πάσης πολεμικῆς περιστάσεως, Pol. iv, 73. LR.

27. ὑπεραρρώδεοντες τῇ Ἑ.] Another construction is δειμαίνοντες περὶ τῇ Π. viii, 74. MA, 387, 1.

28. Ὀλύμπια . . . Κάρνεια] With the former understand ἀγωνίσματα, with the latter ἱερὰ. FI, on BO, 12; 122. For an account of the Carnean festival see PC, ii, 20.

29. οἱ μὲν δὴ] This formula, followed by δὲ, is used by Herodotus to repeat the substance of what was mentioned before, in order to make a transition to something new. MA, 288, obs. 3.

30. περὶ] Before this word, an Attic writer would have inserted τόν. SW.

31. δρόμον θέοντες] τὸν περὶ σωτηρίας ἀγῶνα τρέχειν, Eunap. M. p. 100; τὸν π. τῆς ψυχῆς δάειν, Jul. p. 115; τρέχων π. τὴν ψ. ix, 37; WE. S. π. ὁμῶν αὐτῶν, viii, 140, 1. SH. τὸν π. ψ. S. δραμεῖν, Arist. V. 376. BO, 72.

32. ταῦτα] refers to τὴν τοῦ Ἴσθμοῦ ἀποτείχισιν; and before it we must understand καίπερ.

34. ἐξεβράγῃ] This metaphor may be derived from different objects; ἐνθεν ἐκραγήσονται ποτε ποταμοὶ πυρὸς, Æsch. P. V. 376; ille quidem ferat

‘γετο περὶ τῶν αὐτῶν’ οἱ μὲν, ὥς ‘ἐς τὴν Πελοπόννησον χρεὼν εἶη  
 ‘ἀποπλῶειν, καὶ περιῖκείνης κινδυνεύειν, μηδὲ πρὸς χώρης δοριαλῶτου  
 ‘μένοντας μάχεσθαι.’ Ἀθηναῖοι δὲ καὶ Αἰγινῆται καὶ Μεγαρεῖς,  
 ‘αὐτοῦ μένοντας ἀμύνασθαι.’ (75.) Ἐνθαῦτα Θεμιστοκλῆς<sup>35</sup>,  
 ὥς ἐσσοῦτο τῇ γνώμῃ ὑπὸ τῶν Πελοποννησίων, λαθὼν ἐξέρχεται ἐκ  
 τοῦ συνεδρίου. ἐξελθὼν δὲ, πέμπει ἐς τὸ στρατόπεδον τὸ Μήδων  
 ἄνδρα<sup>36</sup> πλοῖψ, ἐντειλάμενος τὰ λέγειν χρεὼν τῷ οὐνομα μὲν ἦν  
 Σίκιννος, οἰκίτης δὲ καὶ παιδαγωγὸς ἦν τῶν Θεμιστοκλέος παίδων.  
 τὸν δὴ ὕστερον τούτων τῶν πρηγμάτων Θεμιστοκλῆς Θεσπία τε  
 ἐποίησε, ὥς ἐπέδεκοντο οἱ Θεσπῖες πολιήτας, καὶ χρήμασι ὄλβιον.  
 ὃς τότε, πλοῖψ ἀπικόμενος, ἔλεγε πρὸς τοὺς στρατηγούς τῶν βαρ-  
 βάρων τάδε· “Ἐπεμψέ με στρατηγὸς ὁ Ἀθηναίων λάθρη τὸν  
 “ἄλλων Ἑλλήνων” τυγχάνει γὰρ φρονέων τὰ βασιλείος<sup>37</sup>, καὶ βου-  
 “λόμενος μᾶλλον τὰ ὑμέτερα κατ’ ὑπερθε γίνεσθαι ἢ τὰ τῶν Ἑλλή-  
 “νων πρήγματα”. φράσσοντα, ὅτι οἱ Ἕλληνες δρησμοὶν βουλευόμενοι  
 “καταβρόδηκότες. καὶ νῦν παρέχει κάλλιστον ὑμέας ἔργον ἀπάντων  
 “ἐξεργάσασθαι, ἢν μὴ περιῖδητε διαδράντας<sup>38</sup> αὐτούς. οὔτε γὰρ  
 “ἄλλήλοισι ὁμοφρονέουσι, οὔτ’ ἐτι ἀντιστήσονται ὑμῖν πρὸς ἑω-  
 “τούς τε σφέας ὄψεσθε ναυμαχέοντας τοὺς τὰ ὑμέτερα φρονούντας  
 “καὶ τοὺς μὴ.” Ὁ μὲν, ταῦτά σφι σημήνας, ἐκποδὼν ἀπαλλάσ-  
 σετο. (76) Τοῖσι δὲ ὥς πιστὰ ἐγίνετο τὰ ἀγγελθέντα, τοῦτο μὲν,  
 ἐς τὴν νησίδα τὴν Ψυττάλειαν, μεταξὺ Σαλαμῖνός τε κειμένην καὶ  
 τῆς ἡπείρου, πολλοὺς τῶν Περσέων ἀπεβίβασαντο· τοῦτο δὲ, ἐπειδὴ  
 ἐγίνοντο μέσαι νύκτες<sup>38</sup>, ἀνήγον<sup>40</sup> μὲν τὸ ἀπ’ ἐσπέρης κέρας κυ-

*bestia vincula, aut clausa et refringere  
 claustra cupienti, regis iram verbis  
 aequabat: cuius si talis animus est,  
 solvamus nos ejus vincula, et claustra  
 refringamus, ut erumpere diu coercitam  
 iram in hostes communes possit, Liv.  
 xxxvi, 7. VK.*

35. Θεμιστοκλῆς] ὃς αἰτιώτατος ἐν  
 τῷ στενῷ ναυμαχῆσαι ἐγένετο, ὅπερ σα-  
 φέστατα ἔσωσε τὰ πράγματα, Thu.  
 i, 74.

36. ἄνδρα] ἀνὴρ Ἕλλην, ἐξ Ἀθηναί-  
 ων στρατοῦ ἐλθὼν, ἔλεξε παιδὶ σφ’ Ἑέρ-  
 ξη τάδε, ὥς, ‘εἰ μελαίνης νυκτὸς ἵεται  
 κνέφας, Ἕλληνες οὐ μενοῖεν,’ Aesch.  
 P. 361; but Plutarch says ἦν τῷ γένει  
 Πέρσης ὁ Σίκιννος αἰχμάλωτος, V. vii,  
 p. 118, v; WE. noctu, de servis  
 suis quem habuit fidelissimum, ad re-  
 gem misit, ut ei nuntiaret suis verbis,

*‘adversarius ejus in fuga esse,’ Nep.  
 ii, 4. VK.*

37. φρονέων τὰ βασιλείος] ‘attached  
 to the king’s interest;’ BF. τοὺς τὰ  
 Ἀθηναίων φρονούντας, Thu. viii, 31;  
 MA, 284, 1. τὰ ὑμέτερα φ. just below.

38. περιῖδητε διαδράντας] περιόρῳν  
 (with the aorist περιῖδεν and the future  
 περιόψεσθαι) ‘to overlook any thing, to  
 permit it to happen,’ is one of the verbs  
 which is followed by a participle in-  
 stead of an infinitive. MA, 549, 7.

39. μέσαι νύκτες] δέδυκε μὲν ἂν σε-  
 λῶνα καὶ Πηλίδες, μ. δὲ ν. Sap. fr.  
 xxviii, 1; σχεδὸν ἦσαν μ. ν. Xen. A.  
 iii, 1, 23; περὶ μέσας νύκτας, i, 7, 1;  
 πρωΐτερον μέσων νυκτῶν, Thu. viii,  
 101. BL.

40. ἀνήγον κτλ.] ‘got under weigh.’  
 The sense is the same whether κέρας



κλούμενοι πρὸς τὴν Σαλαμῖνα·<sup>41</sup> ἀνῆγον δὲ οἱ ἀμφὶ τὴν Κέον τε καὶ τὴν Κυνόσουραν<sup>42</sup> τεταγμένοι, κατεῖχόν τε μέχρι Μουνυχίης<sup>43</sup> πάντα τὸν πορθμὸν τῇσι νηυσί. τῶνδε δὲ εἵνεκεν ἀνῆγον τὰς νῆας, ἵνα δὴ τοῖσι 'Ελλήσι μηδὲ φυγέειν ἐξῇ, ἀλλ', ἀπολαμφθέντες ἐν τῇ Σαλαμῖνι, δοῖεν<sup>44</sup> τίσιν τῶν ἐπ' Ἀρτεμισίῳ ἀγωνισμάτων. ἐς δὲ τὴν νησίδα, τὴν Ψυττάλειαν<sup>45</sup> καλεομένην, ἀπεβίβαζον τῶν Περσέων, τῶνδε εἵνεκεν, ὥς, ἐπεὰν γένηται ναυμαχίη, ἐνθαῦτα μάλιστα ἐξοισομένων τῶν τε ἀνδρῶν καὶ τῶν ναυηγίων· ἐν γὰρ δὴ πόρῳ τῆς

means 'the right wing of the Greeks,' or 'the left wing of the Persians:' in the former case, it is governed by *κυκλούμενοι* and *ἀνῆγον* is put absolutely, as it is immediately afterwards; in the latter case *αὐτὴν* (i. e. *τὴν νῆσον*) must be understood after the participle, and *κέρας* will be governed by the verb, *SW*. The western wing of the Persians extended itself so as to outflank the western wing of the Greeks. The eastern division of the Persians, which had been stationed off the eastern coast of Attica, in a line extending from Ceos on the left towards Cynosura on the right, now doubled Cape Sunium and advanced towards Munychia, stretching across the channel as they proceeded up the Saronic gulf, so that no squadron might pass down the gulf unobserved. The incessant labour of the rowers during the night must have incapacitated them from any very great exertion in the succeeding engagement.

41. *Σαλαμῖνα*] The following description of the scene of action is given by *LAU*, who resided some months near the spot. "As you stand on the shore of Eleusis, you see before you a bay about ten miles broad, and perhaps as many deep; at the mouth of the bay lies the island of Salamis, by which this portion of the sea is so completely land-locked, that it affords excellent anchorage for trading vessels: towards the west-south-west is a strait, about half a mile across, leading into the Saronic gulf; on the south-south-east the bay communicates with the same gulf by a frith from two to three miles over; just without this frith is a small island (*Psyttalea*), on

which the current from the bay bears generally pretty hard within this little island, and, just without the frith, the Greek fleet appears to have been arrayed for battle."

42. *Κυνόσουραν*] *D'A* places this headland to the south-east of Brauron, and to the north-east of Prasias. In the generality of maps it is placed by far too much to the north. *BRT* conceived it to be a promontory of Salamis; *LR*, which seems to accord much better with the words of the oracle that follows.

43. *Μουνυχίης*] On the present state of this harbour see *A*, and *LR*.

44. *ἐξῇ . . . δοῖεν*] The subjunctive seems to mark an object of certain and immediate accomplishment, the optative an object of probable but uncertain accomplishment and one dependent on the former. Compare ix, 51, 78; *HE*, on *VG*, viii, 10, 1; *MA*, 519; and *AO*, on Th. iii, 22. In the instance before us, there was no doubt but what the flight of the Greeks would be completely intercepted by the manœuvre of the Persians, and the probable consequence of their being thus intercepted was their utter destruction; yet this, after all, was but a probability, the other was a certainty.

45. *Ψυττάλειαν*] Our author would seem to have had before his eyes the following passage of *Æsch*. *νῆρός τις ἐστὶ πρόσθε Σαλαμῖνος τόπων, βαῖα, δύσ. ὁρμος ναυσὶν ἐνταῦθα πέμπει τοσοδ', ὅπως, δ' ἐκ νεῶν φθαρέντες ἐχθροὶ νῆσον ἐκωζόλατο, κτείνουεν εὐχέλρων Ἑλλήνων στρατὸν, φίλους δ' ὑπεκώζουεν ἐναλίω πόρων*, P. 453 ff.; *WE*. *νησίον ἱρημον καὶ πετρῶδες*, *Str.* ix. *SY*, now *Lipocotalia*, *BÆ*.

ναυμαχίης τῆς μελλούσης ἔσεσθαι ἔκειτο ἡ νῆσος· ἵνα τοὺς μὲν περιποιῶσι, τοὺς δὲ διαφθείρῳσι. ἐποίεν δὲ σιγῇ ταῦτα, ὥς μὴ πυνθανοίατο οἱ ἐναντίοι. Οἱ μὲν δὴ ταῦτα τῆς νυκτός, οὐδὲν ἀποκοιμηθέντες, παραρτέοντο. (77) Χρησμοῖσι δὲ οὐκ ἔχω ἀντιλέγειν, ὥς οὐκ εἰσὶ ἀληθείες, οὐ βουλόμενος ἐναργέως λέγοντας πειρᾶσθαι καταβάλλειν, ἐς τοιάδε πρήγματα<sup>46</sup> ἐσέλεψας.

“ ἄλλ’ ὅταν Ἀργέμιδος χρυσαόρου<sup>47</sup> ἱερὸν ἀκτῆν  
 “ νηυσὶ γεφυρώσωσι καὶ εἰναλίην Κυνόσουραν  
 “ ἐλπιδὶ μαινομένη<sup>48</sup>, λιπαρὰς πέρσαντες Ἀθήνας,  
 “ διὰ Δίκῃ σέείσσει κρατερὸν Κόρον, ὕβριος υἱὸν<sup>49</sup>,  
 “ δεινὸν μαιμώνοντα, δοκεῖντ’ ἀνὰ πάντα τίθεσθαι.<sup>50</sup>  
 “ χαλκὸς<sup>51</sup> γὰρ χαλκῷ συμμίξεται, αἵματι δ’ Ἀρης

46. πρήγματα] BTH conjectures προρήματα.

47. χρυσαόρου] Φοῖβον Ἀπόλλωνος χ. Hom. II. E, 409; WE. χρυσοφασγάνου, χρυσοῦν ξίφος ἔχοντος, Schol. TR.

48. ἐ. μαινομένη] By an alteration in the punctuation, these words are now connected with the preceding verb. Xerxes was actuated by revenge, rather than ‘hope,’ in his destruction of Athens: but, after describing his orders for blockading the channels from the bay of Salamis, Æschylus says τοιαῦτ’ ἔλεξε κάρθ’ ὅπ’ ἐσθμὸν [? see the various readings] φρενός, οὐ γὰρ τὸ μέλλον ἐκ δεῶν ἥπιστατο, P. 378.

49. Κόρον, Ὑβριος υἱὸν] ἐθέλοντι ἀλεξεῖν Ὑβριν, Κόρου μάτερ· Δρασύμυθον, Pin. O. xiii, 12; “Τ. δεὸς πρῶτον κακὸν ὥπασεν ἀνδρὶ, οὐ μέλλει χάριν μηδεμίαν δέμεναι· τίκτει τοι Κόρος Τ., ὅταν κακῷ ὕλεος ἐπηται ἀνθρώπων καὶ ὄφρ’ μὴ νδός ὤρτιος βί, Theog. 151. Of the evils which introduce themselves into states, Pythagoras mentions πρῶτον τυραννίην, ἔπειτα κόρον, εἴτα ὕβριν, μετὰ δὲ ταῦτα δεινόν, Sto. S. xli, p. 247; Ecphantas, one of the same sect, says, ἃ Πολυτέλεια μάτηρ τῆς Ἀκρασίας· αὐτὰ δὲ τῆς Ὑβριος, ἐξ ἧς τῶν ἐν ἀνθρωπίνους κακῶν τὰ πολλὰ, S. xlii, p. 335. There is a studied ambiguity in the oracle; as κόρος signifies a youth, and in that sense might apply to Xerxes. WE. SW.

ὕβρις φυτεύει τύραννον· δ. ἢν πολλῶν ἐπεπλησθῇ μάται, Soph. CE. R. 873; LR. ὁ Θουκυδίδης ἐν ταῖς ἱστορίαις (iii, 39;) “εἰώθασιν οἱ πολλοὶ τῶν ἀνθρώπων,” φησὶν, “ὡς ἂν μάλιστα καὶ δι’ ἐλαχίστου ἀπροσδόκητος εὐπραγία ἔλθῃ, εἰς ὕβριν τρέπεσθαι,” καὶ Φίλιστος ὁμοίως τὰ αὐτὰ μιμεῖται, ὅδε λέγων, “εἰώθασιν μάλιστα οἱ παρὰ δόξαν ἀπροσδοκῆτως εὐ πράσσοντες εἰς δ. τρ.” Clem. of A. St. vi, p. 740; GAI. Demosthenes, O. ii; and Sallust, H. fr. have also imitated this passage of Thucydides. HUD. κόρος· πλημμονή, χορηγία, τυρφή, Hes. ἀλαζονία, Schol. on Pin. BL. Liv. xxiii, 11, 6.

50. ἀνὰ πάντα τίθεσθαι] The true reading is doubtful. WE. Perhaps α. τ. is put by tmesis for ἀντιθέσθαι (in the sense of μετατίθεσθαι, STE, Th. L. G. 9397, c.) ‘to change,’ i.e. ‘to overthrow, to turn upside down;’ as if he had said ἂν κάτω τίθεσθαι, so τὰ μὲν ἂνω, κάτω δὴσῶν τὰ δὲ κάτω, ἂνω, iii, 3. The middle voice will signify ‘to do this for his own advantage and gratification.’ SW. Whether ἀνατίθεσθαι can be used in such a sense is very questionable: we might therefore read ἂν ἅπαντα πιθέσθ’ εὐ ‘that all things will obey him;’ STG. or ἅμα πάντα πατεῖσθαι, ‘to trample on all things promiscuously.’ BTH.

51. χαλκός] The beaks of the trimeres were of ‘brass;’ LR. *arata secat equora tigris*, Vir. Æ. x, 166.

“ πόντον φοινίζει.<sup>52</sup> τότε ἑλεύθερον Ἑλλάδος ἡμαρ  
 “ εὐρύοπα Κρονίδης ἐπάγει καὶ πότνια Νίκη.”

ἐς τοιαῦτα<sup>53</sup> μὲν, καὶ οὕτω ἐναργέως λέγοντι Βάκιδι ἀντιλογίης χρησμῶν περὶ οὔτε αὐτὸς λέγειν<sup>54</sup> τολμέω, οὔτε παρ’ ἄλλων ἐνδέκομαι.<sup>55</sup>

(78) Τῶν δὲ ἐν Σαλαμῖνι στρατηγῶν ἐγένετο ὠθισμὸς λόγῳ πολλός. ἤδεσαν δὲ οὐκ ὅτι σφέας περιεκυκλέοντο τῇσι νηυσὶ οἱ βάρβαροι, ἀλλ’, ὥσπερ τῆς ἡμέρης ὥρων αὐτοὺς τεταγμένους, ἐδόκειον κατὰ χώραν εἶναι. (79) Συνεσηκότες<sup>56</sup> δὲ τῶν στρατηγῶν, ἐξ Αἰγίνης διέβη Ἀριστείδης ὁ Λυσιστράτου ἀνὴρ Ἀθηναῖος μὲν, ἐξωστρακισμένος<sup>57</sup> δὲ ὑπὸ τοῦ δήμου· τὸν ἐγὼ νερόμικτα, πυνθανόμενος αὐτοῦ τὸν τρόπον, ἀριστον ἄνδρα<sup>58</sup> γενέσθαι ἐν Ἀθῆνῃσι καὶ δικαιοτάτον. οὗτος ὦν ἦν, στὰς ἐπὶ τὸ συνέδριον, ἐξεκαλέετο Θεμιστοκλῆα,

52. φοινίζει] αἰμάζει, βάψει, Suid. SM quotes as from Homer, φοινίσσεται δ’ αἵματι γαῖα, perhaps by a slip of the memory for ἐρυθραίνετο δ’ αἵματι γαῖα, II. K, 484.

53. τοιαῦτα] supply πρήγματα ἐσθλάς from the words preceding the oracle. STG.

54. λέγειν] According to this text the construction seems to be οὔτε αὐτὸς τ. λ. π. ἀ. χ. B. λ. οὐ. ἐ. οὔτε ἐ. π. ἀ. λόγους περὶ ἀντιλογίης χ. But WE proposes δι’ ἀντιλογίης; to which ABR adds ἐλθεῖν for λέγειν. STG would read ἀντιλογίην, taking ἀντιλογίην λέγειν as a periphrasis for ἀντιλέγειν.

55. ἐνδέκομαι] From this it appears that all were not influenced by the same superstitious respect for oracles as Herodotus was. Many attributed these prophecies of Bacis to the suggestion of Themistocles. Aristophanes burlesques them with great freedom, Eq. 994 &c; Av. 960 &c. VK.

57. ἐξωστρακισμένος] from ὀστρακον, ‘a shell or tile.’ Ostracism was a species of judgement, introduced at Athens after the expulsion of the Pisistratidæ, by which those citizens were banished who, from their wealth or talents, were considered capable of subverting the democracy. When ostracism was called for, the public place was boarded round, ten

avenues being left. The people came up to vote by tribes, and each individual, after writing his vote on the ‘shell,’ threw it into the urn. If there were six thousand votes against a person, he was obliged to quit the city within ten days. This practice was also adopted at Argos, Miletus, Megara, and elsewhere. It differed from exile in three respects: (1) it was for a definite time, ten or (Diod. xi, 55;) five years; (2) it was to a definite place; and (3) the effects of the party were not confiscated. So far from being looked upon as a disgrace it was rather regarded as a testimony of superior merit. Themistocles, Thucydides, and Alcibiades, as well as Aristides, were ‘ostracised.’ BLG. LR. PC, i, 25. MT, viii, 5.

58. ἀριστον ἄνδρα] This perhaps alludes to the following anecdote. Aristides being present in the theatre at the representation of “the Seven Chieftains,” when the passage οὐ γὰρ δοκεῖν δίκαιος, ἀλλ’ εἶναι θέλει (Æsch. Th. 589;) was recited, the audience immediately showed by their universal plaudits as well as by their gestures, that they applied the character to this distinguished citizen. WE. εἰ τὸ γε ἑάντιππον αἰνεῖς ἐγὼ δ’ Ἀριστείδαν ἐπαινέω, ἄνδρα ἱερῶν ἂν Ἀθηνῶν ἐλθεῖν ἐνα λῶστον. Timoc. in Plu. V. vii, p. 122, v. VK.

έόντα μὲν ένωτῷ οὐ φίλον, έχθρόν δὲ τὰ μάλιστα· ὑπὸ δὲ μεγάθεος τῶν παρεόντων κακῶν, λήθην κείνων ποιούμενος, εξακαλέετο, θέλων αὐτῷ συμμίξει. προακηκόεε δὲ, ὅτι σπεύδοιεν οἱ ἀπὸ Πελοποννήσου ἀνάγειν τὰς νῆας πρὸς τὸν Ἰσθμόν. ὥς δὲ ἐξηλθέ οἱ Θεμιστοκλῆς, ἔλεγε Ἀριστείδης τάδε· “Ἡμέας στασιάζειν χρεῶν έστι, ἐν τε τῷ  
 “ ἄλλῃ καιρῷ καὶ δὴ καὶ ἐν τῷδε, περὶ τοῦ ὁκότερος ἡμέων πλέω  
 “ ἀγαθὰ τὴν πατρίδα ἐργάσεται. λέγω δέ τοι, ὅτι ἰσὸν έστι πολλὰ  
 “ τε καὶ ὀλίγα λέγειν περὶ ἀποπλόου τοῦ ἐνθευτεν Πελοποννησίοισι.  
 “ ἐγὼ γὰρ αὐτόπτης τοι λέγω γενόμενος, ὅτι νῦν, οὐδ’ ἦν θέλωσι,  
 “ Κορίνθιοί τε καὶ αὐτὸς Εὐρυειάδης οἱοί τε έσονται ἐκπλῶσαι· περι-  
 “ εχόμεθα γὰρ ὑπὸ τῶν πολεμίων κύκλῳ. ἀλλ’ έσελθὼν σφὶ ταῦτα  
 “ σήμνηνον.” (80) Ὁ δὲ ἀμείβετο τοῖσδε· “Κάρτα τε χρηστὰ διακε-  
 “ λεύσαι, καὶ εὖ ἡγγεilas. τὰ γὰρ ἐγὼ ἐδεόμην γενέσθαι, αὐτὸς  
 “ αὐτόπτης γενόμενος ἦκεις. ἴσθι γὰρ, ἐξ ἐμέο<sup>59</sup> τὰ ποιούμενα ὑπὸ  
 “ Μῆδων. ἔδεε γὰρ, ὅτε οὐκ ἐκόντες έθελον ἐς μάχην κατίσταςθαι  
 “ οἱ Ἕλληνες, ἀέκοντας παραστήσασθαι. σὺ δὲ, ἐπεὶ περ ἦκεις  
 “ χρηστὰ ἀπαγγέλλων, αὐτὸς σφὶ ἄγγελον. ἦν γὰρ ἐγὼ αὐτὰ  
 “ λέγω, δόξω πλάσας λέγειν, καὶ οὐ πείσω, ὥς οὐ ποιούντων τῶν  
 “ βαρβάρων ταῦτα. ἀλλὰ σφὶ σήμνηνον αὐτὸς παρελθὼν, ὥς έχει.  
 “ ἐπεὰν δὲ σήμνηρς, ἦν μὲν πείθονται, ταῦτα δὴ τὰ κάλλιστα· ἦν  
 “ δὲ αὐτοῖσι μὴ πιστὰ γένηται, ὁμοῖον ἡμῖν έσται.<sup>60</sup> οὐ γὰρ ἔτι δια-  
 “ δρῆσονται, εἴπερ περιεχόμεθα πανταχόθεν, ὥς σὺ λέγεις.” (81)  
 Ταῦτα<sup>61</sup> ἔλεγε παρελθὼν ὁ Ἀριστείδης, φάμενος· ἐξ Αἰγίνης τε  
 ἦκειν, καὶ μόγις ἐκπλῶσαι λαθὼν τοὺς ἐπορμόντας· περιέχεσθαι  
 γὰρ πᾶν τὸ στρατόπεδον τὸ Ἕλληνικὸν ὑπὸ τῶν νεῶν τῶν Ξέρ-  
 ‘ ξειω· παραρτέεσθαι τε’ συνεβούλενε ‘ὥς ἀλεξοσμένους.’ Καὶ ὁ  
 μὲν, ταῦτα εἶπας, μετεστήκεε· τῶν δὲ αὖτις ἐγίνετο λόγων ἀμφισ-  
 βασίη· οἱ γὰρ πλεῦνες τῶν στρατηγῶν οὐκ ἐπείθοντο τὰ ἐξαγγελ-  
 θέντα. (82) Ἀπιστεόντων δὲ τούτων, ἦκε τριήρης ἀνδρῶν Τηνίων,  
 αὐτομολέουσα, τῆς ἥρχε ἀνὴρ Παναίτιος ὁ Σωσιμένος, ἥπερ δὴ  
 ἔφερε τὴν ἀληθινήν πᾶσαν.<sup>62</sup> διὰ δὲ τούτου τὸ ἔργον ἐνεγράφησαν  
 Τήνιοι ἐν Δελφοῖσι ἐς τὸν τρίποδα<sup>63</sup> ἐν τοῖσι τὸν βάρβαρον κατε-

59. ἐξ ἐμέο] ‘through me.’ HE, on VG, ix, 3, 5. The construction is γ. γ. ἐξ ἐ. (ποιούμενα) τὰ π. δ. M. MA. s. Liv. iv, 47, 1.

60. ὁμοῖον ἢ. ἐ.] ὁμοιον, Eur. S. 1079; Aesch. A. 1210; 1375; ‘it will be all one to us.’ MR.

61. ταῦτα] und. δή. STG.

62. τὴν ἀληθινήν πᾶσαν] ἔγχε δή μοι

π. ἀληθείην κατάλεξον. Hom. II. Ω, 407; πυθόμενος παρ’ αὐτοῦ π. τὴν ἀλήθειαν, Jos. B. J. vii, 2; εἶπεν αὐτῷ π. τ. δ. St Mark v, 33. SS.

63. τὸν τρίποδα] ἐπὶ τὸν τ. τὸν ἐν Δελφοῖς, ὃν ἀνέθεσαν οἱ Ἕλληνες ἀπὸ τῶν Μῆδων ἀκροβίνιον, οἱ Λακεδαιμόνιοι ἐπέγραψαν ὀνομαστὶ τὰς πόλεις, δσαι, ξυγκαθελοῦσαι τὸν βάρβαρον, ἔστησαν

λοῦσι. σὺν δὲ ὦν ταύτῃ τῇ νηὶ τῇ αὐτομολησάσῃ ἐς Σαλαμίνα, καὶ τῇ πρότερον<sup>64</sup> ἐπ' Ἀρτεμίσιον τῇ Δημνίῃ, ἐξεπληροῦτο τὸ ναυτικὸν τοῖσι Ἑλλήσι ἐς τὰς ὀγδῶκοντα καὶ τριηκοσίας νῆας· δύο γὰρ δὴ νηῶν τότε κατέδεε<sup>65</sup> ἐς τὸν ἀριθμόν.

(83) Τοῖσι δὲ Ἑλλήσι ὡς πιστὰ δὴ τὰ λεγόμενα ἦν τῶν Τηνίων ῥήματα, παρεσκευάζοντο ὡς ναυμαχῆσοντες. ἥως τε<sup>66</sup> διέφαινε, καὶ οἱ σύλλογον τῶν ἐπιβατέων ποιησάμενοι<sup>67</sup>, προηγόρευε εὖ ἔχοντα μὲν ἐκ πάντων Θεμιστοκλέης· τὰ δὲ<sup>68</sup> ἔπεα ἦν, πάντα κρέσσω τοῖσι ἥσσοσι ἀντιτιθέμενα. ὅσα δὲ ἐν ἀνθρώπου φύσι καὶ καταστάσι ἐγγίνεται, παραινέσας δὴ, τούτων τὰ κρέσσω αἰρέεσθαι· καὶ καταπλέξας τὴν ῥῆσιν, ἐσβαίνειν ἐκέλευε<sup>69</sup> ἐς τὰς νῆας. Καὶ οὗτοι μὲν δὴ ἐσέβαινον, καὶ ἦκε ἡ ἀπ' Αἰγίνης τριήρης, ἥ κατὰ τοὺς Αἰακίδας ἀπεδήμησε. ἐνθαῦτα ἀνῆγον τὰς νῆας ἀπάσας οἱ Ἕλληνες. (84) Ἀναγομένοισι δὲ σφί αὐτίκα ἐπεκέατο οἱ βάρβαροι. οἱ μὲν δὴ ἄλλοι Ἕλληνες ἐπὶ πρῶμνῃν ἀνεκρούοντο<sup>70</sup>, καὶ ᾤκελλον<sup>71</sup> τὰς νῆας·

τὸ ἀνάθημα, Thu. i, 132 ; Dem. Ne. 25 ; WE. Nep. iv, 1. VK. It is described, ix, 81 ; AO. ἦν τὸ ἀρχαῖον δύο γένη τριπόδων, οὓς καλεῖσθαι λέβητας συνέβαιναν ἀμφοτέρους· (1) ἐμπυρίσθητις, ὃ καὶ λοετροχόος· Αἰσχύλος· "τὸν μὲν τρίπους ἐδέξατο οἰκείως λέβης, αἰεὶ φυλάσσων τὴν ὑπὲρ πυρὸς στάσιν." [Hom. O. K, 359 ;] (2) ὃ δ' ἕτερος, ὃ κρατὴρ καλούμενος· "Ὀμηρος· "ἔπ' ἀπύρους τρίποδας." [Il. I, 122 ;] ἐν τούτοις δὲ τὸν οἶνον ἐκίρνω. Ξήμος δ' ὃ Δῆλιος φησὶ· "τρίπους χαλκοῦς, οὗχ ὃ Πυθικὸς, ἀλλ' ὃν νῦν λέβητας καλοῦσιν. οὗτοι δ' ἦσαν οἱ μὲν ἄπυροι, εἰς οὓς τὸν οἶνον ἐξεκέραννον· οἱ δὲ λοετροχόοι, ἐν οἷς τὸ δῶρον ἐθέρμαινον, καὶ ἐμπυρίσθαι. καὶ τούτων ἕνιοι ὠτάεντες, τρίποδα δὲ τὴν ὑπόβασιν ἔχοντες, τριπόδες ὀνομάζοντο," Ath. ii, 6. Of the second sort were the prizes of those who conquered in the different games. They were also used as votive offerings. LR.

64. πρότερον] viii, 11. LR.

65. κατέδεε] i.e. τὸ ναυτικὸν κ. δύο νηῶν ἐς τὸν ἀ. SW.

66. ἥως τε κτλ.] i.e. ἡοὺς τε διαφανούσης, καὶ τούτων σ. τῶν ἐ. ποιησάμενων ; or, as elsewhere expressed, ἄμ' ἡμέρῃ διαφανούσῃ, iii, 86 ; for which Thucydides says, ἅμα ἔψ, iv, 106 ; vi, 30 ; and δ. τῇ ἔψ, iv, 125 : Herod. Vol. II.

ἐπεὶ λευκόπῳλος ἡμέρα πᾶσαν κατέσχε γαῖαν, εὐφρογῆς ἰδεῖν, παρὴν κλύειν πολλὴν βοήν· "ὦ παῖδες Ἑλλήνων, ἴτε, ἐλευθεροῦτε πατρίδ', ἐλευθεροῦτε δὲ παῖδας, γυναῖκας, δαῖων τε πατρώων ἔδη, δίκας τε προγόνων· νῦν ὑπὲρ πάντων ἁγῶν," Aesch. P. 391...411. VK. s. vii, 217, 94.

67. ποιησάμενοι] is here the nominative case, because the main subject Θεμιστοκλέης is contained in the subject with which ποιησάμενοι agrees. MA, 562, n. s. viii, 86, 79 ; 56, 31.

68. τὰ δὲ κτλ.] 'and the substance of his speech was a contrast between all the advantages and disadvantages of their situation ;' STG. showing πλεῖν τὰ χρηστὰ τῶν κακῶν εἶναι, Eur. S. 210. MR.

69. ἐκέλευε] This order of Themistocles, as well as his harangue, was addressed to the Athenians only. The other generals, no doubt, acted in a similar manner, though our author does not mention it. LR.

70. ἐπὶ πρῶμνῃν ἀνεκρούοντο] In this phrase there is generally an ellipsis of the preposition, as below, and πρῶμνῃν ἐκρούοντο, Thu. i, 50 ; i.e. ἐπὶ τὴν π. κωπηλατεῖν, Schol. SW. Other examples of the complete and of the elliptical phrase are given by BF. Here perhaps we should read ἐτι,

Ἀμεινίης<sup>72</sup> δὲ Παλληνεὺς, ἀνὴρ Ἀθηναῖος, ἐξαναχθεὶς, νηὶ ἐμβάλλει. συμπλακείσης δὲ τῆς νηὸς, καὶ οὐ δυναμένων ἀπαλλαγῆναι, οὕτω δὴ οἱ ἄλλοι Ἀμεινίῃ βοηθέοντες συνέμυσγον. Ἀθηναῖοι μὲν οὕτω λέγουσι τῆς ναυμαχίης γενέσθαι τὴν ἀρχὴν, Αἰγινῆται δὲ, τὴν κατὰ τοὺς Διακίδας ἀποδημήσασαν ἐς Αἰγίνα, ταύτην εἶναι τὴν ἄρξασαν. λέγεται δὲ καὶ τὰδε, ὥς φάσμα σφί γυναικὸς ἐφάνη, φανείσαν δὲ, διακελεύσασθαι, ὥστε καὶ ἅπαν ἀκοῦσαι τὸ τῶν Ἑλλήνων στρατόπεδον, ὀνειδίσασαν πρότερον τὰδε· “ὦ δαιμόνιοι, “μέχρι κόσου ἔτι<sup>73</sup> πρύμνην ἀνακρούεσθε;” (85) Κατὰ μὲν δὴ Ἀθηναίους ἐτετάχατο<sup>73</sup> Φοίνικες· οὗτοι γὰρ εἶχον τὸ πρὸς Ἑλευσίνος τε καὶ ἑσπέρης κέρας· κατὰ δὲ Λακεδαιμονίους, Ἴωνες· οὗτοι δ’ εἶχον τὸ πρὸς τὴν ἡῶ τε καὶ τὸν Περραιά. ἐθελόκακον μέντοι αὐτῶν, κατὰ<sup>74</sup> τὰς Θεμιστοκλέος ἐντολὰς<sup>75</sup>, ὀλίγοι, οἱ δὲ πλευνες οὗ. ἔχω μὲν νυν συγχῶν οὐνόματα τριηράρχων καταλέξει τῶν νῆας Ἑλληνίδας ἐλόντων· χρήσομαι δὲ αὐτοῖσι οὐδὲν, πλὴν Θεομήτορος τε τοῦ Ἀνδροδάμαντος καὶ Φυλάκου τοῦ Ἰστιαίου, Σαμίων ἀμφοτέρων.

s. viii, 84, 73. ED. κατὰ π. *ὑπεχώρουν*, οὐχὶ ἐπιστροφέντες, καὶ ἐξέκλιναν τῶν πολεμίων τὰς ἐπισύσας ναῦς, Suid. Justin represents Themistocles as saying to the Ionians, “*at vos, commissio praelio, ite cessim; inhibete remis; et a bello discedite*,” ii, 12; ἦν πῶς πρ. ἀνακρούσῃται, Arist. V. 399; τουτέστιν “*eis toutōsō αναδράμῃ*” ἀνακρούειν γὰρ ἔστι τὰς κόπας τὸ ἐπέχειν τοῦ δρόμου τοῦ εἰς τὸ ἐμπροσθεν τὴν ναῦν. τὸ δὲ “π. κρούσασθαι” φασὶ τινες λέγεσθαι, ὅταν μετακαθίσαντες οἱ ἐρέται ἐλαύνοιεν ὀπίσω ἐπὶ τὴν π. ὅταν εἰς λιμένα εἰσέρχωνται, ἵνα τὴν π. εἰς γῆν ἔχῃσι νένουσιν καὶ τὴν πῶραν ἔξω, ὅπως ἄνευ τροπῆς (ἢν εὐτρεπῆς!) εἴη εἰς ἔξοδον ἢ ναῦς, Schol. VK. The object of this way of retreating, by ‘rowing sternwards’ or ‘stern foremost,’ was to keep the head, the best defended and most effective part of the vessel, opposed to the enemy. AO. From the description given by the Scholiast it would seem that the expression does not mean ‘backing water,’ as in doing this the oars only are made to retrograde, while the rower keeps in the same position: at first sight we might judge this operation to be a much less clumsy expedient than the

facing-round of the whole ship’s crew; and yet, if the galleys were constructed for the purpose, it is easy to conceive that the latter manœuvre would not be attended with much loss of time and would prove a great saving in point of velocity and power.

71. *ἔκελλον*] ‘withdrew close in shore,’ und. *πρὸς γῆν*; as *δεινὸς κλύδων* ἔκειλε ναῦν *πρὸς γῆν*, Eur. I. T. 1380; Nican. Th. 295. WE. According to Eust. this verb is formed, κατὰ πλεονασμὸν τοῦ ο, from *κέλλω*; which occurs in poetry, *Æsch. P. V. 191*; Eur. Hi. 139: *BL. ἀνεκρούοντο* and *ἔκελλον* being imperfects, the sense seems to be ‘they were rowing sternwards, and were getting aground.’

72. Ἀμεινίης] Aminias was the brother of *Æschylus* and *Cynægirus*, vi, 114, 33. Instead of *Παλληνεὺς*, Plutarch describes him as *Δακεδώνης*, p. 119, d, WE. *Æschylus*, it is agreed, was an Eleusinian. BL.

73. *ἐτετάχατο*] Diodorus incorrectly joins the Lacedæmonians with the Athenians, and opposes both to the Phœnicians, xi, 18. VK.

74. κατὰ] ‘in pursuance of.’ MA, 581, b.

75. τὰς Θ. ἐντολὰς] viii, 22. LR.

τοῦ<sup>76</sup> δὲ εἵνεκα μέμνημαι τούτων μούνων, ὅτι Θεομήστωρ μὲν διὰ τοῦτο τὸ ἔργον Σάμου ἐτυράννευσε, καταστησάντων τῶν Περσέων, Φύλακος δὲ εὐεργέτης<sup>77</sup> βασιλέος ἀνεγράφη, καὶ χώρα οἱ ἐδωρήθη πολλή. οἱ δ' εὐεργέται τοῦ βασιλέος ὁροσάγγαι καλέονται Περσισί. Περὶ μὲν νυν τούτους οὕτω εἶχε. (86) Τὸ δὲ πλῆθος τῶν νηῶν ἐν τῇ Σαλαμῖνι ἐκεραΐζετο<sup>77</sup> αἱ μὲν, ὑπ' Ἀθηναίων διασφειρόμεναι, αἱ δὲ, ὑπὸ Αἰγινητέων. ἅτε γὰρ τῶν μὲν Ἑλλήνων σὺν κόσμῳ ναυμαχεόντων κατὰ τάξιν, τῶν δὲ βαρβάρων οὐ τεταγμένων ἔτι, οὔτε σὺν νόφ ποιόντων οὐδὲν, ἔμελλε τοιοῦτό σφι συνοίσσασθαι, οἷον περ ἀπέβη. καίτοι ἡσάν γε καὶ ἐγένοντο ταύτην τὴν ἡμέρην μακρῷ ἀμείνονες αὐτοὶ ἐωνυῶν<sup>78</sup>, ἢ πρὸς Εὐβοίῃ<sup>79</sup> πᾶς τις<sup>79</sup> προθυμόμενος, καὶ δειμαίνων Ξέρῃ<sup>79</sup> ἐδόκεε τε ἕκαστος ἐωνυὸν θήσεισθαι βασιλέα. (87) Κατὰ μὲν δὴ τοὺς ἄλλους, οὐκ ἔχω<sup>80</sup> μετεξετέρους εἰπεῖν ἀτρεκέως, ὥς ἕκαστοι τῶν βαρβάρων ἢ τῶν Ἑλλήνων ἡγωνίζοντο<sup>80</sup> κατὰ δὲ Ἀρτεμισίην<sup>81</sup> τάδε ἐγένετο, ἀπ' ὧν εὐδοκίμησε μᾶλλον ἔτι παρὰ βασιλεῖ<sup>81</sup>· ἐπειδὴ γὰρ ἐς Θόρυβον πολλὸν ἀπίκετο τὰ βασιλέος πρήγματα, ἐν τούτῳ τῷ καιρῷ ἢ νῆς ἢ Ἀρτεμισίης

76. τοῦ] i.e. τοῦδε: SW. ix, 25.

77. εὐεργέτης] It appears that the king had a catalogue of his benefactors made out, in order that he might afterwards recompense them according to their deserts; Esther, vi, 1 &c. WE. Xerxes writes thus to Pausanias, *κεῖναι σοι εὐεργεσία ἐν τῷ ἡμετέρῳ οἴκῳ ἔσται ἀνδραγατος*, i, 129. LR. It was the custom likewise in the cities of Greece to proclaim publicly on certain occasions the names of their benefactors. VK.

78. ἐωνυῶν] The comparative is often followed by the genitive of the reciprocal pronouns, and the same subject is compared to itself with regard to its different circumstances at different times. The period, with which the present state of the object of comparison is contrasted, is sometimes expressed by an additional clause with ἢ, which seems to have the force of 'viz.' or 'namely;' as ὁ Νεῖλος τοῦτον τὸν χρόνον (i.e. τὸν χειμῶνα) αὐτὸς ἐωνυῶ ῥέει πολλῷ ὑποδεέστερος ἢ τοῦ Διέως, ii, 25. MA, 452. s. v, 118, 20. VK.

79. πᾶς τις] is the nominative case because it is contained in the main

subject αὐτοί. This construction is the converse of that noticed viii, 83, 67. MA, 562, n. πᾶς τις may be considered as added by way of apposition to αὐτοί. MA, 301, obs.

80. οὐκ ἔχω] In considering Herodotus's account of this celebrated sea-fight, we find reason to praise his scrupulous honesty and modesty. His narrative is dubious and incomplete, as all faithful narratives of great battles must be, unless some eye-witness, very peculiarly qualified by knowledge and situation, be the relater. We cannot therefore but regret, not indeed that Æschylus was a poet, but that prose-writing was yet in his age so little common, that his poetical sketch of this great transaction is the most authoritative, the clearest, and the most consistent, of any that has passed to posterity. MT, viii, 5.

81. Ἀρτεμισίην] Poly. viii, 53, 1; VK. Aris. L. 675; ED. Vitr. ii. FNS. We must not confound this princess (vii, 99;) with another Artemisia, who was likewise queen of Caria, the daughter of Hecatomnus, and sister and wife of Mausolus, who died about 356 B.C. LR.

ἐδίδωκετο ὑπὸ νηὸς Ἀττικῆς· καὶ ἡ<sup>82</sup>, οὐκ ἔχουσα διαφυγέειν· ἔμπροσθεν γὰρ αὐτῆς ἦσαν ἄλλαι νῆες φίλται, ἡ δὲ αὐτῆς πρὸς τῶν πολεμίων μάλιστα ἐτύγγχανε ἑοῦσα· ἔδοξέ οἱ τότε ποιῆσαι, τὸ καὶ συνήνεικε ποιησάσθ· διωκομένη γὰρ ὑπὸ τῆς Ἀττικῆς, φέρουσα ἐνέβαλε<sup>83</sup> νηὶ φιλίῃ, ἀνδρῶν τε Καλυνδέων, καὶ αὐτοῦ ἐπιπλέοντος τοῦ Καλυνδέων βασιλέως Δαμασιθύμου. εἰ μὲν καὶ τι νείκος πρὸς αὐτὸν ἐγεγόνεε, ἔτι περὶ Ἑλλήσποντον ἑόντων, οὐ μέντοι ἔγωγε ἔχω εἰπεῖν<sup>84</sup>, οὔτε εἰ ἐκ προνοίης αὐτὰ ἐποίησε, οὔτε εἰ συνεκέρησε ἡ τῶν Καλυνδέων κατὰ τύχην παραπεσούσα νηὺς. ὥς δὲ ἐνέβαλέ τε καὶ κατέδυσε εὐτυχίῃ χρησαμένη, διπλᾷ ἑωντῇ ἀγαθὰ ἐργάσατο· ὃ τε<sup>85</sup> γὰρ τῆς Ἀττικῆς νηὸς τριήραρχος, ὥς εἶδεν μιν ἐμβάλλουσιν νηὶ ἀνδρῶν βαρβάρων, νομίσας τὴν νῆα τὴν Ἀρτεμισίης ἢ Ἑλληνίδα εἶναι, ἡ αὐτομολέειν ἐκ τῶν βαρβάρων, καὶ αὐτοῖσι ἀμύνειν, ἀποστρέψας, πρὸς ἄλλας ἐτράπετο. (88) Τοῦτο μὲν, τοιοῦτο αὐτῇ συνήνεικε γενέσθαι, διαφυγέειν τε καὶ μὴ ἀπολέσθαι· τοῦτο δὲ, συνέβη, ὥστε, κακὸν ἐργασαμένην, ἀπὸ τούτων<sup>86</sup> αὐτὴν μάλιστα εὐδοκιμῆσαι παρὰ Ξέρῃ. λέγεται γὰρ, βασιλέα, θηεύμενον<sup>87</sup>, μαθεῖν τὴν νῆα ἐμβαλοῦσαν· καὶ δὴ τινα<sup>88</sup> εἶπαι τῶν παρεόντων· “Δέσποτα, ὄρῳς Ἀρτεμισίην, ὥς εὖ ἀγωνίζεται, καὶ νῆα τῶν πολεμίων κατέδυσε;” Καὶ τὸν ἐπέτρεσθαι, “εἰ ἀληθῆς ἐστὶ Ἀρτεμισίης τὸ ἔργον;” καὶ τοὺς φάναι, “σαφέως τὸ ἐπίσημον<sup>89</sup> τῆς νηὸς ἐπισταμένους·” τὴν δὲ διαφθαρεῖσαν ἡπιστάετο εἶναι πολεμίν.

82. ἡ] This is an instance of anacoluthon: ἡ is the nominative, instead of the genitive, absolute; or instead of the dative in apposition to οἱ. It seems as if our author had at first intended to say καὶ ἡ, διωκομένη ὑπὸ τῆς Ἀ. &c.; but that he afterwards amplified the sentence, and by so doing had broken the chain of the construction.

83. φέρουσα ἐνέβαλε] *WE* seems to understand ἑωντῇ with the participle, and to take it in the sense of φερόμενη. *HE* translates it, ‘attacked with impetuosity;’ on *VG*, vi, 2, 3. ‘with zeal, with vehemence.’ *MA*, 557. The active participle means nothing but ‘tending to, having a bearing towards.’ *BL*. If so, the meaning will be ‘bore down and attacked.’ s. vii, 210, 68.

84. εἰ. εἰπεῖν] viii, 128. *WE*.

85. τε] is sometimes not followed by καὶ. *MA*, 610, i.

86. ἀπὸ τούτων] i.e. ἀ. τ. ὧν ἐργάσατο. *STG*.

87. θηεύμενον] viii, 90. *LAU*.

88. τινα] Draco, the son of Eupompus, a Samian. His sight was so acute that he could distinguish objects at the distance of twenty stadia. Xerxes gave him a thousand talents for his services in this expedition! He sat by the king under the golden plane-tree and described all that passed in both fleets; *Ptol.* in *Pho. B.* cxc, p. 477; *Diod.* xi, 18. *LR*.

89. ἐπίσημον] οὐ μόνον τὸ τῶν βαρβάρων, ἀλλὰ καὶ τὸ τῶν Ἑλλήνων σημείον εἶχεν, *Poly.* viii, 53, 1; these she made use of, as each might serve her purpose. When pursued by the Greek ship, she had struck the Persian flag; and now she appears to have hoisted that ensign again. *WE. LR.* s. ix, 74; σημείον, viii, 92; i, 171. *BE*.



τά τε γὰρ ἄλλα, ὡς εἴρηται, αὐτῇ συνήνεικε ἐς εὐτυχίην γενόμενα, καὶ τὸ τῶν ἐκ τῆς Καλυνδικῆς νηὸς μηδένα ἀποσωθέντα κατήγορον γενέσθαι. Ξέρην δὲ εἶπαι λέγεται πρὸς τὰ φραζόμενα· “Οἱ μὲν ἄνδρες<sup>90</sup> γεγόνασί μοι γυναῖκες· αἱ δὲ γυναῖκες, ἄνδρες.” Ταῦτα μὲν Ξέρην φασὶ εἶπαι. (89) Ἐν δὲ τῷ πόνῳ τούτῳ ἀπὸ μὲν ἔθανε ὁ στρατηγὸς Ἀριαβίγνης<sup>91</sup> ὁ Δαρείου, Ξέρξω ἔων ἀδελφεός, ἀπὸ δὲ ἄλλοι πολλοὶ τε καὶ ὀνομαστοὶ Περσέων καὶ Μήδων καὶ τῶν ἄλλων συμμάχων· ὀλίγοι δὲ τινες καὶ Ἑλλήνων. ἅτε γὰρ νέειν ἐπιστάμενοι, τοῖσι αἱ νῆες διεφθείροντο, καὶ μὴ ἐν χειρῶν νόμῳ<sup>92</sup> ἀπολλύμενοι, ἐς τὴν Σαλαμίνα διένεον, τῶν δὲ βαρβάρων οἱ πολλοὶ ἐν τῇ θαλάσῃ διεφθάρησαν, νέειν οὐκ ἐπιστάμενοι. ἐπεὶ δὲ αἱ πρῶται ἐς φυγὴν ἐγράποντο, ἐνθαῦτα αἱ πλείσται διεφθείροντο· οἱ γὰρ ὅπισθε τεταγμένοι, ἐς τὸ πρόσθε τῇσι νηυσὶ παριέναι πειρώμενοι, ὡς ἀποδεξόμεναί τι καὶ αὐτοὶ ἔργον βασιλεῖ, τῇσι σφετέρῃσι<sup>93</sup> νηυσὶ φευγούσῃσι περιέπιπτον. (90) Ἐγένετο δὲ καὶ τότε ἐν τῷ θορύβῳ τούτῳ τῶν τινὲς Φοινίκων, τῶν αἱ νῆες διεφθάραιτο<sup>94</sup>, ἐλθόντες παρὰ βασιλεία,

90. οἱ μὲν ἄνδρες κτλ.] This Ennius has imitated, *vos etenim, juvenes, animus geritis muliebrem, illa virago viri*. WE. Trogus, following the authority of Theopompus perhaps, has softened down this reproach; which, after him, Justin gives thus, *quippe ut in viro muliebrem timorem, ita in muliere virilem audaciam cerneret*, ii, 12; and Orosius follows Jua. p. 113. Polyaenus says that Xerxes sent a complete suit of armour to Artemisia, as a reward for her valour; and to the commander of his fleet, a spindle and distaff, viii, 53, 2. But this admiral was the king's brother, and fell *λαμπρῶς ἀγωνισάμενος*, Diod. xi, 18; Plu. V. vii, p. 119, v. The taunt is similar to that in Hom. Ἀχαιῖδες, οὐκέτ' Ἀχαιοί, Il. H, 96; ὑμεῖς τε μὴ γυναῖκες ἀντ' ἀνδρῶν πέλας παρόστατ', ἄλλ' ἀρίγυτε, Soph. Aj. 1201: s. i, 155; vii, 68; ix, 20; 107; Diogen. C. iv, Pr. 1; Pla. L. i, 10; Cic. for Mi. 21; Liv. ix, 19. Alexander the Molossian says *se quidem ad Romanos ire, quasi in ἀνδρῶν; Macedonem esse ad Persas, quasi in γυναικωνῶντιν*, Gell. N. A. xvii, 21; VK. LR. Liv. iii, 67, 2.

91. Ἀριαβίγνης] The same as Artobazanes, vii, 2; and Ariamenes, Plu. V. vii, p. 119, v; t. ii, p. 488, r. WE.

92. ἐν χειρῶν νόμῳ] 'in the heat of the engagement:’ *ὁς μὲν ἐν χειρῶν ἀπεκτείνετε, οὐχ ὁμοίως ἀλγοῦμεν, κατὰ νόμον γὰρ δὴ τινα ἔπασχον* *ὁς δὲ, χεῖρας προίσχόμενους, καὶ ζωγρησάντες, ὑποσχομένοι τε ἡμῖν ὅστερον μὴ κτενεῖν, παρανόμως διεφθείρατε, πῶς οὐ θεῖα ἐργασθε;* Thu. iii, 66. The expression refers to the time during which death may be 'lawfully' inflicted, either in self-defence, or in pursuit of an enemy who trusts to his own speed for safety and not to the clemency of his adversary. *constat, Troja capta, in ceteros savitum esse Trojanos; duobus, Aenea Antenoraeque, omne jus belli Achivos abstinuisse*, Liv. i, 1, a; *jure belli liberum te, intactum inviolatumque hinc dimittis*, ii, 12, v. The phrase is of common occurrence in the historians, STE, Th. L. G. 10462. especially in Pol. SW. iv, 58, 9 &c; *πῶς ἢ συμμίξαι ἡμέας, ἐς χειρῶν τε νόμον ἀπικέσθαι*, ix, 48; Liv. xxvi, 31, c; xxviii, 23, v.

93. τῇσι σφετέρῃσι] *ὡς δὲ πλῆθος ἐν στενῇ νεῶν ἤθροιστ', ἀρωγὴ δ' οὐκ ἄλλήλοις παρῇν, αὐτοὶ ὅφ' αὐτῶν ἐμβόλοις χαλκοστόμοις παυσθέντ' ἔθραυον πάντα κοπήρη στόλον*, Aesch. P. 419. BL.

94. διεφθάραιτο] Middle verbs are

διέβαλλον τοὺς Ἴωνας, ὡς δι' ἐκείνους ἀπολοῖατο αἱ νῆες, ὡς προδόντων. συνήνεκε ὦν οὕτω, ὥστε Ἴωνων τε τοὺς στρατηγούς μὴ ἀπολέσθαι, Φοινίκων τε τοὺς διαβάλλοντας λαβεῖν τοῖόνδε μισθόν· ἔτι τούτων ταῦτα λεγόντων, ἐνέβαλε νηὶ Ἀττικῇ Σαμοθρηκίῃ νηῦς. ἥ τε δὴ Ἀττικὴ κατεδύετο, καὶ ἐπιφερομένη Αἰγιναιὴ νηῦς κατέδυσε τῶν Σαμοθρηκίων τὴν νῆα. ἄτε δὴ ἐόντες ἀκοντισταί, οἱ Σαμοθρηκῆες τοὺς ἐπιβάτας ἀπὸ τῆς καταδυσάσης νηὸς βάλλοντες ἀπῆραξαν<sup>95</sup>, καὶ ἐπέβησάν τε καὶ ἔσχον αὐτήν. ταῦτα γενόμενα τοὺς Ἴωνας ἐβρύσατο· ὡς γὰρ εἶδὲ σφεας Ξέρξης ἔργον μέγα ἐργασασμένους, ἐτράπετο πρὸς τοὺς Φοινίκας, οἷα ὑπερλυνεόμενός τε καὶ πάντας<sup>96</sup> αἰτιώμενος, καὶ σφῶν ἐκέλευσε τὰς κεφαλὰς ἀποταμεῖν, ἵνα μὴ, αὐτοὶ κακοὶ γενόμενοι, τοὺς ἀμείνονας διαβάλλωσι. ὅκως γάρ τινα ἴδοι Ξέρξης τῶν ἐωντοῦ ἔργον τι ἀποδεικνύμενον ἐν τῇ ναυμαχίῃ, κατήμενος ὑπὸ τῷ οὐρεὶ τῷ ἀντίον Σαλαμῖνος, τὸ καλέεται Αἰγάλεως<sup>97</sup>, ἀνεπυνθάνετο τὸν ποιήσαντα, καὶ οἱ γραμματισταὶ ἀνέγραφον πατρώθεν τὸν τρήραρχον καὶ τὴν πόλιν. πρὸς δέ τι καὶ προσεβάλετο, φίλος<sup>98</sup> ἔων, Ἀριαράμνης, ἀνὴρ Πέρσης, παρεὼν, τούτου τοῦ Φοινικίου πάθεος.<sup>99</sup> Οἱ μὲν δὴ πρὸς τοὺς Φοινίκας ἐτράποντο.

sometimes used for passives in the second aorist. *MA*. 496, 8.

95. ἀπῆραξαν] ἀπέκοψαν, *Suid.* ἐρυσσάμενος ξίφος δὲν, ἀνέχνα μέσσον ἔλασεν ἀπῆραξε δὲ χαμάς, αὐτῇ σὺν πῆληκι, κάρη, *Hom. Il. H.* 496; *Π.* 116; δρεπάνῳ πλήξας, ἀπαρᾶσσει τοῦ ἵππου τοὺς πόδας, *v.* 112; ἀπαράξαι κρᾶτα, *Soph. Tr.* 1032; *Δ.* χεῖρα, *Philos.* p. 827, *r*; *VK.* τὴν κοιλία σπασάμενος, ὡς ἀπαράξων τῆς ἀνθρώπου τὴν κεφαλὴν, *Synes. de Pr.* p. 81; *Nican. Th.* 705; *MV*; τοὺς ἀπὸ τοῦ πολεμίου καταστρώματος ὁκλίτας ἀπαράξαι, *Thu.* vii, 63; πόλλακις ἐπιβαίνοντας τοῦ τείχους τοὺς πολεμίους ἀπῆραξαν, *Dion. A. R.* viii, 19. 'mowed down, swept off.' *BLO*.

96. πάντας] may mean τοὺς Φοινίκας: (ὦν) ἀρξάντων τῆς φυγῆς αἰτιώμενος ἀπέκτεινε, *Diod.* xi, 19. *WE*.

97. Αἰγάλεως] ἔπειτα ταμείσας, ἐν ἀκροπόλει τὰ ἀριστεῖα τῆς πόλεως, ἃ ἔλαβεν ἀπὸ τῶν βαρβάρων, ὀφηρημένους ἐξ ἀκροπόλεως, τὸν τε ὄψρον τὸν ἀργυρόποδα, καὶ τὸν ἀκινάκην τὸν Μαρδονίου, ὃς ἦγε τριακοσίους Δαρεικοὺς, *Dem. c. Ti.* 33; ἀργυρόπους δίφρος, ὃ Ξέρξου, ὃς αἰχμηδύτος ἐπεκαλεῖτο

ἐφ' οὗ καθεζόμενος ἐθεώρει τὴν ναυμαχίαν· ἀνέκειτο εἰς τὸν Παρθενῶνα τῆς Ἀθηνᾶς, *Harp.* (ἐφ' οὗ) ἐκαθέζετο ὁ Ξέρξης ἐν τῷ Αἰγαλέῳ ὄρει τῆς Ἀττικῆς, δευρῶν τὴν ἐν Σαλαμῖνι ναυμαχίαν, *Ulpr. VK.* Τῆς ἐξ ἧς περὶ ταύτης ναυμαχίας ἱστορεῖ, "χρυσῷ δρόνῳ καθήμενος ὦρα τὴν ναυμαχίαν, καὶ γραμματεῖς παραίσταντο μέλλοντες ταύτην γράφειν," ἐν ταῖς Χιλιάσι, p. 142; ἐκδόητο δὲ ὁ Ξέρξης ἐπὶ Κέρατι τῇ πέτρᾳ, ὑπὸ τῷ οὐρεὶ τῷ Αἰγαλέῳ, ὡς Ἀκιστόδωρος παρὰ Πλουτάρχῳ ἐν Θεμιστοκλεῖ, i. ii, p. 118, *z.* καὶ Ἡρόδοτος. *BNS.* Phanodemus says ὑπὲρ τὸ Ἡράκλειον. *WE.* According to *WHE*, it is seven miles from the sea. Ξέρξης ἔδραν εἶχε παντὸς εὐαγῆ στρατοῦ, ὑψηλὸν δὲ ὅσον ἄγχι πελαγίας ἄλδος, *Æsch. P.* 471. *WS.* Some poet has compared Xerxes to Zeus νεφεληγερέτης, "ἐπιπρὸ δὲ μᾶσσον ἐπ' ἄκρου Αἰγαλέω δυόεντος, ἔγων μέγαν ὑπερὸν, ἔστιν," *Suid.* t. ii, p. 506. Its modern name is Monte de San Nicolo. *LR*.

98. φίλος] i. e. φ. Ἴωνων. *ABR*.

99. τι προσεβόλετο τοῦ πάθεος] ἐμβάλλεται πολλὰ τοῦδε δειμάτος, *Eur. M.* 286; *MA.* i. e. ἐς τὸδε τὸ δεῖμα. *MV*.

(91) Τῶν δὲ βαρβάρων ἐς φυγὴν τραπομένων, καὶ ἐκπλεόντων πρὸς τὸ Φάληρον, Αἰγινῆται, ὑποστάντες ἐν τῷ πορθμῷ, ἔργα ἀπεδέξαντο λόγου ἄξια. οἱ μὲν γὰρ Ἀθηναῖοι ἐν τῷ Δορυέῳ ἐκεράϊζον τὰς τε ἀντισταμένας καὶ τὰς φευγούσας τῶν νηῶν, οἱ δὲ Αἰγινῆται τὰς ἐκπλωούσας<sup>1</sup> ὅπως δὲ τινες τοὺς Ἀθηναίους διαφύγοιεν, φερόμενοι ἐσέπιπτον<sup>100</sup> ἐς τοὺς Αἰγινήτας. (92) Ἐνθαῦτα συνεκύρεον νῆες ἢ τε Θεμιστοκλέος διώκουσα νῆα καὶ ἡ Πολυκρίτου τοῦ Κρίου<sup>1</sup>, ἀνδρὸς Αἰγινήτεω, νηὶ ἐμβαλοῦσα Σιδωνίῃ, ἥπερ εἶλε τὴν προφυλάσσουσαν ἐπὶ Σκιάθῳ τὴν Αἰγιναιήν<sup>2</sup>, ἐπ' ἧς ἔπλεε Πυθῆης ὁ Ἰσχερόνου<sup>3</sup> τὸν οἱ Πέρσαι, κατακοπέντα, ἀρετῆς εἵνεκα εἶχον ἐν τῇ νηὶ ἐκπαγλεόμενοι. τὸν δὲ περιάγουσα ἅμα τοῖσι Πέρσῃσι ἤλω νηὺς ἡ Σιδωνίη, ὥστε Πυθῆν οὕτω σωθῆναι ἐς Αἶγιναν. ὥς δὲ ἐσείδε τὴν νῆα τὴν Ἀττικὴν ὁ Πολύκριτος, ἔγνω, τὸ σημήιον ἰδὼν τῆς στρατηγίδος<sup>3</sup>, καὶ βώσας τὸν Θεμιστοκλέα ἐπεκερτόμησε, ἐς τῶν Αἰγινητέων τὸν μηδισμὸν ὀνειδίζων.<sup>4</sup> ταῦτα μὲν νυν νηὶ ἐμβαλὼν<sup>5</sup> ὁ Πολύκριτος ἀπέρριψε ἐς Θεμιστοκλέα. Οἱ δὲ βάρβαροι, τῶν αἰ νῆες περιεγένοντο, φεύγοντες ἀπίκοντο ἐς Φάληρον ὑπὸ τὸν πεζὸν στρατόν. (93) Ἐν δὲ τῇ ναυμαχίᾳ ταύτῃ<sup>6</sup> ἤκουσαν Ἑλλήνων ἀριστα Αἰγινῆται<sup>7</sup> ἐπὶ δὲ, Ἀθηναῖοι ἀνδρῶν δὲ, Πολύκριτός τε ὁ Αἰγινῆτης, καὶ Ἀθηναῖοι, Εὐμένης τε ὁ Ἀναγυράσιος, καὶ Ἀμεινίης<sup>8</sup> Παλληνεὺς, ὃς καὶ Ἀρτεμισίην ἐπεδίωξε. εἰ μὲν νυν ἔμαθε, ὅτι ἐν ταύτῃ πλείοι ἢ Ἀρτεμισίῃ, οὐκ ἂν ἐπαύσατο πρότερον ἢ εἰλέ μιν, ἢ καὶ αὐτὸς ἤλω. τοῖσι γὰρ Ἀθηναίων τριηράρχοισι παρακεκέλευστο<sup>9</sup> πρὸς δὲ καὶ ἀσθλον ἔκειτο μύριαι δραχμαί, ὃς ἂν μιν ζῶν ἔλῃ<sup>10</sup> δεινὸν γάρ τι ἐποιεῦντο γυναῖκα ἐπὶ τὰς Ἀθήνας στρατεῦσθαι. αὕτη μὲν δὴ, ὥς πρότερον εἶρηται, διέφυγε. ἦσαν δὲ καὶ οἱ ἄλλοι,

1. Κρίου] vi, 50. STG.

2. τὴν Αἰγιναιήν] vii, 181. WE.

3. τῆς στρατηγίδος] viii, 94; und. νηός. FI, in BO, 181.

4. ἐς τῶν Αἰ. τὸν μ. ὀνειδίζων] Compare vi, 49; 50; 64. Polycritus now taunts Themistocles with the unfounded charge which the Athenians had formerly brought against the Æginetans (and Cirus amongst the rest) of favouring the Medes. WE.

5. νηὶ ἐμβαλὼν] namely Σιδωνίῃ; see above. WE.

6. ναυμαχίᾳ ταύτῃ] At the time of this battle a horned comet appeared: *ceratias cornus speciem habet; qualis fuit cum Græcia apud Salamina de-*

*pugnavit*, Pli. H. N. ii, 25. This battle was fought on the 20th of the month Boëdromion, i.e. the 30th of September. LR. Euripides was born on the very day. CM.

7. Αἰγινῆται] κρίσεις προτεθείσας περὶ τῶν ἀριστέων, χάριτι κατισχύσαντες (οἱ Λακεδαιμόνιοι) ἐποίησαν κριθῆναι, πόλιν μὲν ἀριστεύσαι τὴν Αἰγινητῶν, ἄνδρα δὲ Ἀμεινίαν Ἀθηναῖον, Diod. xi, 27; 55. VK.

8. Ἀμεινίης] Aminias receives the palm from most writers. Compare the preceding note, and Æl. V. H. v, 19. WE.

9. παρακεκέλευστο] viz. αὐτὴν ζῶν αἰρεῖν. STG.

τῶν αἱ νῆες περιεγεγόνεσαν, ἐν τῷ Φαλήρῳ. (94) 'Αδείμαντον<sup>10</sup> δὲ τὸν Κορίνθιον στρατηγὸν, λέγουσι Ἀθηναῖοι<sup>11</sup>, αὐτίκα κατ' ἀρχὰς, ὡς συνέμισγον αἱ νῆες, ἐκπλαγέντα τε καὶ ὑπερδείσαντα, τὰ ἰστία ἀειράμενον<sup>12</sup>, οἷχεσθαι φεύγοντα· ἰδόντας δὲ τοὺς Κορινθίους τὴν στρατηγίδα φεύγουσαν, ὡσαύτως οἷχεσθαι. ὥς δὲ ἄρα φεύγοντας γίνεσθαι τῆς Σαλαμίνης κατὰ τὸ ἱρὸν Ἀθηναίης Σκιράδος<sup>13</sup>, περιπίπτειν σφί κέλῃτα Δεῖη πομπῇ<sup>14</sup> τὸν οὐτε πέμψαντα φανῆναι οὐδένα, οὐτε τι τῶν ἀπὸ τῆς στρατιῆς εἰδόσι προσφέρεσθαι τοῖσι Κορινθίοισι. τῇδε δὲ συμβάλλονται εἶναι θεῖον τὸ πρῆγμα· ὥς γὰρ ἀγχοῦ γενέσθαι τῶν νηῶν, τοὺς ἀπὸ τοῦ κέλῃτος<sup>15</sup> λέγειν τάδε· "Αδείμαντε, σὺ μὲν, ἀποστρέψας τὰς ναῦς, ἐς φυγὴν ὀρμήσῃ, "καταπροδούς τοὺς Ἕλληνας· οἱ δὲ καὶ δὴ νικῶσι, ὅσον αὐτοὶ "ἡρώωντο ἐπικρατῆσαι τῶν ἐχθρῶν." Ταῦτα λεγόντων, ἀπιστεῖν γὰρ τὸν Ἀδείμαντον, αὐτὶς τάδε λέγειν, ὥς "αὐτοὶ οἴοι τε εἶεν, "ἀγόμενοι ὁμηροί, ἀποθνήσκειν, ἢ μὴ νικῶντες φαίνονται οἱ Ἕλληνες." οὕτω δὴ, ἀποστρέψαντα τὴν νῆα, αὐτὸν τε καὶ τοὺς ἄλλους, ἐπ' ἐξεργασμένοις ἐλθεῖν<sup>16</sup> ἐς τὸ στρατόπεδον. Τούτους μὲν τοιαύτη φάτις ἔχει ὑπὸ Ἀθηναίων. οὐ μέντοι αὐτοὶ γε Κορίνθιοι ὁμολογοῦσι, ἀλλ' ἐν πρώτοις σφέας αὐτοὺς τῆς ναυμαχίης νομίζουσι γενέσθαι· μαρτυρεῖ δὲ σφί καὶ ἡ ἄλλη Ἑλλάς. (95) Ἀριστείδης δὲ ὁ Λυσιμάχου, ἀνὴρ Ἀθηναῖος, τοῦ καὶ ὀλίγῳ τι πρότερον<sup>17</sup> τούτων ἐπεμνήσθην ὥς ἀνδρὺς ἀρίστου, οὗτος ἐν τῷ θορύβῳ τούτῳ τῷ περὶ Σαλαμῖνα γενομένῳ τάδε ἐποίησε· παραλαβὼν πολλοὺς τῶν

10. Ἀδείμαντον] This appellation 'Undaunted' appears a misnomer. *Æ.* He left three daughters, and one son Aristæas; *Thu.* i, 61 &c. *L.R.*

11. λέγουσι Ἀθηναῖοι] Dio Ch. accuses our author of having fabricated his scandal respecting the Corinthians, because they would not pay him for his panegyric. But Plutarch says nothing of this: besides which Herodotus mentions the Athenians as the sole authority for the story in prejudice of the Corinthians. We cannot, however, but remark that he inserts the report at full length, while he gives the contradiction of it very concisely; and, in general, he is very sparing of any statements favourable to Adimantus and the Corinthians. In testimony of whose services Plutarch appeals to the silence of Thucydides, the offerings at Delphi, the vow of the Corinthian wo-

men, the inscriptions of Simonides and other poets; *WE. VK.* that on the tomb of Adimantus was "This is the tomb of that Adimantus, by whose advice Greece placed upon her head the crown of liberty;" *C. Ceph. Anth.* p. 67. *L.R.*

12. τὰ ἰστία ἀειράμενον] *SH.* on *BO.* 127.

13. Σκιράδος] The isle of Salamis anciently bore the name of Sciras. *L.R.*

14. κ. Δεῖη πομπῇ] Plutarch misrepresents this, as if it were κέλῃς οὐρανοπετής. *WE. VK.*

15. ἀπὸ τοῦ κέλῃτος] *MA.* 596, b.

16. ἐπ' ἐξεργασμένοις &c.] ix, 77; is said of those who come too late, when a thing is already done. *MA.* 565, obs. The expression occurs in *Soph. Aj.* 377; *Æsch. P.* 531; ἐπ' ἐργοῖς διαπεπραγμένοις, *Ch.* 727; *BL. Juv.* ii, 40.

17. πρότερον] viii, 79. *GAI.*

ὀπλιτέων<sup>18</sup>, οἳ παρατετάχατο παρὰ τὴν ἀκτὴν τῆς Σαλαμίνης  
χώρης, γένους ὄντες Ἀθηναῖοι, ἐς τὴν Ψυττάλειαν νῆσον ἀπέβησε  
ἀγων, οἱ τοὺς Πέρσας τοὺς ἐν τῇ νησίδι ταύτῃ κατεφόνευσαν πάντας.  
(96) Ὡς δὲ ἡ ναυμαχίη διετέλεστο, κατειρύσαντες ἐς τὴν Σαλαμῖνα  
οἱ Ἕλληνες τῶν ναυηγίων ὅσα ταύτῃ ἐτύγγχανε ἔτι ὄντα, ἐτοῖμοι  
ἦσαν ἐς ἄλλην ναυμαχίην, ἐλπίζοντες τῇσι περιεούρησι νηυσὶ ἔτι  
χρήσεσθαι βασιλέα. τῶν δὲ ναυηγίων πολλὰ ὑπολαβὼν, ἄνεμος  
ζέφυρος ἔφερε τῆς Ἀττικῆς ἐπὶ τὴν ἡϊόνα τὴν καλεομένην Κωλιά-  
δα<sup>19</sup>, ὥστε ἀποπλῆσαι<sup>20</sup> τὸν χρησμόν, τὸν τε ἄλλον πάντα τὸν περὶ  
τῆς ναυμαχίης ταύτης εἰρημένον Βάκιδι<sup>21</sup> καὶ Μουσαίῳ<sup>22</sup>, καὶ δὴ καὶ  
κατὰ τὰ ναυήγια τὰ ταύτῃ ἐξενειχθέντα τὸ εἰρημένον πολλοῖσι  
ἔτεσι πρότερον τούτων<sup>23</sup> ἐν χρησμῷ Λυσιστράτῳ Ἀθηναίῳ, ἀνδρὶ  
χρησμολόγῳ, τὸ ἐλελήθεε<sup>24</sup> πάντας τοὺς Ἕλληνας,

Κωλιάδες δὲ γυναῖκες ἐρετρομοῖσι φρίζουσι·<sup>25</sup>

18. π. τῶν ὀπλιτέων] "Aristides, observing that Psyttales, a little island close to Salamis and in the strait, was filled with hostile troops, took with him τοὺς προθυμοτάτους καὶ μαχιμωτάτους τῶν πολιτῶν, and having embarked them in light vessels, he made a descent on the island. He gave battle to the barbarians, and put them all to the sword, except the most distinguished, whom he made prisoners. Among this number were three brothers, sons of Sandace, the king's sister. Aristides having sent them to Themistocles, it is said that they were sacrificed ὡμωστῇ Διονύσῳ, by order of the prophet Euphrantides, and by virtue of an oracle;" Plu. V. xxxix, p. 323, f; LR. (ἐς) τὴν Ψυττάλειαν τινες τῶν Περσῶν ἀπέβησαν, ἵνα, ὅσοι τῶν Ἑλλήνων τὴν ναυμαχίαν ἐκφεύγουσι, περιτυγχάνοντες αὐτοῖς διαφθέρωνται. ἐν ταύτῃ οὖν Ἀριστείδης ὁ Λυσιμάχου, συστρατηγὸς Θεμιστοκλέους, μετὰ τὴν νίκην τῆς ναυμαχίας ἀποθᾶς μετὰ τῶν γερόντων τῶν Ἀθηναίων ἀνέειλε τὸ Περσικὸν, Schol. on Ar. Pan. p. 345; ἀμφὶ ἐκυκλόντο πᾶσαν νῆσον, ὥστ' ἀμυχανεῖν ὅποι τράποντο· τέλος δ', ἐφορμηθέντες ἐξ ἐνδὸς ῥόδου παύουσι, κρεοκοποῦσι δυστήνων μέλη, ἕως ἀπάντων ἐξαπέφθειραν βίον, Aesch. P. 463; 468. VK.

19. Κωλιάδα] This promontory was so called from its having the shape of

a man's foot. The cape is now called Agio Nicolo. LR. A.

20. ἀποπλῆσαι] Supply, before this verb, ταῦτα τὰ ναυήγια. WE. STG.

21. Βάκιδι] viii, 20; LR. 77; ix, 43; Pau. x, 14. STG.

22. Μουσαίῳ] ix, 43. STG. The Museus here mentioned was an Athenian of Eleusis, son of Antiphemus. Among other verses he composed oracles, which were ascribed to Onomacritus. He was buried at Athens, on a hill, within the boundaries of the old city and opposite the citadel, to which he was in the habit of retiring to sing his verses. He had a grandson of the same name, who was also a poet. LR.

23. πρότερον τούτων] 'before these events.' WE.

24. τὸ ἐλελήθεε] i.e. ὃ εἰς τί τέλει οὐκ ἐδύναντο πάντες οἱ Ἕλληνες εὐρεῖν. STG.

25. φρίζουσι] This is the reading of all the Mss, and also of Stra. and Eust. The verb is ambiguous, meaning generally 'to shudder, to dread,' but also 'to roast, to fry, to parch:' in the latter sense the Greeks commonly use φρύγειν, φρύσσειν, φρύττειν; yet φρίζειν or φρίζειν would seem likewise to have borne the signification, as we have, derived from it, the Latin verb *frigo, frixi, frictum*. (*frigunt* [whence

τοῦτο δὲ ἔμελλε ἀπελάσαντος βασιλέως ἔσεσθαι. (97) Ξέρξης δὲ, ὡς ἔμαθε τὸ γεγονός πάθος<sup>26</sup>, δέσας, μή τις τῶν Ἴωνων ὑποθῇται τοῖσι Ἕλλησι, ἢ αὐτοὶ νήσωσι πλώειν ἐς τὸν Ἑλλάσποντον, λύσοντες τὰς γεφύρας, καὶ ἀπολαμφθεὶς ἐν τῇ Εὐρώπῃ, ἀπολέσθαι κινδυνεύσει, δρῆσμον ἐβούλετο· θέλων δὲ μὴ ἐπίδηλος εἶναι μήτε τοῖσι Ἕλλησι μήτε τοῖσι ἑωντοῦ, ἐς τὴν Σαλαμῖνα χῶμα ἐπειράτο διαχοῦν.<sup>27</sup> γαυλοῦς τε Φοινικῆτους συνέδεε, ἵνα ἀντί τε σχεδὶς ἔωσι καὶ τείχεος, ἀρτέετό τε ἐς πόλεμον, ὡς ναυμαχίην ἄλλην ποιησόμενος. ὁρέοντες δὲ μιν πάντες οἱ ἄλλοι<sup>28</sup> ταῦτα κρήσσοντα, εὖ ἐπιστέατο, ὡς ἐκ παντὸς νόου παρεσκευάσται μένων πολεμήσειν· Μαρδόνιον δ' οὐδὲν τούτων ἐλάνθανε, ὡς μάλιστα ἔμπειρον ἔοντα

*fruges*] *hordeum, deinde molis frangunt*, Plin. H. N. xviii, 7.) The Athenians on first hearing the oracle would take *φρίζουσι* in its more usual sense, till the event elucidated the real meaning. The studied ambiguity of these oracular verses may be further exemplified from Thu. ii, 54; where a prediction is quoted, in which only the event decided whether the true reading was *λμὸς* or *λοιμὸς*. *SW*. The modern Greeks pronounce both *v* and *i* [as well as *η*, *ει*, and *οι*,] like our *ee* in 'freeze'; *LAU*. and *v* was represented in Latin by *y*, which is often interchanged with *i*, as *silva*, *sylva*. *GAI* and *STG* retain the above reading; the latter, however, takes the word in its ordinary sense and seems to favour *φρίζουσι*, which was conjectured by *KN*. The latter reading is also adopted, or approved of by *BER*, *REI*, *WE*, *VK*, *SH*, *LR*, *BO*, *JC*, *MA*, and *SLZ*. *κρίθας* will be understood. *SH*, on *BO*, 137.

26. τὸ γ. πάθος] "I learned from a Mede, that the Persians do not admit what is asserted by the Greeks. They will have it that Xerxes defeated the Lacedæmonians at Thermopylæ, and killed their king; that he took possession of the city of Athens, totally destroyed it, and reduced to slavery all the Athenians who did not take to flight; and that he returned into Asia, after having imposed a tribute on the Greeks. This account we know to be false; yet it is not only possible, but very probable, that Xerxes might have sent intelligence of this kind to the

Asiatic nations to prevent their being alarmed;" Dio Ch. O. xi, p. 191, D. This day, so glorious to the Greeks and especially to the Athenians, gave a new impulse to their courage and their genius. The Persians had made them tremble; but they despised and finally conquered that people. Their genius developed itself; they produced those masterpieces in eloquence, poetry, philosophy, and the arts, which the most civilized nations have never surpassed, however nearly they may have approached them. This pre-eminence has been felt at all times, and particularly by the Romans, in the most brilliant epochs of their history. In the celebrated *naumachia*, in which Augustus exhibited to the Romans the spectacle of a naval action, one of the fleets was called the Persian, and the other the Athenian. The latter, proud of so noble a name, maintained its reputation, and completely defeated that which bore the name of Persian; D. Cass. lv. fr. *LR*.

27. διαχοῦν] The passage here was only *ὅσον δισπείδων*, Str. ix, p. 395, v; Ξέρξης ἐλθὼν ἐπὶ στενότατον τῆς Ἀττικῆς, ὃ Ἡράκλειον καλεῖται, ἐχώνυε χῶμα ἐπὶ Σαλαμῖνα, περὶ ἧς αὐτὴν διαβῆναι διανοούμενος· βουλῇ δὲ Θέμιστοκλέους Ἀθηναῖοι καὶ Ἀριστοίδου, τοξόται μὲν ἀπὸ Κρήτης προσκαλοῦνται καὶ παραγίνονται. εἶτα ναυμαχία Περσῶν καὶ Ἑλλήνων γίνεται, Ctes. 26. *WE*.

28. πάντες οἱ ἄλλοι] 'all the others,' i. e. except Mardonius. *LR*.

τῆς ἐκείνου διανοίης. ταῦτά τε ἅμα Ξέρξης ἐποίηε, καὶ ἔπεμπε ἐς Πέρσας ἀγγελέοντα τὴν παρεούσαν σφί συμφορὴν. (98) Τούτων δὲ τῶν ἀγγέλων ἔστι οὐδὲν ὃ τι θάσσον παραγίνεται θνητὸν<sup>29</sup> ἔόν· οὕτω τοῖσι Πέρσῃσι ἐξεύρηται τοῦτο. λέγουσι γάρ, ὥς ὅσων ἂν ἡμερέων ᾗ ἡ πᾶσα ὁδός, τοσούτοι ἵπποι τε καὶ ἄνδρες διεσῶσι, κατὰ ἡμερησίην ὁδὸν ἐκάστην ἵππος τε καὶ ἄνθρωπος τεταγμένοι, τοὺς οὕτε νιφετὸς, οὐκ ὄμβρος, οὐ καῦμα, οὐ<sup>30</sup> νύξ ἐέργει μὴ οὐ κατανύσαι τὸν προκείμενον ἐνωτῷ δρόμον τὴν ταχίστην. ὁ μὲν δὴ πρῶτος δραμὼν παραδίδοι τὰ ἐντεταλμένα τῷ δευτέρῳ, ὁ δὲ δεύτερος τῷ τρίτῳ· τὸ δὲ ἐνθεῦτεν ἤδη κατὰ ἄλλον διεκέρχεται παραδιδόμενα, κατὰ περ Ἑλληνισί ἢ λαμπαδηφορίῃ<sup>31</sup>, τὴν τῷ Ἑφαιστῷ ἐπιτελέουσι. Τοῦτο τὸ δράμαμα<sup>32</sup> τῶν ἵππων καλέουσι Πέρσαι ἀγγαρήϊον.<sup>33</sup> (99) Ἡ

29. οὐδὲν θνητὸν] Cleomedes says that Xerxes διέστησεν ἀνθρώπους ἀπὸ θούσων μέχρις Ἀθηνῶν to signify by shouts what happened, so that the news arrived διὰ δύο νυχθημέρων, Sph. ii, p. 169. W.E. Carrier pigeons would have afforded more rapid means of transmitting intelligence, VK. but it may be questioned whether they were made use of at so early a period as the age of Herodotus, SW. who speaks of the horse as πάντων τῶν θνητῶν τὸ τάχιστον, i, 216. LR.

30. οὕτε ... οὐκ ... οὐ ... οὐ] This order of the negative particles is noticed by SH, on BO, 135. and MA, 609; or 602, 1.

31. λαμπαδηφορίῃ] s. vi, 105, 55; Them. O. xix, p. 230, c; ER, Ch. p. 574; XO. καὶ τίς τὸδ' ἐξίκοιτ' ἂν ἀγγέλων τάχος; ΚΑ. Ἡφαιστος, Ἰδης λαμπρὸν ἐκπέμπων σέλας. φρυκτὸς δὲ φρυκτὸν δεῦρ' ἂν' ἀγγάρου πυρὸς ἔπεμπε· Ἰδῃ μὲν, πρὸς Ἑρμαῖον λέπας Λήμνου· μέγα δὲ πᾶν ἐκ νήσου τρίτον Ἀθῶν ἄλπος Ζηνὸς ἐξεδέξατο, ὑπερτελής τε πύκνη σέλας παραγγείλασα Μακρίστου σκοποῖς. ὁ δ' οὐ τι μέλλων, οὐδ' ἀφραδμόνως ἐπὶ νικώμενος, παρήκεν ἀγγέλου μέρος. σθένευσσα λαμπὰς δ' οὐδέ πω μαυρονμένη, ὑπερβοροῦσα πεδίον, ἤγειρεν ἄλλην ἐκδοχὴν πομποῦ πυρὸς. τοιοῦτε τοί μοι λαμπαδηφόρων νόμοι, ἄλλος παρ' ἄλλου διαδοχαῖς πληρούμενοι. νικᾷ δ' ὁ πρῶτος καὶ τελευταῖος δραμὼν, Aesch. A. 271 ... 305. WE.

32. δράμαμα] BL says the correct form of the word is δρόμαμα, which is formed from δρομέω, and this from δρόμος. s. Aesch. P. 252; Eur. O. 1002; Ph. 1394: but ἐπιδραματίζω occurs, Xen. CE. 15, 1.

33. ἀγγαρήϊον] σκεψάμενος (ὁ Κύρος) πόσῃ ἂν ὁδὸν ἵππος κατανότοι τῆς ἡμέρας ἐλαυνόμενος, ὥστε διαρκεῖν, ἐποίησάτο ἵππωνας τοσοῦτον διαλείποντας, καὶ ἵππους ἐν αὐτοῖς κατέστησε, καὶ τοὺς ἐπιμελομένους τούτων καὶ ἄνδρα ἐφ' ἐκάστῳ τῶν τόπων ἔταξε τὸν ἐπιτήδειον παραδέχεσθαι τὰ φερόμενα γράμματα, καὶ παραδίδόναι, καὶ παραλαμβάνειν τοὺς ἀπειρηκότες ἵππους καὶ ἀνθρώπους, καὶ ἄλλους πέμπειν νεαλεῖς. ἔστι δ' ὅτε οὐδὲ τὰς νύκτας φασὶν ἵστασθαι ταύτην τὴν πορείαν, ἀλλὰ τῷ ἡμερινῷ ἀγγέλῳ τὴν νυκτερινὴν διαδέχεσθαι. τούτων δὲ οὕτω γιγνομένων, φασὶν τινες δᾶττον τῶν γεράνων ταύτην τὴν πορείαν ἀντίτειναι· εἰ δὲ τοῦτο ψεῦδοσιν, ἀλλ' ὅτι γε τῶν ἀνθρωπίνων περὶ πορείων αὕτη ταχίστη, τοῦτο εὐδῆλον, Xen. C. viii, 6, 17 f. VK. The word is of Persian origin. ἔγγαροι: οἱ ἐκ διαδοχῆς γραμματοφόροι, Eust. οὕτως ἐκάδουν οἱ Πέρσαι τοὺς βασιλέως ἀγγέλους· οἱ δὲ αὐτοὶ καὶ ἀστάνδαι· τὰ δὲ ὀνόματα Περσικά, Suid. These couriers were τεταγμένοι, 'posted' at certain distances; dispositi in Latin, whence the Italian *posta*, the French *poste*, *X.* and our *post*. Compare St Matthew v, 41; and xxvii, 32.

μὲν δὴ πρώτη ἐς Σοῦσα ἀγγελίη ἀπικομένη, ὥς 'ἔχου Ἀθήνας  
'Ἰέρξης,' ἔτερψε οὕτω δὴ τι Περσέων τοὺς ὑπολειφθέντας, ὥς τὰς  
τε ὁδοὺς μυρσίην<sup>34</sup> πάσας ἐστόρεσαν, καὶ ἐθυμίῳ θυμήματα, καὶ  
αὐτοὶ ἦσαν ἐν θυσίῳ<sup>35</sup> τε καὶ εὐπαθίῳ· ἡ δὲ δευτέρῃ σφί ἀγγελίῃ  
ἐπεξελθοῦσα συνέχεε οὕτω, ὥστε τοὺς κιθῶνας κατεβόρῃζαντο<sup>36</sup> πάν-  
τες, βοῇ τε καὶ οἰμωγῇ ἐχρέωντο ἀπλέτῳ, Μαρδόνιον<sup>37</sup> ἐν αἰτίῃ  
τιθέντες. οὐκ οὕτω δὲ περὶ τῶν νηῶν ἀχθόμενοι ταῦτα οἱ Πέρσαι  
ἐποίουν, ὥς περὶ αὐτῷ Ἰέρξῃ δειμαίνοντες. Καὶ περὶ Πέρσας μὲν  
ἦν ταῦτα τὸν πάντα μεταξὺ χρόνον γενόμενον, μέχρι οὗ Ἰέρξης  
αὐτὸς σφας ἀπικομένος ἔπαυσε.

(100) Μαρδόνιος δὲ, ὁρῶν μὲν Ἰέρξην συμφορὴν μεγάλην ἐκ  
τῆς ναυμαχίης ποιούμενον, ὑποπτεύων δὲ αὐτὸν δρῆσμον βουλευεῖν  
ἐκ τῶν Ἀθηνέων, φροντίσας πρὸς ἑωυτὸν, ὥς δώσει δίκην, ἀνα-  
γνώσας βασιλεία στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα, καὶ οἱ κρέσσον εἴη  
ἀνακινδυνεύσαι, ἢ κατεργάσασθαι τὴν Ἑλλάδα, ἡ αὐτὸν καλῶς  
τελευτῆσαι<sup>38</sup> τὸν βίον, ὑπὲρ μεγάλων αἰωρηθέντα<sup>39</sup> πλέον μέντοι  
ἔφερε οἱ ἡ γνώμη<sup>40</sup> κατεργάσασθαι τὴν Ἑλλάδα· λογισάμενος ὦν  
ταῦτα, προσέφερε<sup>41</sup> τὸν λόγον τόνδε· “Δέσποτα, μήτε λυπέο,  
“μήτε συμφορὴν μηδεμίαν μεγάλην ποιεῖν τοῦδε τοῦ γεγονότος εἵνεκα  
“πρήγματος· οὐ γὰρ<sup>42</sup> ξύλων ἄγων ὁ τὸ πᾶν φέρων ἐστὶ ἡμῖν, ἀλλ’  
“ἀνδρῶν τε καὶ ἵππων. σοὶ δὲ οὔτε τις τούτων τῶν τὸ πᾶν σφί ἦδη  
“δοκεόντων κατεργάσθαι, ἀποβᾶς ἀπὸ τῶν νεῶν, πειρήσεται ἀντιω-

34. μυρσίην] vii, 54. WE.

35. θυσίῳ] Among the Greeks  
δυσία ‘a sacrifice’ was very commonly  
succeeded by δάλεια ‘a banquet :’  
δεῶν δυσίαι δαλῖαι τε, Arist. N. 308 ;  
ἀνδρῶν τε δαίτας καὶ δαλίας μακάρων,  
P. 761 ; ἦσαν ἐν δαλίῃσι is the same as  
χαρμόσυνα ἐποίουν or κεχαρηκότες ἐδρ-  
ταζον, iii, 27 ; οἱ πίνοντες καὶ κόμῳ  
χρεόμενοι ἐς ἀλλήλους are the same as  
οἱ ἐν εὐπαθείῃσι ὄντες, i, 21 ; 22 ; χο-  
ρευόντες τε καὶ ἐν εὐ. ὄντες, ib. 191 ;  
π. καὶ εὐπαθέοντες, ii, 133 ; 174. VK.  
δυσία signifies ‘the whole ceremony  
and festivity which accompanies a  
sacrifice,’ and, sometimes, ‘the banquet  
itself which succeeds the sacrifice,’ as  
in Ath. xiii, 33. SW.

37. Μαρδόνιον] To him Æschylus al-  
ludes in the following passages, ταῦτα,  
τοῖς κακοῖς ὁμιλῶν ἀνδράσιν, διδασκεται  
δοῦριος Ἰέρξης, P. 759 ; τοιδ’ ἐξ  
ἀνδρῶν ἀνείθῃ πολλὰκις κλύων κακῶν,

τὴνδ’ ἐβούλευσεν κέλευθον καὶ στρά-  
τευμ’ ἐφ’ Ἑλλάδα, 763. BL.

38. κατεργάσασθαι ... τελευτῆσαι]  
The infinitive denotes ‘in order to,  
with the intention of,’ &c. STG.

39. ὑπὲρ μεγάλων αἰωρηθέντα] φυ-  
σάμενος καὶ μετέωρον ᾠρηκῶς ἑαυτὸν,  
Phil. J. p. 1110, ε; ἄνθρωποι κενᾶς  
αἰωρούμενοι δόξαις, p. 245, c ; WE.  
‘elated with the extravagant hope of  
great exploits.’ STG.

40. ἔφερε οἱ ἡ γ.] τῶν ἡ γ. ξ. vi,  
110. WE.

41. προσέφερε] v, 30 ; Eur. S. 610 ;  
I. A. 97 ; M. 300 ; I. 1002. MR.

42. οὐ γὰρ κτλ.] οὐ γὰρ ξύλα (i. e.  
νῆες) ῥοπήν ἡμῖν ἔχει πρὸς τὰ ὅλα,  
ἀλλ’ ἄνδρες τε καὶ ἵπποι. STG.  
Compare the assertion of Themistocles, viii,  
62 ; SW. “ νενικήκατε θαλασσοῖς  
ξύλοις χερσαίους ἀνθρώπους,” as Mar-  
donius writes to the Greeks ; Plu. V.  
xvii, p. 324, c. WE.



“ θῆναι, οὐτ’ ἐκ τῆς ἡπίρου τῆσδε· οἷ τε ἡμῖν ἡντιώθησαν, ἔδσαν  
 “ δίκας. εἰ μὲν νυν δοκέει, αὐτίκα πευφώμεθα τῆς Πελοποννήσου· εἰ  
 “ δὲ καὶ δοκέει ἐπισχέιν, παρέχει ποιεῖν ταῦτα. μὴ δὲ δυσθῆμει· οὐ  
 “ γάρ ἐστι “ Ἑλλῃσι οὐδεμία ἐκδυσσις <sup>43</sup>, μὴ οὐ, δόντας λόγον τῶν  
 “ ἐποίησαν νῦν τε καὶ πρότερον, εἶναι σοὺς δούλους. μάλιστα μὲν νυν  
 “ ταῦτ’ αἰοίει <sup>44</sup>· εἰ δ’ ἄρα τοι βεβούλευται, αὐτὸν ἀπελαύνοντα ἀπά-  
 “ γειν τὴν στρατιὴν, ἄλλην ἔχω καὶ ἐκ τῶνδε <sup>45</sup> βουλήν. σὺ Πέρσας,  
 “ βασιλεῦ, μὴ ποιήσῃς καταγελάστους γενέσθαι “ Ἑλλῃσι. οὐδὲν γὰρ  
 “ ἐν Πέρσῃσι τεοῖσι <sup>46</sup> δεδήληται <sup>47</sup> τῶν πρηγμαίων, οὐδὲ ἐρεῖς, ὅκου  
 “ ἐγενόμεθα ἄνδρες κακοί. εἰ δὲ Φοίνικες τε καὶ Αἰγύπτιοι καὶ Κύ-  
 “ πριοι τε καὶ Κίλικες κακοὶ ἐγένοντο, οὐδὲν <sup>48</sup> πρὸς Πέρσας τοῦτο  
 “ προσήκει τὸ πάθος. ἤδη ὦν, ἐπειδὴ οὐ Πέρσαι τοι αἰτιοὶ εἰσι, ἐμοὶ  
 “ πείθεο· εἰ τοι δέδοκται μὴ παραμένειν, σὺ μὲν ἐς ἥθεα τὰ σεωντοῦ  
 “ ἀπέλανε, τῆς στρατιῆς ἀπάγων τὸ πολλόν· ἐμὲ δὲ σοι χρὴ τὴν  
 “ Ἑλλάδα παρασχέιν δεδουλωμένην, τριήκοντα μυριάδας τοῦ στρατοῦ  
 “ ἀπολεξάμενον.” (101) Ταῦτα <sup>49</sup> ἀκούσας, Ξέρξης ὡς ἐκ κακῶν <sup>50</sup>  
 ἐχάρη τε καὶ ἥσθη, πρὸς Μαρδόνιον τε ‘ βουλευσάμενος’ <sup>51</sup> ἔφη  
 ‘ ἀποκρινεῖσθαι, ὁκότερον ποιήσει <sup>52</sup> τούτων.’ ὡς δὲ ἐβουλεύετο ἄμα  
 Περσέων τοῖσι ἐπικλήτοις, ἔδοξε οἱ καὶ Ἀρτεμισίην ἐς συμβουλίην  
 μεταπέμψασθαι, ὅτι πρότερον <sup>53</sup> ἐφαίνετο μούνη νοέουσα τὰ ποιητέα  
 ἦν. ὡς δὲ ἀπῆκετο ἡ Ἀρτεμισίη, μεταστησάμενος τοὺς ἄλλους, τοὺς  
 τε συμβούλους Περσέων καὶ τοὺς δορυφόρους, ἔλεξε Ξέρξης τάδε·

43. οὐ γὰρ ἐστι οὐδεμία ἐκδυσσις] i. e. οὐδεμία μηχανή; or ἀμήχανόν ἐστιν; as οὐδεμίαν εἶναι μηχανήν, ὅπως οὐ δεῖς; ii, 160; 181; iii, 51; οὐδεμία μηχανή μὴ οὐχὶ καὶ αὐτὸν σὺν ἐμοὶ ἀλῶναι, Luc. ii, p. 503; VK. s. i, 209, 66.

44. ποίει] The infinitive is used v, 23; iv, 126; viii, 68, 1. WE.

45. ἐκ τῶνδε] ‘under such circumstances, in this case;’ εἰ σωπῆσεσθε· ἃ ‘κ τῶνδε δρώσιν, ταῦτα χρὴ κλύειν ἐμοῦ, Soph. C. R. 233; Eur. M. 460; Xen. A. i, 3, 11; vii, 6, 10. s. viii, 101, 50.

46. ἐν Π. τεοῖσι] ‘as far as your Persians are concerned.’ ἐν may either mean διὰ, ‘through means of;’ MA, 577, 4. VK. or ‘in the persons of.’ SW. The meaning is much the same as τὸ κατὰ τοὺς γε Πέρσας εἶναι. STG.

47. δεδήληται] Eur. Hi. 174; βέβληται. VK.

48. οὐδὲν κτλ.] οὐ Πέρσαι αἰτιοὶ εἰσι τοῦτου τοῦ πάθους, SW. ‘the Persians

have nothing to do with this calamity.’ προσήκειν is also constructed with the dative, οἷς προσήκει πενθήσαι, Aesch. Ch. 167; or the accusative without a preposition, οὐ σὲ προσήκει τὸ μέλημα, A. 1528. BL.

49. ταῦτα κτλ.] Herodotus might have written ἡ. τε ταῦτα δ. Ξ. καὶ ὡς ἐκ κ. δ.; as ἡ. τε τ. δ. ὁ Καμβύσης, καὶ δεῖς; iii, 34. VK.

50. ὡς ἐκ κακῶν] denotes that ‘his joy was not unalloyed with feelings of a less agreeable nature; it was as great as could be, considering the heavy losses which had so recently been sustained.’ VK. Compare τῷ πρότερον στρατεύματι τῶν Ἀθηναίων, ὡς ἐκ κακῶν, βόμην τις ἐγεγένητο, Thu. vii, 42; s. viii, 100, 45.

52. ποιήσει] In this construction the indicative occurs more frequently than the subjunctive. SW.

53. πρότερον] viii, 68.

“Κελεύει με Μαρδόνιος, μένοντα αὐτοῦ, πειρᾶσθαι τῆς Πελοπον-  
 “νήσου, λέγων, ὥς μοι Πέρσαι τε καὶ ὁ πεζὸς στρατὸς οὐδενὸς  
 “μεταίτιοι πάθεός εἰσι, ἀλλὰ βουλομένοισι σφί γένοιτ’ ἂν ἀπό-  
 “δεξις.<sup>54</sup> ἐμὲ ὦν ἡ ταῦτα κελεύει ποιεῖν, ἡ αὐτὸς ἐθέλει, τρήκοντα  
 “μυριάδας ἀπολεξάμενος τοῦ στρατοῦ, παρασχεῖν μοι τὴν Ἑλλάδα  
 “δεδουλωμένην” αὐτὸν δὲ με κελεύει ἀπελαύνειν σὺν τῷ λοιπῷ  
 “στρατῷ ἕς ἤθεα τὰ ἐμά. σὺ ὦν ἐμοί, καὶ γὰρ περὶ τῆς ναυμαχίης  
 “εὖ συνεβούλευσας τῆς γενομένης, οὐκ ἔωσα ποιέεσθαι, νῦν τε<sup>55</sup>  
 “συμβούλευσον, ὁκότερα ποιῶν ἐπιτύχω εὖ βουλευσάμενος.” Ὁ  
 “μὲν ταῦτα συνεβουλεύετο. (102) Ἡ δὲ λέγει τάδε· “Βασιλεῦ,  
 “χαλεπὸν μὲν ἔστι συμβουλευομένῳ τυχεῖν τὰ ἄριστα εἴπασαν.<sup>56</sup>  
 “ἐπὶ μέντοι τοῖσι κατήκουσι πρήγμασι, δοκίμει μοι αὐτὸν μὲν σε  
 “ἀπελαύνειν ὀπίσω· Μαρδόνιον δὲ, εἰ ἐθέλει τε καὶ ὑποδέκεται  
 “ταῦτα ποιήσῃ, αὐτοῦ καταλιπεῖν σὺν τοῖσι ἐθέλει. τοῦτο μὲν  
 “γὰρ, ἦν καταστρέψῃται τὰ φησι ἐθέλειν, καὶ οἱ προχωρήσῃ τὰ  
 “νοῶν λέγει, σὸν τὸ ἔργον, ὧ δέσποτα, γίνεται· οἱ γὰρ σοὶ δοῦλοι  
 “κατεργάσαντο· τοῦτο δὲ, ἦν τὰ ἐναντία τῆς Μαρδονίου γνώμης  
 “γένηται, οὐδεμία συμφορὴ μεγάλη ἔσται, σέο τε περιέοντος καὶ  
 “ἐκείνων<sup>57</sup> τῶν πρηγμάτων περὶ οἶκον τὸν σόν. ἦν γὰρ σύ τε  
 “περιῆς καὶ οἶκος ὁ σός; πολλοὺς πολλὰκις ἀγῶνας<sup>58</sup> δραμέονται<sup>59</sup>  
 “περὶ σφέων αὐτῶν οἱ Ἕλληνες. Μαρδονίου δὲ, ἦν τι πάθῃ<sup>60</sup>,  
 “λόγος οὐδεὶς γίνεται· οὐδέ τι νικῶντες οἱ Ἕλληνες νικῶσι, δοῦλον  
 “σὸν ἀπολέσαντες· σὺ δὲ, τῶν εἵνεκα τὸν στόλον ἐποίησω, πυρώσας  
 “τὰς Ἀθήνας, ἀπελᾶς.” (103) Ἡσθη τε δὴ τῇ συμβουλῇ

54. βουλομένοισι σφί γένοιτ’ ἂν &c.] ‘they will be most anxious to prove this; an opportunity of showing this would be most welcome to them;’ STE.

55. καὶ γὰρ... νῦν τε] ὡς πρότερον... ὀττω καὶ νῦν. MA, 626.

56. συμβουλευομένῳ... εἴπασαν] σοὶ σ.... ἐμὲ εἴπ. STE. τυχεῖν εἴπασαν ‘to succeed in saying.’

57. ἐκείνων κτλ.] If these words are correct, they must be taken as a periphrasis for οἶκου τοῦ σοῦ. But WE conjectures εὖ κειμένων for ἐκείνων, so 88<sup>o</sup> εὖ κείσεσθαι τὰ ξαντοῦ ἔφασκεν, Philos. V. A. viii, 7; and this emendation is approved of by LR and STG.

58. ἀγῶνας] τὸν περὶ σωτηρίας ἀγῶνα τρέχων, Euna. V. M. Ph. p. 100; τρ. τὸν ὑπὲρ τῆς ψυχῆς &c. Dion. A. R. vii, 48; δέειν περὶ ὑμέων αὐτῶν,

viii, 140; περὶ ἔκτου τῶν τρέχων, vii, 57; τ. π. τῆς ψυχῆς, ix, 37; s. viii, 74. SBL. SH, on 80, 72.

59. δραμέονται] This future of τρέχω is taken from the form δρέμω. MA, 251; and 188, 2, n.

60. ἦν τι πάθῃ] τὸν δ’ ὀλίγος στενάχει καὶ μέγας, ἦν τι π. Callin. in Sto. S. xlix, p. 356; εἰ τι πάθοι, Isæ. often; and, in Latin, *si quid illi accidisset*, WE. as *si quid pupillo accidisset*. Cic. de In. ii, 21; *si quid ipsi accideret*, p. Mi. 22; *præclare vixero, si quid mihi acciderit prius, quam hoc tantum mali videro*, ib. 36; *si quid mihi humanitus accidisset*, Ph. i, 4. In all the above instances, ‘death’ is implied; and this is another proof of the anxiety which the ancients felt to avoid ominous expressions: *male ominatis parcere verbis*, Hor. iii O. xiv, 11.

Ἰέρξης· λέγουσα γὰρ ἐπετύγχανε τὰ περ αὐτὸς ἐνόεε· οὐδὲ γὰρ, εἰ πάντες καὶ πᾶσαι συνεβούλευον αὐτῷ μένειν, ἔμενε ἂν δοκείν μοι· οὕτω καταρρώδηκε. ἐπαινέσας δὲ τὴν Ἀρτεμισίην, ταύτην μὲν ἀποστέλλει ἄγουσαν αὐτοῦ τοὺς παῖδας ἐς Ἑφεσον· νόθοι γάρ τινες παῖδες οἱ συνέσποντο. (104) Συνέπεμπε δὲ τοῖσι παισὶ φύλακον Ἑρμότιμον, γένος μὲν ἔοντα Πηδασέα, φερόμενον δὲ οὐ τὰ δεύτερα τῶν εὐνούχων παρὰ βασιλεῖ. (107) Ἰέρξης δὲ, ὡς τοὺς παῖδας Ἀρτεμισίη ἐπέτρεψε ἀπάγειν ἐς Ἑφεσον, καλέσας Μαρδόνιον, ἐκέλευσέ μιν τῆς στρατιῆς διαλέγειν τοὺς βούλεται, καὶ ποιεῖν τοῖσι λόγοισι τὰ ἔργα πειρώμενον ὁμοῖα. ταύτην μὲν τὴν ἡμέρην ἐς τοσοῦτο<sup>61</sup> ἐγένετο· τῆς δὲ νυκτὸς, κελεύσαντος βασιλέως, τὰς νῆας οἱ στρατηγοὶ ἐκ τοῦ Φαλήρου ἀπῆγον ὀπίσω ἐς τὸν Ἑλλησπόντον, ὡς τάχεος εἶχε<sup>62</sup> ἕκαστος, διαφυλαζούσας<sup>63</sup> τὰς σχεδίας πορευθῆναι βασιλεῖ. ἐπεὶ δὲ ἀγχοῦ ἦσαν Ζωστήρος<sup>64</sup> πλώοντες οἱ βάρεαι, ἀνατείνουσι γὰρ ἄκραι λεπταὶ τῆς ἡλείρου, ταύτας ἔδοξάν<sup>65</sup> τε νῆας εἶναι, καὶ ἔφευγον ἐπὶ πολλόν. χρόνῳ δὲ μαθόντες, ὅτι οὐ νῆες εἶεν, ἀλλ' ἄκραι, συλληχθέντες, ἐκομίζοντο.

(108) Ὡς δὲ ἡμέρῃ ἐγένετο, ὀρέοντες οἱ Ἕλληνες κατὰ χώρην μένοντα τὸν στρατὸν τὸν πεζὸν, ἠλπίζον καὶ τὰς νῆας εἶναι περὶ Φάληρον, ἐδόκον τε ναυμαχῆσιν σφέας, παραρτέοντό τε ὡς ἀλεξόμενοι. ἐπεὶ δὲ ἐπύθοντο τὰς νῆας οἰχωκίας, αὐτίκα μετὰ ταῦτα ἐδόκεε ἐπιδιώκειν. τὸν μὲν νυν ναυτικὸν τὸν Ἰέρξεω στρατὸν οὐκ ἐπείδον διώξαντες μέχρι Ἀνδρῶν· ἐς δὲ τὴν Ἀνδρῶν ἀπικόμενοι, ἐβουλεύοντο. Θεμιστοκλῆς μὲν νυν γνώμην ἀπεδείκνυτο<sup>66</sup>, 'διὰ νῆσων τραπομένους, καὶ ἐπιδιώξαντας τὰς νῆας, πλώειν ἰθέως ἐπὶ τὸν Ἑλλησπόντον, λύσοντας τὰς γεφύρας.' Εὐρυβιάδης δὲ τὴν ἐναντίην ταύτῃ γνώμην ἐτίθετο, λέγων, ὡς, 'εἰ λύσουσι τὰς σχεδίας, τοῦτ' ἂν μέγιστον πάντων σφεῖς<sup>67</sup> κακὸν τὴν Ἑλλάδα ἐργάσαιντο. εἰ γὰρ ἀναγκασθῇ, ἀπολαμφθεὶς, ὁ Πέρσης μένειν ἐν τῇ Εὐρώπῃ, πειρῶτο ἂν ἡσυχίην μὴ ἄγειν· ὡς ἄγοντι μὲν οἱ ἡσυχίην, οὔτε τι προχωρεῖν οἶόν τε ἔσται τῶν πρηγμάτων, οὔτε

61. ἐς τοσοῦτο κτλ.] HGV. VG, ix, 2, 11. τὸ πρῆγμα understood is the nominative to ἐγένετο, 'such was the progress of affairs this day.' MA, 578. s. viii, 125. BÆ.

63. διαφυλαζούσας κτλ.] The construction is δ. β. τὰς σ. (ὥστε αὐτὸν) π. unless π. be taken in a passive sense, and then β. π. will mean 'to be prepared for the king's passing over.' SW

64. Ζωστήρος] so called from Latona's 'Girdle.' LR.

65. ἔδοξαν] ὁ δειλὸς, τοιοῦτός τις, οἷος πλῶν, τὰς ἄκρας φάσκειν ἡμιολίας εἶναι, Theoph. Ch. 25. VK.

66. γνώμην ἀπεδείκνυτο] iii, 160. Themistocles communicated his opinion to Aristides; and he disapproved of it, on the same grounds as Eurybides; Plu. V. vii, p. 120, A. WÆ.

67. σφεῖς] i. e. αὐτοὶ, vii, 168. SW.

‘ τις κομιδῇ τὸ ὀπίσω<sup>68</sup> φανήσεται, λιμῶ τέ οἱ ἡ στρατιῇ διαφθα-  
 ‘ ρέεται<sup>69</sup> ἐπιχειροῦντι δὲ αὐτῷ καὶ ἔργον ἐχομένῃ, πάντα τὰ κατὰ  
 ‘ τὴν Εὐρώπην οἷά τε ἔσται προσχωρῆσαι κατὰ πόλειάς τε καὶ κατὰ  
 ‘ ἔθνεα, ἦτοι ἀλικομένων γε, ἢ πρὸ τούτου<sup>70</sup> ὁμολογεόντων<sup>71</sup>.  
 ‘ τροφὴν τε ἔξειν σφέας τὸν ἐπέγειον αἰεὶ τῶν Ἑλλήνων καρπόν.  
 ‘ ἀλλὰ, δοκέειν γάρ, νικηθέντα τῇ νανμαχίῃ, οὐ μενείειν ἐν τῇ  
 ‘ Εὐρώπῃ τὸν Πέρσεια, ἐατέον ὦν εἶναι φεύγειν, ἐς δ’ ἔλθοι φεύγων  
 ‘ ἐς τὴν ἑωντοῦ<sup>72</sup> τὸ ἐνθεῦτεν δὲ, περὶ τῆς ἐκείνου<sup>73</sup> ποιέεσθαι ἤδη  
 ‘ τὸν ἀγῶνα ἐκέλευε. ταύτης δὲ εἶχοντο τῆς γνώμης καὶ Πελο-  
 ‘ ποννησίῳ τῶν ἄλλων οἱ στρατηγοί. (109) Ὡς δὲ ἔμαθε ὅτι οὐ  
 ‘ πείσει τοὺς γε πολλοὺς<sup>74</sup> πλῶειν ἐς τὸν Ἑλλήσποντον, ὁ Θεμι-  
 ‘ στοκλῆης, μεταβαλὼν<sup>75</sup> πρὸς τοὺς Ἀθηναίους (οὗτοι γὰρ μάλιστα  
 ‘ ἐκπεφυνγῶτων περιημέκτεον<sup>76</sup>, ὁρμέατό τε ἐς τὸν Ἑλλήσποντον  
 ‘ πλῶειν καὶ<sup>77</sup> ἐπὶ σφέων αὐτῶν βαλλόμενοι, εἰ ὧλλοι μὴ βουλοίατο),  
 ‘ ἔλεγε σφι τάδε. “ Καὶ αὐτὸς<sup>78</sup> ἤδη πολλοῖσι<sup>79</sup> παρεγενόμην, καὶ  
 ‘ “ πολλῷ πλέω ἀκήκοα τοιάδε γενέσθαι ἄνδρας, ἐς ἀναγκαίην  
 ‘ ἀπειληθέντας<sup>80</sup>, νενικημένους ἀναμάχεσθαι<sup>80</sup> τε καὶ ἀναλαμ-

68. τὸ ὀπίσω] i, 207; the same as ὀπίσω, or ἐς τὸ ὀ. SW.

69. διαφθαρείται] The primitive form of the future (-έσω) underwent a double change; partly on account of euphony, and partly to distinguish by different forms two senses of a word; in some cases ε, in others σ was rejected. In verbs whose characteristic is ρ, Homer usually observes the first form, but Herodotus has here adopted the second; MA, 173. ix, 42. This is commonly called the second future. MA, 179, obs. 1; and 188, 2. The first of these forms was afterwards Æolian; and the latter was retained by the Ionians. TR.

70. πρὸ τούτου] πρὸ τοῦ, i, 122; vii, 139; ix, 1. WS.

71. ἀλικομένων ... ὁμολογεόντων] though referring to πάντα; as τετιμη- μένης refers to αὐτῇ, viii, 69. STG.

72. τῆς ἐκείνου] viii, 3. STG.

73. τοὺς γε πόλλους] ‘the majority at least.’ LR.

74. μεταβαλὼν] v, 75, 58; where perhaps the verb should also be in the active voice.

75. ἐκπεφυνγῶτων περιημέκτεον] Verbs which denote any emotion of the mind are accompanied by a parti-

ciple indicating the object or operative cause, which in Latin is expressed by *quod*, or by the accusative with the infinitive. When the participle refers to a different subject from the verb, then, according to the different construction of that verb, the participle is put in the genitive, dative, or accusative. MA, 551: ‘they were excessively indignant at their having escaped.’

76. καὶ] ‘even.’

77. καὶ αὐτὸς κτλ.] Thucydides appears to have had this exordium before his eyes in the commencement of Archidamus’s oration, καὶ αὐτὸς πολλῶν ἤδη πολέμων ἔμπερός εἰμι κτλ. i, 80. BF.

78. πολλοῖσι] viz. πρήγμασι. BF.

79. ἐς ἀναγκαίην ἀπειληθέντας] ‘on being reduced to extremities;’ ἀπ. ἐς στενὸν, ix, 34; SW. ἀπ. ἐς ἀπορίην, i, 24; ii, 141; ἐς ἀπορίην πολλὴν ἀπικόμενος, i, 79; ἐν ἀπορίῃσι εἴχετο, iv, 131. VK. The radical word of ἐλαύνω is ἐλω, which, besides ἐλῶ, ἐλαίνω, admits the forms ἐλλω, εἰλω, εἰλέω, ἔλλω, ‘to bring together, compel, drive into a corner.’ From εἰλέω comes ἀπειλέω, ἀπειληθεῖς. MA, 232, obs.

80. ἀναμάχεσθαι] v, 121, 30. (δ

“ἐάνειν τὴν προτέρην κακότητα.<sup>93</sup> ἡμεῖς δὲ, εὖρημα<sup>81</sup> γὰρ εὐρή-  
 “καμεν ἡμέας τε αὐτοὺς καὶ τὴν Ἑλλάδα, νέφος τοσούτον<sup>82</sup> ἀν-  
 “θρώπων ἀνωσάμενοι<sup>83</sup>, μὴ διώκωμεν ἄνδρας φεύγοντας. τάδε γὰρ  
 “οὐκ ἡμεῖς κατεργασάμεθα, ἀλλὰ θεοὶ τε καὶ ἥρωες, οἱ ἐφθόνησαν  
 “ἄνδρα ἓνα τῆς τε Ἀσίας καὶ τῆς Εὐρώπης βασιλεῦσαι, ἑόντα  
 “ἀνδρόν τε καὶ ἀτάσθαλον<sup>84</sup>, ὃς τὰ τε ἰρὰ καὶ τὰ ἴδια ἐν ὁμοίῳ  
 “ἐποίετο<sup>85</sup>, ἐμπιπράς τε καὶ καταβάλλων τῶν θεῶν τὰ ἀγάλματα·  
 “ὃς καὶ τὴν θάλασσαν ἀπεμαστίγωσε, πέδας τε κατήκε.<sup>86</sup> ἄλλ’  
 “(εὖ γὰρ ἔχει ἐς τὸ παρεὸν ἡμῖν) νῦν μὲν, ἐν τῇ Ἑλλάδι κατα-  
 “μείναντες, ἡμῶν τε αὐτῶν ἐπιμεληθῆναι<sup>87</sup> καὶ τῶν οἰκετῶν· καὶ

θεμιστοκλῆς ἄλλοις ἀντιβουλεύεται, λέγων “βασιλεὺς ἀποληφθεὶς ἀναμα-  
 χεῖται τάχα· πολλὰ κίς δὲ ἀπονοιαδίδωσιν  
 ὅσα μὴ ἔδωκεν ἀνδρεία,” Poly. i, 30, 3;  
 Themistocles, victo Xerxe, volentes suos  
 pontem rumpere prohibuit, quum do-  
 cuisset, ‘cautius esse eum expelli ex  
 Europa, quam cogi ex desperatione pu-  
 gnare,’ Fron. ii, 6, 8. The latter writer  
 gives instances of other great generals  
 who have acted upon the maxim of  
 Themistocles; Scipio Africanus said  
 ‘viam hostibus, qua fugiant, esse mu-  
 niendam.’ Agesilaus was of the same  
 opinion, as he often showed practically;  
 Poly. ii, 1, 6. s. Poly. iii, 9, 14; Pau.  
 iv, p. 333; Diod. xiv, 27; τοῖς ἀπο-  
 νενοημένοις οὐδὲς ἂν ὑποσταίη, Xen.  
 H. vii, 5, 12; VK. φείδεσθαι χρὴ, καὶ  
 μὴ ἐς ἀπόνοιαν καταστήσας αὐτοὺς  
 ἀληπτοτέρους ἔχειν, Thu. i, 82; Man-  
 lius consul, revectus in castra, ad omnes  
 portas milite opposito, hostibus viam  
 clauserat. ea desperatio Tuscis rabiem  
 accendit: nam quum incursantes, qua-  
 cumque exitum ostenderet spes, vano  
 aliquoties impetuissent; globus juve-  
 num unus in ipsum consulem invadit:  
 sustineri vis nequit. consul mortifero  
 vulnere ictus cedit, fusique circa omnes.  
 Tuscis crescit audacia: Romanos terror  
 per tota castra trepidos agit: et ad ex-  
 tremum ventum foret, ni legati patefecis-  
 sent una porta hostibus viam. ea erum-  
 punt; abeuntes in alterum incidunt  
 consulem; ibi iterum cæsi fusique pas-  
 sim, Liv. ii, 47; “A bridge of gold is  
 to be made for a flying enemy.” s. Liv.  
 xxii, 5, 2.

81. εὖρημα] ‘an unexpected gain,’

vii, 190; WE. ib. 155; SW. Xen. A. ii,  
 3, 11; vii, 3, 6; ἐπιτυχία, Hea. Phav.  
 ἐπιτυχία, Suid. HU. In the same  
 sense we use ‘a windfall’ in familiar  
 discourse. LAU. It would be more  
 usual to express σώσαντες before ἡμέας,  
 putting a comma after εὐρήκαμεν.  
 STG.

82. νέφος τοσούτον] ἡμεῖς, τ. ἔχον-  
 τες περιεχόμενοι ἡμῶν ν. μαρτύρων,  
 ὄγκον ἀποθήμενοι πάντα, δι’ ὁπομοιῆς  
 τρέχωμεν τὸν προκειμένον ἡμῶν ἀγῶνα,  
 Hebrews xii, 1; ὅπως, ν. τ. πολέμου  
 καὶ σκηπτὸν ὥσπερ μόνον, διασώσουςι τὴν  
 Ἑλλάδα, Plu. V. xvi, p. 414, c. WE.  
 83. ἀνωσάμενοι] ‘in having repulsed,’  
 vii, 139. The simple form occurs, viii,  
 3. WE.

84. ἀτάσθαλον] ille immanis Xerxes,  
 Arno. i, p. 5. HR. SY compares with  
 this passage, οὐ σφιν κακῶν ὕψιστ’  
 ἐπαμμένει παθεῖν, ὅδρεως ἔποινα καθέναν  
 φρονιμῶντων οἱ, γῆν μολόντες Ἑλλάδ’  
 οὐ θεῶν βρέτην ἠλιδόντο σὺλάν, οὐδὲ  
 ἐμπιπράναι νέος· Βωμοὶ δ’ ἔιστοι, δαι-  
 μόνων δ’ ἰδρύματα πρόρρηξα φύρδην  
 ἐξανέστραπται βάρβρων, Æsch. P. 812.  
 85. ἐν ὁμοίῳ ἐποίητο] ‘esteemed  
 equally, held in like estimation.’ MA,  
 577, 1.

86. κατήκε] vii, 35; εἰς τὴν θάλασ-  
 σαν πέδας καθεύων, Diog. L. Pr. 9.  
 VK.

87. ἐπιμεληθῆναι] und. βουλόμεθα.  
 STG. The νῦν μὲν is answered by  
 ἅμα δὲ τῷ ἔαρι; and this infinitive is  
 equivalent to ἐπιμεληθῶμεν, MA, 544.  
 since it corresponds with καταπλέωμεν.  
 SW. The words εὖ γ. ἔ. ἐς τὸ π. ἡ.  
 are quite parenthetical. MA thinks

“ τις οίκηνη τε ἀναπλάσασθω<sup>88</sup>, καὶ σόρον ἀνακῶς ἐχέτω<sup>89</sup>, παν-  
 “ τελέως ἀπελάσας τὸν βάρβαρον” ἅμα δὲ τῷ ἔαρι καταπλέωμεν  
 “ ἐπὶ Ἑλλησπόντου καὶ Ἰωνίης.” Ταῦτα ἔλεγε, ἀποθήκη<sup>90</sup> μέλ-  
 λων ποιήσεσθαι ἐς τὸν Πέρσέα, ἵνα, ἣν ἄρα τί μιν καταλαμβάνη  
 πρὸς Ἀθηναίων πάθος, ἔχῃ ἀποστροφὴν<sup>91</sup> τὰ περ ὧν καὶ ἐγένετο.<sup>92</sup>  
 (110) Θεμιστοκλῆς μὲν, ταῦτα λέγων, διέβαλλε· Ἀθηναῖοι δὲ  
 ἐπείθοντο· ἐπειδὴ γὰρ, καὶ πρότερον δεδογμένος εἶναι σοφός, ἐφάνη  
 ἐὼν ἀληθῶς σοφός τε καὶ εὐβουλος, πάντως ἐτοῖμοι ἦσαν λέγοντι  
 πείθεσθαι. ὥς δὲ οὗτοί οἱ ἀνεγνωσμένοι ἦσαν, ἀντίκα μετὰ ταῦτα ὁ  
 Θεμιστοκλῆς ἄνδρας ἀπέπεμπε ἔχοντας πλοῖον, τοῖσι ἐπίστευσε  
 σιγᾶν, ἐς πᾶσαν βάσανον ἀπικνεομένοισι, τὰ αὐτὸς ἐνετειλάτο βα-  
 σιλεῖ φράσαι·<sup>93</sup> τῶν καὶ Σίκιννος ὁ οἰκῆτης αὐτῆς<sup>94</sup> ἐγένετο. οἱ ἐπεί  
 τε ἀπίκοντο πρὸς τὴν Ἀττικὴν<sup>95</sup>, οἱ μὲν κατέμενον ἐπὶ τῷ πλοίῳ,

the nominative καταμείναντες offends against the rules of syntax: he therefore prefers the accusative and says that the infinitive ἐπιμεληθῆναι depends on εἰ γὰρ ἔχει. But in this case we should rather expect ἀλλ’ (εἰ γὰρ ἔχει ἐς τὸ παρὲν ἡμῶν ἐν τῇ Ἑλλάδι καταμείναντας ἡμεῶν τε αὐτῶν ἐπιμεληθῆναι καὶ τῶν οἰκῆτῶν) νῦν μὲν τις &c; for, as the words stand in the text, how should we explain the καὶ before τις? The construction is certainly uncommon, but we have something parallel to it in a passage which is noticed in *MA*, 545. αἱ γὰρ, Ζεῦ τε πάτερ, καὶ Ἀθηναίη, καὶ Ἀπολλών, οἷος Νήρικον εἶλον, εὐκτίμενον πτολίεθρον, ἄκτῃν Ἠπείροιο, Κεφαλλήνησσι φανόσσαν, τοῖος ἔών τοι χθιςὸς ἐν ἡμετέροισι δόμοισι, τεύχε’ ἔχων ὄμοισιν, ἐφειστάμεναι, καὶ ἀμύνειν ἄνδρας μνηστῆρας, Hom. O. Ω, 375; where the construction is αἱ γὰρ ... ἔών τοῖος ... ἔχων τεύχεα ... ἐφειστάμεναι καὶ ἀμύνειν and δυναμῆναι is to be understood, as αἱ γὰρ μιν θανάτοιο δυσχέως ὤδε δυναμῆναι νόσφιν ἀποκρῶσαι, Il. Σ, 464. So the infinitive is put for the first person plural of the subjunctive, in ix, 60, 15; where δεῖ may be supplied, because the idea of it is implied in the verbal ποιητέον, and the former clause is there equivalent to ἃ οὖν ἐκ τῶνδε ποιεῖν νῦν δεῖ, δέδοκται ἡμῶν. *MA. ED.*

88. ἀναπλάσασθω] οὐδ’ ἀγρία γὰρ ὕρμις, ἣν πλάσῃ δόμον, ἄλλῃ νεοσσοῦς

ἤξιωσεν ἐντεκεῖν, a poet (perhaps Soph.) in Lycour. p. 166, 35. *VK.*

89. σόρον ἀνακῶς ἐχέτω] i. e. σ. ἐπιμελείτω: *VK.* αὐτῶν δ. ἔξουσιν, Thu. viii, 102; ἀνακῶς φυλακτῶς, προσηγουσίως, Pau. ἐπιμελῶς, Eust. who observes that the Dioscuri were hence called ἀνακοῦς: from the same root comes ἀναξ, i. e. φροντιστής. *WS.* ‘let each diligently apply himself to sowing.’ This construction with the genitive is noticed, *MA*, 326.

90. ἀποθήκη] is here put by metonymy for ἀπόθετον ‘a treasure laid up in store;’ for the poet says καλὸν γε θησαυρίσμα, κειμένη χάρις, *SW.* and hence ἀπόθετον φίλον, Lys. p. 158. *VK.*

91. ἀποστροφὴν] ‘a refuge;’ Xen. C. v, 2, 23; A. ii, 4, 11; ἀπέρχομαι Ξεῖθρ ἀπεχθόμενος, ἐν ἡλίῳ ἐν εἰ ποιήσας, ἀποστροφὴν καὶ ἐμοὶ καλὴν καὶ πασι καταθήσεσθαι, A. vii, 6, 24; Iso. E. ii, 8; *VK.* κρησφύγετον, ix, 96.

92. ἐγένετο] s. Thu. i, 135...138. *TX.*

93. φράσαι] Themistocles sent a verbal message; he was too cautious to have ventured on sending a written communication. *VK.*

94. αὐτῆς] viii, 75. *LR.*

95. Ἀττικὴν] Sicinnus was despatched from Andros, where the Greeks had been in consultation, *LR.* to Xerxes; who was on the point of

Σίκιννος δὲ, ἀναβὰς παρὰ Ξέρξεα, ἔλεγε τάδε· “Ἐπεμψέ με Θεμιστοκλῆς ὁ Νεοκλῆος, στρατηγὸς μὲν Ἀθηναίων, ἀνὴρ δὲ τῶν συμμάχων πάντων ἄριστος καὶ σοφώτατος, φράσσοντά τοι, ὅτι Θεμιστοκλῆς ὁ Ἀθηναῖος, σοὶ βουλόμενος ὑπουργεῖν, ἔσχε τοὺς “Ἕλληνας, τὰς νῆας βουλομένους διώκειν, καὶ τὰς ἐν Ἑλλησπόντῳ “γεφύρας λύνειν. καὶ νῦν κατ’ ἡσυχίην πολλὴν κομίζω.” Οἱ μὲν, ταῦτα σημήναντες, ἀπέπλων ὀπίσω. (111) Οἱ δὲ Ἕλληνες, ἐπεὶ τέ σφι ἀπέδοξε μῆτ’ ἐπιδιώκειν ἔτι προσωτέρω τῶν βαρβάρων τὰς νῆας, μῆτε ἐπιπλῶειν ἐς τὸν Ἑλλήσποντον λύσσοντας τὸν πόρον, τὴν Ἀνδρόν περικατέατο, ἐξελέειν ἐθέλοντες. πρῶτοι γὰρ Ἀνδριοὶ νησιωτῶν αἰτηθέντες πρὸς Θεμιστοκλέος χρήματα οὐκ ἔδωσαν· ἀλλὰ, προῖσχομένου Θεμιστοκλέος λόγον τόνδε, ὡς ἤκοιεν Ἀθηναῖοι περὶ ἔντων ἐχόντες δύο θεοὺς μεγάλους<sup>96</sup>, Πειθῷ τε καὶ Ἀναγκαίῃ<sup>97</sup>, οὕτω τέ σφι κάρτα δοτεῖα εἶναι χρήματα, ὑπεκρίναντο πρὸς ταῦτα, λέγοντες, ὡς ἑκάτῳ λόγον<sup>98</sup> ἦσαν ἄρα αἱ Ἀθηναῖοι μεγάλοι τε καὶ εὐδαίμονες, καὶ θεῶν χρηστῶν ἤκοιεν ἐδ, ἐπεὶ Ἀνδρίους γε εἶναι<sup>99</sup> γεωπείνας<sup>100</sup>, ἐς τὰ μέγιστα ἀνήκοντας<sup>1</sup>, καὶ θεοὺς δύο ἀχρήστους οὐκ ἐκλείπειν σφέων τὴν νῆσον, ἀλλ’

evacuating Attica with his land forces. WE.

96. *Θεοὺς μεγάλους*] It is not contrary to the genius of the language to apply the masculine adjective to female deities. WE.

97. *Πειθῷ τε καὶ Ἀναγκαίῃ*] ‘*δύο καὶ ἦκεν*’ ἔφη ‘*θεοὺς κομίζων*, Π. καὶ Βίαν’ οἱ δ’ ἔφασαν ‘*εἶναι καὶ παρ’ αὐτοῖς θεοὺς μεγάλους δύο, Πενίαν καὶ Ἀπορίαν*, ὅτ’ ὦν καλύεσθαι δοῦναι χρήματα ἐκείνῳ,’ Plu. V. vii, p. 122, c. The names Ἀναγκαίη and Ἀμηχανίη are changed into the more common ones of Βία and Ἀπορία. That ἀνάγκη and βία are synonymous is evident from “the Wing” of Simmias (a poem so called from the shape in which the verses were arranged, Spectator, N<sup>o</sup> 58); οὐ τι γὰρ ἔκρυπα βίᾳφι, πρᾶνθω δὲ πειθῷ, and before τᾶμος ἐγὼ γὰρ γενόμην ἀνίκ’ ἔκριν’ ἀνάγκα, An. (ed. BC.) t. i, p. 205; and from Xenophon’s speech to Seuthes, οἱ νῦν σοι δηήκοι γενόμενοι, οὐ φίλα τῇ σῇ ἐπέσθησαν ὑπὸ σοῦ ἀρχεσθαι, ἀλλ’ ἀνάγκη, A. vii, 7, 17. Ecphantus says he considers τὸ πειθεῖς τινὸς δέεσθαι as τὰς ἐπιγῆς φανλώτατος λείψανον, because πειθῷ

ἔργον τι ἐντὶ παροικίῳ ἀνάγκα, in Sto. p. 335, v. 10. It was not simply τὴν Πειθῷ, μετὰ τὸν ὄπλον, that Themistocles held out to the Andrians, but τὴν Πειθανάγκην καὶ, ὡς οἶον εἶπεν, πατέρα μὲν δόρυ, πατέρα δὲ κηρύκειον προϊσχύμενος, ὃ δὴ παροικία ἦν, ὡς φησὶ Πανσανίας, ἐπὶ τῶν ἅμα μὲν παρακαλομένων καὶ ἀπειλούμενων, Eust. VK.

98. *κατὰ λόγον*] ‘with good reason, well might it be said.’ This retort of the Andrians is ironical; ‘how great and happy was the city!’ which was in ruins and ashes: ‘how benignant the deities!’ who had forsaken their temples and the territory. SW.

99. *ἐπεὶ Ἀνδρίους... εἶναι*] In indirect speech, the accusative with the infinitive is put even after particles which begin an antecedent proposition: MA, 537, so μᾶλλον γὰρ τι χεῖμαίνεσθαι, viii, 118; ἐπεὶ παρελθεῖν τοῦτον, viii, 135. MA.

100. *γεωπείνας*] ii, 6; WE. in i, 26, 67.

1. *ἐς τὰ μέγιστα ἀνήκοντας*] ἐς τὰ μ. ἀνήκετε ἀρετῆς περὶ, v, 49; WE. s. vii, 13: ED. und. here γεωπείνης, SW. with περὶ.

‘αἰεὶ φιλοχωρεῖν, Πενίην τε καὶ Ἀμχανίην.<sup>2</sup> καὶ τούτων τῶν  
 ‘θεῶν ἐπηβόλους<sup>3</sup> ἰόντας, Ἀνδρίους οὐ δώσειν χρήματα’ οὐδὲ κοτε  
 ‘γὰρ τῆς ἐκωτῶν ἀδυναμίας τὴν Ἀθηναίων δύναμιν εἶναι κρέσσω.’  
 οὗτοι μὲν δὴ, ταῦτα ὑποκρινάμενοι, καὶ οὐ δόντες τὰ χρήματα<sup>4</sup>,  
 ἐπολιορκέοντο. (112) Θεμιστοκλῆς δὲ, οὐ γὰρ ἐπαυέτο πλεονε-  
 κτέων<sup>5</sup>, ἐσπέμπων ἐς τὰς ἄλλας νήσους ἀπειλητηρίους λόγους, αἵτεε  
 χρήματα διὰ τῶν αὐτῶν ἀγγέλων, χρεώμενος λόγοισι τοῖσι καὶ  
 πρὸς Ἀνδρίους ἐχρήσατο, λέγων, ‘ὥς, εἰ μὴ δώσουσι τὸ αἰτεόμενον,  
 ‘ἐπάξει τὴν στρατιὴν τῶν Ἑλλήνων, καὶ πολιορκέων ἐξαίρησει.’  
 λέγων ὦν ταῦτα, συνέλεγε χρήματα μεγάλα παρὰ Καρυστίων τε  
 καὶ Παρίων<sup>6</sup> οἷ, πυνθανόμενοι τὴν τε Ἀνδρον, ὥς πολιορκέοιτο, διότι  
 ἐμήδιζε, καὶ Θεμιστοκλέα, ὥς εἴη ἐν αἴῃ μεγίστῃ τῶν στρατηγῶν,  
 δείσαντες ταῦτα, ἔπεμπον χρήματα. εἰ δὲ δὴ τινες καὶ ἄλλοι ἔδοσαν  
 νησιωτέων, οὐκ ἔχω εἰπεῖν<sup>7</sup> δοκέω δὲ τινας καὶ ἄλλους δοῦναι, καὶ  
 οὐ τούτους μόνους. καὶ τοὶ Καρυστίοι γὰρ οὐδὲν<sup>8</sup>, τούτου εἵνεκα,  
 τοῦ κακοῦ ὑπερβολῇ<sup>9</sup> ἐγένετο. Πάριοι δὲ Θεμιστοκλέα χρήμασι ἰλα-  
 σάμενοι, διέφυγον τὸ στράτευμα. Θεμιστοκλῆς μὲν νυν, ἐξ  
 Ἀνδρου ὁρμώμενος, χρήματα παρὰ νησιωτέων ἐκτέτο λάβρη τῶν  
 ἄλλων στρατηγῶν.

(113) Οἱ δ’ ἀμφὶ Πέρζεα, ἐπισχόντες ὀλίγας ἡμέρας μετὰ τὴν  
 ναυμαχίην, ἐξέλαυνον ἐς Βοιωτοὺς τὴν αὐτὴν ὁδόν. ἔδοξε γὰρ καὶ  
 Μαρδονίῳ ἅμα μὲν προπέμψαι βασιλέα, ἅμα δὲ ἀνωρίη<sup>10</sup> εἶναι τοῦ  
 ἔτεος πολέμειν, χειμερίσαι<sup>11</sup> τε ἄμεινον εἶναι ἐν Θεσσαλίῃ, καὶ

2. Πενίην τε καὶ Ἀμχανίην] ἀργα-  
 λῶν Πενία, κακὸν ἀσχετον, ἃ μέγαν  
 δάμνησι λαὸν Ἀμαχανία σὺν ἀδελφῇ,  
 Alcæ. in Sto. xcv, p. 387; χρεια δ’  
 ἀνάγκης οὐκ ἀπόκισται πολὺν, a tragic  
 poet in Sto. E. Ph. p. 127; τῆς Πτω-  
 χείας Πενίαν φάμεν εἶναι ἀδελφὴν,  
 Arist. P. 549. BL.

3. ἐπηβόλους] a metaphor from one  
 ‘who hits the mark’ in archery; τοὺς  
 ἐπιτυχῶς βάλοντας, ἢ τοὺς ἐντυγ-  
 χάνοντας, Tim. BL. ἐπήβολοι νόσου,  
 Æsch. A. 525. WE. STE, Th. L. G.  
 2620; a. also clxiii; and 1157. ‘pos-  
 sessed of:’ ix, 94; ἐπιστήμης ἐπήβολος,  
 Pla. Euth. DAM. It is always united  
 to a genitive. BUR.

4. τὰ χρήματα] ‘the money which  
 he had demanded.’ SW.

5. πλεονεκτέων] ἦν δὲ περιπλέων  
 τὰς νήσους καὶ χρηματίζόμενος ἀπ’ αὐ-  
 τῶν, Plu. V. vii, t. i, p. 122, c. Ti-

mocreon reviled Themistocles as ψεύ-  
 σταν, ἔδικον, προδόταν, in having be-  
 trayed a friend ἀργυρίοισι σκυβαλικοῖσι  
 πεισθεῖς λαβὼν δὲ τρὶ ἀργυρίου τά-  
 λαντ’, ἔβα πλέων εἰς Ὀλεθρον. VK.

6. οὐδὲν] i. e. κατ’ οὐδὲν, ‘not at  
 all, in no respect.’ SW.

7. ὑπερβολῇ] ἀναβολῇ, ὑπέρθεσις:  
 VK. μηδεμίαν ὑπερβολὴν ποιησαμένους  
 ἐξελέγχειν καὶ ταύτην τὴν ἐλπίδα, Pol.  
 xiv, 9, 8. Herodotus uses ὑπερβάλ-  
 λεσθαι in the sense of ‘procrastinating,  
 delaying, putting off,’ vii, 206; ix, 51.  
 SW. From Andros the Greeks pro-  
 ceeded straight to Carystus, viii, 121.  
 LR.

8. ἀνωρίη] a word peculiar to He-  
 rodotus; VK. the common word is  
 ἀωρίη, ‘an unfit season.’

9. χειμερίσαι] This is also a rare  
 word, vi, 31; viii, 126; 130; for the  
 common verb χεμαίειν (which occurs



ἔπειτα ἅμα τῷ ἔαρι πειρᾶσθαι τῆς Πελοποννήσου. ὥς δὲ ἀπίκατο ἐς τὴν Θεσσαλίην, ἐνθαῦτα Μαρδόνιος ἐξελέγετο πρώτους μὲν Πέρσας πάντας τοὺς ἀθανάτους<sup>10</sup> καλομένους, πλὴν Ὑδάρνεος τοῦ στρατηγοῦ· οὗτος γὰρ οὐκ ἔφη λείψεσθαι βασιλέως<sup>11</sup> μετὰ δὲ, τῶν ἄλλων Περσέων τοὺς θωρηκοφόρους καὶ τὴν ἵππον<sup>12</sup> τὴν χιλὴν, καὶ Μήδους τε καὶ Σάκας καὶ Βακτρίους τε καὶ Ἰνδοὺς, καὶ τὸν πεζὸν καὶ τὴν ἵππον. ταῦτα μὲν ἔθνεα ὅλα εἴλετο· ἐκ δὲ τῶν ἄλλων συμμάχων ἐξελέγετο<sup>13</sup> κατ' ὀλίγους<sup>14</sup>, τοῖσι εἰδεά τε ὑπῆρχε<sup>15</sup> διαλέγων<sup>16</sup>, καὶ εἰ τέοισι<sup>17</sup> τι χρηστὸν συνεῖδее πεποιημένον· ἐν δὲ<sup>18</sup>, πλείστον ἔθνος Πέρσας αἰρέετο, ἄνδρας στρεπτοφόρους τε καὶ ψελιοφόρους·<sup>19</sup> ἐπὶ δὲ, Μήδους. οὗτοι δὲ πλῆθος μὲν οὐκ ἐλάσσονες ἦσαν τῶν Περσέων, ῥώμῃ δὲ ἕσσονες· ὥστε σύμπαντας τριήκοντα μυριάδας γενέσθαι σὺν ἱππεῦσι. (114) Ἐν δὲ τούτῳ τῷ χρόνῳ, ἐν τῷ Μαρδόνιος τε τὴν στρατιὴν διέκρινε, καὶ Ξέρξης ἦν περὶ Θεσσαλίην, χρηστήριον ἐληλύθει ἐκ Δελφῶν Λακεδαιμονίοισι, 'Ξέρξεα αἰτέειν δίκας τοῦ 'Λεωνίδεω φόνου καὶ τὸ διδόμενον ἐξ ἐκείνου δέκεσθαι.'<sup>20</sup> πέμπουσι δὴ κήρυκα τὴν ταχίστην Σπαρτιῇται· ὃς ἐπειδὴ κατέλαθε ἐοῦσαν ἔτι πᾶσαν τὴν στρατιὴν ἐν Θεσσαλίῃ, ἐλθὼν ἐς ὧσιν τὴν Ξέρξεω, ἔλεγε τάδε· "ὦ βασιλεῦ Μήδων, Λακεδαιμόνιοι τέ σε, καὶ Ἡρακλίδαι οἱ ἀπὸ Σπάρτης<sup>21</sup>, αἰτέουσι φόνου δίκας, ὅτι σφέων τὸν βασιλεῖα ἀπέκτεινας, ῥυόμενον τὴν Ἑλλάδα." Ὁ δὲ, γελάσας τε, καὶ κατασχὼν πολλὸν χρόνον, ὥς οἱ ἐτύγχανε παρεστῶς Μαρδόνιος, δεικνὺς ἐς τοῦτον, εἶπε· "Τοιγάρ σφι Μαρδόνιος ὅδε δίκας δώσει τοιαύτας, οἷας ἐκείνοισι πρέπει." Ὁ μὲν δὴ, δεξάμενος τὸ ῥηθὲν, ἀπαλλάσσετο. (115) Ξέρξης δὲ, Μαρδόνιον ἐν Θεσσαλίῃ καταλειπὼν, αὐτὸς

viii, 133; [Arist. Av. 1097; Dion. x, 48; DF.]) or παραχειμάζειν. It is formed in the same way as θηρίζειν and ἐαρίζειν. χειμάζειν has quite a different signification in vii, 191. VK.

10. ἀθανάτους] vii, 83. WE.

11. λείψεσθαι βασιλέως] τοῦ κήρυκος μὴ λείψεσθαι, Thu. i, 131; 'not to depart from the herald: a remarkable and rare signification. BF.

12. τὴν ἵππον] vii, 40. LR.

13. ἐξελέγετο] 'he picked out.'

14. κατ' ὀλίγους] MA, 581. Thu. iii, 78; 111; iv, 10; 11; v, 9; vi, 34; AO. κατ' ἓνα καὶ δέκα, ix, 62; ABR. 'by few at a time,' ii, 92; WE. 'here and there a few,' ix, 102.

15. τοῖσι εἰδεα ὑπῆρχε] i. e. τοὺς εἶδους εἰς ἔχοντας, τοὺς σωματικῶν εἰ.

ἄριστα, τοὺς εὐεκτικούς: VK. or τοὺς εἶδους ἐπαμμένους, viii, 105.

16. διαλέγων] 'selecting from among the whole number.' VK.

17. εἰ τέοισι] εἰ τις instead of δοτις expresses an indecisive allegation, admitting the possibility of an error. MA, 617, l, f.

18. ἐν δὲ] 'and among the whole number selected.' SW.

20. δέκεσθαι] so below δεξάμενος τὸ ῥηθὲν, and δεχόμεθα τὰ διδοῖς, viii, 137; δέκομαι τὸν οἰωνόν, ix, 91; δέχου τὸν ἄνδρα καὶ τὸν δρῶν τῷ θεῷ, Arist. Pl. 63. WE.

21. 'H. οἱ ἀπὸ Σπάρτης] so called to distinguish them from the Heraclidæ who were kings of Argos and Macedonia. LR.

ἐπορεύετο κατὰ τάχος ἐς τὸν Ἑλλησποντον· καὶ ἀπικνέεται ἐς τὸν πόρον τῆς διαβάσιος ἐν πέντε καὶ τεσσεράκοντα ἡμέρησι, ἀπάγων τῆς στρατιῆς οὐδὲν μέρος<sup>22</sup>, ὡς εἰπεῖν.<sup>23</sup> ὅκου δὲ πορευόμενοι γινοί-ατο, καὶ κατ' οὓς τινας ἀνθρώπους, τὸν τούτων καρπὸν ἀρπάζοντες ἐσιτέοντο· εἰ δὲ καρπὸν μηδένα εὗροιεν, οἱ δὲ τὴν ποίην τὴν ἐκ τῆς γῆς ἀναφνομένην, καὶ τῶν δενδρέων τὸν φλοιὸν περιλέποντες, καὶ τὰ φύλλα καταδρέκοντες καθήσθιον, ὁμοίως τῶν τε ἡμέρων καὶ τῶν ἀγρίων, καὶ ἔλειπον οὐδέν· ταῦτα δ' ἐποίεον ὑπὸ λιμοῦ.<sup>24</sup> ἐπιλαβὼν<sup>25</sup> δὲ λοιμός τε τὸν στρατὸν καὶ δυσεντερίην<sup>26</sup>, κατ' ὁδὸν διέφθειρε· τοὺς δὲ καὶ νοσούντας αὐτῶν κατέλιπε, ἐπιτάσσων τῇσι πόλισι, ἵνα ἐκά-στοτε<sup>26</sup> γίνοντο ἐλαύνων, μελεδαίνειν τε καὶ τρέφειν, ἐν Θεσσαλίῃ τέ τινας καὶ ἐν Σίρι τῆς Παιονίης καὶ ἐν Μακεδονίῃ. ἔνθα καὶ τὸ ἱρὸν ἄρμα καταλιπὼν τοῦ Διὸς, ὅτε ἐπὶ τὴν Ἑλλάδα ἤλαυνε, ἀπὶ τῶν οὐκ ἀπέλαβε· ἀλλὰ δόντες οἱ Παῖονες τοῖσι Θρηῖξι, ἀπαιτέοντος

22. οὐδὲν μέρος] 'none, when compared with the immense numbers of the host,' vii, 184; ὅσοι δὲ λοιποὶ, κἀ-τυχον σωτηρίας, ἤκουσαν ἐκφυγόντες, οὐ πολλοὶ τινες, ἐφ' ἐστιοῦχον γαῖαν, Æsch. P. 514. WE.

23. ὡς εἰπεῖν] Thu. vi, 30; 'so to speak.' ἔπος is often added, Pla. G. p. 12; Con. p. 320, r; Phæ. 12; Ap. 1; Æsch. P. 720; Eur. Hi. 1157. BL. MA, 543.

24. λιμοῦ] ἡμᾶς γῆς Ἀχαιῶς πέδον καὶ Θεσσαλῶν πόλισμ' ὅπεσπανισμένους βορᾶς ἐδέξαντ'. ἔνθα δὴ πλείστοι ὄθνον δίψῃ τε λιμῷ τ', ἀμφοτέρω γὰρ ἦν τάδε, Æsch. P. 494. WE.

25. ἐπιλαβὼν] Thucydides says of the plague at Athens, οἷς τὸν αὐτὸν, ὥστε καὶ κτείνειν, οὐκ ἐπελάμβανε, ii, 51. BF.

26. λοιμός τε καὶ δυσεντερίην] 'a pestilence and dysentery.' Most of those who accompanied the king, according to Tzetzes, died κρυμῷ, λιμῷ, πορείᾳ: labore, fame, ac metu distabuerunt, Oro. p. 114; στρατὸς δὲ λοιπὸς διώλεθ', οἱ μὲν ἀμφὶ κρηναῖον γάνος δίψῃ πονοῦντες, οἱ δ' ὑπ' ἀσθματός κε-νοί, Æsch. P. 488. In like manner, during the plague at Athens, multa siti prostrata viam per, proque voluta corpora, silanos ad aquarum strata jacebant, interclusa anima nimia ab dulcedine aquarum, Lucr. vi, 1263;

ἥδιστα ἂν ἐς ὕδωρ ψυχρὸν σφᾶς αὐτοὺς ῥίπτειν καὶ πολλοὶ τοῦτο τῶν ἡμελη-μένων ἀνθρώπων καὶ ἔδρασαν ἐς φρέατα, τῇ δίψῃ ἀπαύσθῃ ξυνεχόμενοι· καὶ ἐν τῷ ὁμοίῳ καθειστῆκει τό τε πλεόν καὶ ἔλασσον ποτὶν, Thu. ii, 49; ἐν ταῖς ὁδοῖς ἐκαλυπτοῦντο καὶ περὶ τὰς κρήνας ἀπάσας ἡμιθνήτες, τοῦ ὕδατος ἐπιθυμία, ii, 52; of this retreat Justin says quotidiano labori (neque enim ulla est metuentibus quies) etiam fames accesserat. multorum deinde dierum inopia contraxerat et pestem: tantaque fœditas morientium fuit, ut via cadaveribus implerentur, alitesque et bestia, illecebris sollicitatæ, exercitum sequerentur, ii, 13. VK. At certain seasons, and especially in autumn, very malignant and contagious fevers are found to prevail in armies; and very often dysenteries, most difficult to remove and frequently fatal; PRINCIPLE, on Diseases in Camps and Garrisons. LR. The connexion between λιμός and λοιμός was quite proverbial. In a time of scarcity men have recourse for sustenance to all kinds of unwholesome food, which almost invariably lays the seeds of serious diseases.

26. ἐκάστοτε] del, παρ' ἕκαστα, Hes. SS. Its force is the same as if the order were ἐπιτάσσων ἐ. ('on every occasion') τῇσι πόλισι, ἵνα γ. ἐ. κτλ. SW. ix, 1.

ἤερξεν, ἔφασαν 'νεμομένας<sup>27</sup> ἀρπαχθῆναι ὑπὸ τῶν ἄνω Θρηήκων 'τῶν περὶ τὰς πηγὰς τοῦ Στρυμόνος οἰκημένων.' (116) "Ενθα καὶ ὁ τῶν Βισαλτέων βασιλεὺς γῆς τε τῆς Κρησιωνικῆς, Θρηΐξ, ἔργον ὑπερφύνης<sup>28</sup> ἐργάσατο· ὃς οὐ τε αὐτὸς ἔφη τῷ ἤερξῃ ἐκὼν εἶναι δουλεύειν, ἀλλ' οἴχετο ἄνω ἐς τὸ οὖρος τὴν 'Ροδόπην<sup>29</sup>, τοῖσι τε παισὶ ἀπηγόρευε μὴ στρατεύεσθαι ἐπὶ τὴν 'Ελλάδα. οἱ δὲ ἀλογήσαντες<sup>30</sup>, ἢ ἄλλως σφι θυμὸς ἐγένετο θεήσασθαι τὸν πόλεμον, ἐστρατεύοντο ἅμα τῷ Πέρσῃ. ἐπεὶ δὲ ἀνεχώρησαν ἄσινέες πάντες, ἐξ ἑόντες, ἐξώρυξε αὐτῶν ὁ πατὴρ τοὺς ὀφθαλμοὺς διὰ τὴν αἰτίην ταύτην. Καὶ οὗτοι μὲν τοῦτον τὸν μισθὸν ἔλαβον.

(117) Οἱ δὲ Πέρσαι, ὥς, ἐκ τῆς Θρηήκης πορευόμενοι, ἀπίκοντο ἐπὶ τὸν πόρον, ἐπειγόμενοι, τὸν 'Ελλήσποντον τῇσι νηυσὶ διέβησαν ἐς "Αβυδον· τὰς γὰρ σχεδίας οὐκ εὔρον ἔτι ἐντεταμένας, ἀλλ' ὑπὸ χειμῶνος διαλελυμένας. ἐνθαῦτα δὴ κατεχόμενοι<sup>31</sup>, σιτία τε πλέω ἢ κατ' ὁδὸν ἐλάγχανον, οὐδένα τε κόσμον ἐμπικλάμενοι, καὶ ὕδατα μεταβάλλοντες, ἀπέθνησκον τοῦ στρατοῦ τοῦ περιέοντος πολλοί. οἱ δὲ λοιποὶ ἅμα ἤερξῃ ἀπικνέονται ἐς Σάρδεις. (118) "Εστι δὲ καὶ ἄλλος ὁδε λόγος λεγόμενος, 'ὥς, ἐπειδὴ ἤερξῃς, ἀπελαύνων ἐξ 'Αθηνέων, ἀπύκετο ἐπ' 'Ηϊόνα τὴν ἐπὶ Στρυμόνι, ἐνθεῦτεν οὐκέτι 'ὁδοιπορήσει διεχρέετο, ἀλλὰ τὴν μὲν στρατιὴν 'Υδάρνει ἐπιτρέπει 'ἀπάγειν ἐς τὸν 'Ελλήσποντον, αὐτὸς<sup>32</sup> δ' ἐπὶ νηὸς Φοινίσσης<sup>33</sup> ἐπι-

27. νεμομένας] agrees with τὰς Ἰππους, which is understood from the preceding substantive ἄρμα. STG. HE, on VG, iii, 1, 9. vii, 55. WE.

28. ὑπερφύνης] This is one of those middle words, which may be taken in either a good (ix, 78;) or a bad sense: here it means 'atrocious,' LR. 'unnatural.' Though φιλέλλην, he was μὴ ποιήσας 'Ελληνικά, AEI. V. H. v, 11. VK. Another Thracian, Phineus, was guilty of a similar atrocity; Σοφοκλῆς λέγει ὅτι τοὺς ἐκ Κλεοπάτρας υἱοὺς ἐτύφλωσεν, Ὀρνιθον καὶ Κράμβιν, πεισθεὶς διαβολαῖς Δίας τῆς αὐτῶν μητρὸς, Schol. on Ap. Rh. WE.

29. 'Ροδόπην] Various modern names are assigned to this mountainous chain, Valiza, Curiorowieza, Vasigluse, and Despote Gielia. LR. The second and fourth have prefixed to them the titles κύριος and δεσπότης respectively: the other two appear corruptions of βασιλισσα. Mythology represents Rhodope as having been a 'queen' of Thrace.

30. ἀλογήσαντες] εἰ. τῶν τοῦ πατρὸς ἐντολῶν. STG.

31. κατεχόμενοι] 'being detained.' WE.

32. αὐτὸς κτλ.] ἀπὸ Στρυμόνος ἐπὶ τὴν νηὸς αὐτὸς Φοινίσσης, σὺν τοῖς ἀρίστοις τῶν Περσῶν, κλύδωνος γεγονότος, κέλευσε τοὺς ἐκκηθῶν εἰς θάλασσαν τοῦ πλοίου· ὅπερ δὴ καὶ δεδράκασιν, ἐκείνων προσκυνούντες, ὅπως τὸ πλοῖον κουφισθῇ σῶσθι τὸν βασιλέα, Tzetz. Ch. i, 996. VK.

33. εἰ. νηὸς Φοινίσσης] εἰ. τὴν νῆα, viii, 120; νηὸς, i, 84. To make the catastrophe more tragic, Justin (after Trogus) has metamorphosed this ship into a fishing-boat; ille, percussus nuntio, tradit ducibus milites perducendos; ipse cum paucis Abydon contendit: ubi cum solum pontem hybernis tempestatibus offendisset, piscatoria scapha trepidus trajecit. erat res spectaculo digna, et estimatiōe sortis humanæ, rerum varietate miranda, in exiguo latentem videre navigio, quem

' ἄς, ἐκομίζετο ἐς τὴν Ἀσίην. πλώοντα δέ μιν ἄνεμον Στρυμονίην<sup>34</sup>  
 ' ὑπολαβεῖν<sup>35</sup> μέγαν καὶ κυματίνην. καὶ δὴ, μᾶλλον γάρ τι χειμαί-  
 ' νεσθαι, γεμούσης τῆς νηὸς, ὥστε ἐπὶ τοῦ καταστρώματος ἐπεόντων  
 ' συγχῶν Περσέων τῶν σὺν Ψέρξῃ κομιζομένων, ἐνθαῦτα, ἐς δεῖμα  
 ' πεσόντα, τὸν βασιλέα εἶρεσθαι βώσαντα τὸν κυβερνήτηα<sup>36</sup>, ' εἴ τις  
 ' ' ἐστί σφι σωτηρία; ' καὶ τὸν εἶπαι " Δέσποτα, οὐκ ἔστιν οὐδεμία,  
 ' " ἢν μὴ τούτων ἀπαλλαγὴ τις γένηται τῶν πολλῶν ἐπιβατέων." <sup>37</sup>  
 ' Καὶ Ψέρξεα λέγεται, ἀκούσαντα ταῦτα, εἶπαι " Ἄνδρες Πέρσαι,  
 ' " νῦν τις διαδεξάτω ὑμῶν βασιλέος κηδόμενος<sup>38</sup> ἐν ὑμῖν γὰρ οἶκε  
 ' " εἶναι ἔμοι ἢ σωτηρία." Τὸν μὲν ταῦτα λέγειν τοὺς δὲ, προσκυ-  
 ' νέοντας, ἐκπνέειν<sup>39</sup> ἐς τὴν θάλασσαν, καὶ τὴν νῆα, ἐπικουφισθεῖσαν,  
 ' οὕτω δὴ ἀποσωθῆναι ἐς τὴν Ἀσίην. ὥς δὲ ἐκβῆναι τάχιστα ἐς γῆν  
 ' τὸν Ψέρξεα, ποιῆσαι τοιόνδε· ὅτι μὲν ἔσωσε βασιλέος τὴν ψυχὴν,  
 ' δωρήσασθαι χρυσὴν στεφάνην τὸν κυβερνήτηα, ὅτι δὲ Περσέων πολ-  
 ' λούς ἀπώλεσε, ἀποταμῆν τὴν κεφαλὴν αὐτοῦ." (119) Οὗτος δὲ  
 ἄλλος λέγεται λόγος περὶ τοῦ Ψέρξεω νόστου, οὐδαμῶς ἔμοιγε πιστός,  
 οὔτε ἄλλως, οὔτε τὸ Περσέων τοῦτο πάθος. εἰ γὰρ δὴ ταῦτα οὕτω  
 εἰρήθη ἐκ τοῦ κυβερνήτεω πρὸς Ψέρξεα, ἐν μυρίησι<sup>40</sup> γνώμῃσι μίαν  
 οὐκ<sup>41</sup> ἔχω ἀντίχρον, μὴ οὐκ<sup>42</sup> ἂν ποιῆσαι βασιλέα τοιόνδε, τοὺς μὲν  
 ἐκ τοῦ καταστρώματος καταβιβάσαι ἐς κοίλην νῆα, ἔοντας Πέρσας,  
 καὶ Περσέων τοὺς πρώτους· τῶν δ' ἑρετέων<sup>43</sup>, ἔόντων Φοινίκων,  
 ὅκως<sup>44</sup> οὐκ ἂν ἴσον πλῆθος τοῖσι Πέρσῃσι ἐξέβαλε ἐς τὴν θάλασσαν.

paulo ante vix equor omne capiebat;  
 carentem etiam omni servorum mini-  
 sterio, cuius exercitus propter multitu-  
 dinem terris graves erant, ii, 13; hence  
 Oro. ii, 10; VK. *ille tamen qualis  
 rediit Salamine relicta? ... sed qualis  
 rediit? ... nempe una nave, cruentis  
 fluctibus, ac tarda per densa cadavera  
 prora*, Juv. x, 179; 185; *habuit, quem  
 debuit, exitum; victus, et late longaeque  
 fusus, ac stratam ubique ruinam suam  
 cernens, medius inter suorum cadavera  
 incessit*, Sen. de I. iii, 17, 1.

34. Στρυμονίην] i. e. Βορῆν. τεῖχεα  
 μὲν καὶ λᾶες ὅπαι βιπῆς κε πέσειεν  
 Στρυμονίου Βορέαο, Call. in De. 25;  
 ὁδὸς ἀπὸ Θρηκῆς ὀρνύμενος Βορέης,  
 Sim. in Ath. iii, 99; VK. *πνοιαὶ ἀπὸ  
 Στρυμόνος μολευσάσι κακὸς χολοί, νηστι-  
 zes, δύσορμοι, βροτῶν ἑλπί, νεῶν τε καὶ  
 πεισμάτων ἀφειδεῖς*, Aesch. A. 185.  
 WE. This must have been a ' north-  
 wester: ' the violence of the winds off  
 the mouths of large rivers is more re-

markable in the Archipelago than in  
 any other part of Europe. LAU.

36. κυβερνήτηα] This noun is of the  
 first declension, but forms its accusa-  
 tive as if it were of the third (i. e. first  
 declension of contracted nouns in the  
 Eton Gr. Gr.): these heteroclitics we  
 are constantly meeting with in Ionic  
 writers. MA, 91, 1.

40. μυρίησι] We should say ' in a  
 thousand,' the Latins would say *e ser-*  
*centis*. LR.

41. μίαν οὐκ] for οὐδεμίαν. In com-  
 pound negatives the compounded parts  
 are sometimes, though rarely, trans-  
 posed. MA, 609.

43. τῶν δ' ἑρετέων] Our author  
 seems to have forgotten that, owing to  
 the violence of the storm, none ' of the  
 crew ' could have been spared. SW.

44. ὅκως] in the present passage al-  
 ternates with the accusative and in-  
 finitive, βασιλέα καταβιβάσαι. s. vii,  
 237, 86. MA, 623, 3.

ἀλλ' ὁ μὲν, ὡς καὶ πρότερόν μοι εἶρηται, ὁδῷ χρεώμενος ἅμα τῷ ἄλλῳ στρατῷ, ἀπενόστησε ἐς τὴν Ἀσίην. (120) Μέγα δὲ καὶ τὸδε μαρτύριον<sup>45</sup> φαίνεται γὰρ ἡ ἐξέρξης ἐν τῇ ὀπίσω κομιδῇ ἀπικόμενος<sup>46</sup> ἐς Ἀέδηρα, καὶ ξεινίην τέ σφι συνθέμενος, καὶ δωρησάμενος<sup>47</sup> αὐτοὺς ἀκινάκη τε χρυσέῳ καὶ τήρῃ<sup>48</sup> χρυσοπάστῳ<sup>49</sup>, καὶ, ὡς αὐτοὶ λέγουσι Ἀέδηρίται, λέγοντες ἔμοιγε οὐδαμῶς πιστὰ, "πρῶτον ἐλύσατο τὴν ζώνην φεύγων ἐξ Ἀθηνέων ὀπίσω, ὡς ἐν ἀδείῃ ἐών." τὰ δὲ Ἀέδηρα ἴδρυται πρὸς τοῦ Ἑλλησπόντου μᾶλλον, ἢ τοῦ Στρυμόνος καὶ τῆς Ἡϊόνος, ὅθεν δὴ μὴν φασι ἐπιεῖναι ἐπὶ τὴν νῆα.

(121) Οἱ δὲ Ἕλληνες, ἐπεὶ τε οὐκ οἶοι τε ἐγένοντο ἐξελέειν τὴν Ἀνδρόν, τραπόμενοι ἐς Κάρυστον, καὶ δηϊώσαντες αὐτῶν τὴν χώραν, ἀπαλλάσσοντο ἐς Σαλαμίνα. πρῶτα μὲν νυν τοῖσι θεοῖσι ἐξείλον ἀκροθίνια ἄλλα τε, καὶ τριήρεας<sup>50</sup> τρεῖς Φοινίσσας· τὴν μὲν, ἐς Ἴσθμόν<sup>51</sup> ἀναθεῖναι, ἥπερ ἔτι καὶ ἐς ἐμὲ ἦν· τὴν δὲ, ἐπὶ Σούνιον<sup>52</sup> τὴν δὲ, τῷ Αἴαντι, αὐτοῦ ἐς Σαλαμίνα. μετὰ δὲ τοῦτο διεδάσαντο τὴν ληϊήν, καὶ τὰ ἀκροθίνια ἀπέπεμψαν ἐς Δελφοὺς, ἐκ τῶν ἐγένετο ἀνδριάς, ἔχων ἐν τῇ χειρὶ ἀκρωτήριον<sup>53</sup> νηὸς, ἐὼν μέγαθος δυοκαίδεκα πήχεων· ἔστηκε δὲ οὗτος τῇ περ ὁ Μακεδὼν Ἀλέξανδρος ὁ χρύσεος. (122) Πέμψαντες δὲ ἀκροθίνια οἱ Ἕλληνες ἐς Δελφοὺς, ἐπειρώτεον τὸν θεὸν κοινῇ, 'εἰ λελάθηκε<sup>54</sup> πλήρεα καὶ ἄρεστὰ τὰ ἀκροθίνια;' <sup>55</sup> ὁ δὲ 'παρ' Ἑλλήνων μὲν τῶν ἄλλων'

47. *δωρησάμενος*] The presents of Xerxes to the Acanthians are mentioned, vii, 116; the entertainment of the king by the Abderites, vii, 120. *VK.*

48. *ἀκινάκη καὶ τήρῃ*] This Persian custom still subsists in the east of making presents of fur cloaks, shawls for turbans, scimitars, &c. *WE. LAU.* *Liv.* xxvii, 19, 8; *nn.* on i Kings x, 25; *Ezra* ii, 69: s. also *HAR.* O. ii, 316; 392 f; 395; 401.

49. *χρυσοπάστῳ*] *Æsch.* A. 749; *BL.* 'spangled with gold.'

50. *τριήρεας*] *PC.* iii, 22. The Athenians under Phormio are described as *τροπαῖον στήσαντες ἐπὶ τῷ Πρω, καὶ ναὺν ἀναθέντες τῷ Ποσειδῶνι*, *Thu.* ii, 84. s. also *Proc.* B. G. iv, 22. *WE.*

51. *ἐς Ἴσθμόν*] This was doubtless to Neptune, the tutelary god of Corinth and the isthmus: *LR.* *δεκάτην ἐξελόντες τῷ ἐν Ἴσθμῷ θεῷ, ἀπ' ἧς ἐπὶ τὰ πηχὺς χάλκεος Ποσειδῶν ἐξεγένετο*, *Herod.* Vol. II.

*ix.* 81; *Pau.* ii, 1. *MT.* ix, 1, n. 2.

52. *ἐπὶ Σούνιον*] probably to Minerva. *MT.*

53. *ἀκρωτήριον*] *columna rostrata in Capitolio, bello Punico priore posita*, *Liv.* xlii, 20; *BEO.* *naves Antiatiarum partim in navalia Romæ subductæ, partim incensæ, rostrisque earum suggestum, in foro exstructum, adornari placuit; rostra-que id templum appellatum*, viii, 14; *rostra navium spoliisque Lacœum, in æde Junonis veteri fixa, multi supersunt qui viderunt; Patavii monumentum navalis pugnæ*, x, 2.

55. *τὰ ἀκροθίνια*] The article often stands with a substantive, accompanied by an adjective, which substantive refers to something preceding, where, in English, the indefinite article (if any) is put. The same construction is adopted in interrogative sentences. *εἰ τὰ δ. δ. λ. ἦν π. καὶ ἀρεστά*; *MA.* 265; 264, *obs.* s. i, 86, 11.

ἔφησε 'ἔχειν, παρ' Αἰγινήτων δὲ οὐ' ἀλλὰ ἀπαίτεε αὐτοὺς τὰ ἀριστήια<sup>56</sup> τῆς ἐν Σαλαμῖνι ναυμαχίης. Αἰγινήται δὲ, πυθόμενοι, ἀνέθεσαν ἀστέρας<sup>58</sup> χρυσοῦς, οἱ ἐπὶ ἰστοῦ χαλκεῖον ἐστᾶσι τρεῖς ἐπὶ τῆς γωνίης ἀγχοτάτω τοῦ Κροίσου κρητῆρος.<sup>57</sup>

(123) Μετὰ δὲ τὴν διαίρεσιν τῆς λήτης ἔπλουν οἱ Ἕλληνες ἐς τὸν Ἴσθμόν, ἀριστήια δώσοντες τῷ ἀξιωματῷ γενομένῳ Ἑλλήνων ἀνὰ τὸν πόλεμον τοῦτον.<sup>58</sup> ὥς δὲ ἀπικόμενοι οἱ στρατηγοὶ διενέμοντο<sup>59</sup> τὰς ψήφους ἐπὶ τοῦ Ποσειδέωνος τῷ βωμῷ, τὸν πρῶτον καὶ τὸν δεύτερον κρίνοντες ἐκ πάντων, ἐνθαῦτα πᾶς τις αὐτῶν ἐωντῷ ἐτίθετο τὴν ψήφον, αὐτὸς ἕκαστος<sup>60</sup> δοκέων ἀριστος γενέσθαι, δεύτερα δὲ οἱ πολλοὶ συνεξέπιπτον Θεμιστοκλέα<sup>61</sup> κρίνοντας. οἱ μὲν δὲ ἔμου-

56. τὰ ἀριστήια] It is generally allowed that the palm of valour in the battle of Salamis was conceded to the Æginetans: Plu. V. vii, 17, p. 120, c; Æl. V. H. xii, 12 "As the victory was due, apparently, to the Athenians, every one anticipated that, elated by this advantage, they would dispute the empire of the sea with the Lacedæmonians. The latter, foreseeing what was likely to happen, exerted themselves to depreciate the courage of the Athenians; and when the question 'who had best deserved the prize of valour' was agitated, they by their influence procured it to be adjudged to the Æginetans. As the Athenians were justly indignant at the unfair treatment which they experienced on this occasion, the Lacedæmonians, μή ποτε Θεμιστοκλῆς, ἀγανακτήσας ἐπὶ τῷ συμβεβηκότι, κακὸν μέγα βουλευέσθαι κατ' αὐτῶν καὶ τῶν Ἑλλήνων, ἐτίμησαν αὐτὸν διπλοῖς δωρεαῖς τῶν τὰ ἀριστεία εὐληφόντων. The people of Athens, piqued at his receiving these, superseded him in the command, and conferred it on Xanthippus [s. viii, 131, 84;] "Diod. xi, 27. WE. LR. VK.

58. ἀστέρας] s. ii, 4. BÆ.

57. τοῦ Κ. κρητῆρος] 1, 51. LR.

58. ἀνὰ τὸν π. τ.] 'throughout this war.' MA. 579, 1.

59. διενέμοντο κτλ.] At Athens, when the pleadings on both sides were ended, certain persons 'distributed' (διένεμον) two votes apiece to the judges. Here the middle voice denotes that the

generals 'distributed the votes among themselves.' They gave their suffrages at the altar, that the solemnity of the place might induce a regard to truth and equity in their decisions: ἀναχωρήσαντες εἰς τὸν Ἴσθμόν ἀπὸ τοῦ βωμοῦ τὴν ψήφον ἔφερον οἱ στρατηγοί, Plu. V. vii, 17, p. 120, d; φερόντων τὴν ψ. ἀπὸ τοῦ β. τοῦ Ποσειδῶνος περὶ τῶν ἀριστείων, Aristid. t. ii, p. 218. The same practice was sometimes adopted at Athens, ἡ βουλὴ ἡ ἐξ Ἀρείου πάγου ἀπὸ τοῦ β. φέρουσα τὴν ψ. Dem. de Co. 42; λαβόντες τὴν ψ. καιομένων τῶν ἱερῶν, ἀπὸ τοῦ β. φέροντες τοῦ Διὸς, ἐψηφίσαντο τὰ δίκαια, Mac. 4; VK. WE. Plu. V. ix, 32; Pla. L. vi, 2. STG.

60. αὐτὸς ἕκαστος κτλ.] 'each individual thinking himself to be the most valiant;' vii, 19.

61. Θεμιστοκλέα] ἕκαστος γὰρ αὐτὸν πρῶτον φέρον, δεύτερον συνεξέπιπτον ἅπαντες φέροντες Θ. Aristid. t. ii, p. 218; WE. Θεμιστοκλεῖ, καίπερ ἔκοντες ὑπὸ φθόνου, τὸ πρωτεῖον ἀπέδωσαν ἅπαντες, Plu. V. vii, p. 120, d. VK. From the mode of argument, which Cicero adopts in the following passage, it will follow that Themistocles was entitled to the first place: *Academico sapienti ab omnibus ceterarum sectarum, qui sibi sapientes viderentur, secundæ partes dantur, cum primas sibi quousque vindicare necesse sit: ex quo potest probabiliter confici, eum recte primum esse iudicio suo, qui omnium ceterorum iudicio sit secundus*, Ac. inc. fr. 3. LR.

νοῦντο<sup>62</sup>, Θεμιστοκλῆς δὲ δευτερείοισι ὑπερεβάλλετο πολλόν. (124) Οὐ βουλομένων δὲ ταῦτα κρίνειν τῶν Ἑλλήνων φθόνῳ, ἀλλ' ἀποπλυνόντων ἑκάστων ἐς τὴν ἑωυτῶν ἀκρίτων, ὅμως Θεμιστοκλῆς ἐβώσθη τε καὶ ἐδοξώθη εἶναι ἀνὴρ πολλὸν Ἑλλήνων σοφώτατος ἀνὰ πᾶσαν τὴν Ἑλλάδα. ὅτι δὲ νικῶν οὐκ ἐτιμήθη πρὸς τῶν ἐν Σαλαμῖνι ναυμαχησάντων, αὐτίκα μετὰ ταῦτα ἐς Λακεδαίμονα ἀπῆκετο<sup>63</sup>, θέλων τιμηθῆναι. καὶ μιν Λακεδαιμόνιοι καλῶς μὲν ὑπεδέξαντο, μεγάλως δὲ ἐτίμησαν<sup>64</sup>, ἀριστήϊα μὲν<sup>65</sup> νυν ἔδοσαν, Εὐρυβιάδῃ, ἐλαίης στέφανον· σοφίης δὲ καὶ δεξιότητος, Θεμιστοκλεῖ, καὶ τούτῳ στέφανον ἐλαίης. ἐδωρήσαντο δὲ μιν ὄχρῳ<sup>66</sup> τῷ ἐν Σπάρτῃ καλλι- στεύσαντι. αἰνέσαντες δὲ πολλὰ, προέπεμψαν ἀπύοντα τριηκόσιοι Σπαρτιητῶν λογάδες<sup>67</sup>, οὗτοι οἵπερ ἱππέες<sup>68</sup> καλέονται, μέχρι οὕρων τῶν Τεγετικῶν. μόνον δὲ τοῦτον πάντων ἀνθρώπων, τῶν ἡμεῖς ἴδμεν, Σπαρτιῆται προέπεμψαν.

(126) Ἀρτάβαζος δὲ ὁ Φαρνάκεος, ἀνὴρ ἐν Πέρσῃσι λόγιμος καὶ πρόσθε ἔων, ἐκ δὲ τῶν Πλαταιϊκῶν<sup>69</sup> καὶ μᾶλλον ἔτι γενόμενος, ἔχων ἕξ μυριάδας στρατοῦ, τὸν Μαρδόνιος ἐξελέξατο, προέπεμπε βασιλεία μέχρι τοῦ πόρου. ὥς δὲ ὁ μὲν ἦν ἐν τῇ Ἀσίῃ, ὁ δὲ, ὀπίσω πορευόμενος, κατὰ τὴν Παλλήνην ἐγένετο· ἅτε Μαρδονίου τε χειμερίζοντος περὶ Θεσσαλίην τε καὶ Μακεδονίην, καὶ οὐδέν κω κατεπείγοντος ἦκειν ἐς τὸ ἄλλο στρατόπεδον· οὐκ ἐδικαίου<sup>70</sup>, ἐντυχῶν ἀπεστεῶσι Ποτιδαίητῃσι, μὴ οὐκ ἐξανδραποδίσασθαι σφεας. οἱ γὰρ Ποτιδαῖται, ὥς βασιλεὺς παρεξηλάκεε<sup>71</sup>, καὶ ὁ ναυτικὸς τοῖσι Πέρσῃσι οἰχόκεε φεύγων ἐκ Σαλαμῖνος, ἐκ τοῦ φανεροῦ ἀπέστασαν ἀπὸ τῶν βαρβάρων· ὥς δὲ καὶ ὧλλοι οἱ τὴν Παλλήνην ἔχοντες. Ἐνθαῦτα δὲ

62. οἱ μὲν δὲ ἐ.] τούτων μὲν δὲ ἕκαστος μίαν μόνον ψῆφον εἶχεν, τὴν δὲ ἑωυτῷ ἔθετο. STG.

63. ἐς Λ. ἀπῆκετο] Plutarch says that he was invited and conducted thither by the Lacedæmonians; V. vii, p. 120, v. VK.

64. ἐτίμησαν] ἐστεφάνουν, τῆς ἐν Σαλαμῖνι ναυμαχίας ἀφορμὴν ποιοῦμενοι τὴν ἐκείνου διάνοιαν, Lib. t. i, p. 14, c; αἰσιώτατος ἐν τῷ στενῷ ναυμαχῆσαι ἐγένετο, ὅπερ σαφέστατα ἔσωσε τὰ πράγματα, καὶ αὐτοὶ διὰ τοῦτο δὴ μάλιστα ἐτιμήσαντε ἄνδρα ξένον τῶν ὡς ὑμᾶς ἐλθόντων, Thu. i, 74. VK.

65. ἀριστήϊα μὲν κτλ.] ἀ. μὲν (ἀρετῆς πολεμικῆς οἱ ἀνδραγαθίης) ἔ. Ε. σ. δὲ κ. δ. (ἀριστήϊα ἔδοσαν) Θ. SW.

66. ὄχρῳ] ὄχος, δχεος, δχει, is a heteroclit. MA, 91, 2.

67. λογάδες] i, 36, 72; ix, 21; denotes certain persons enlisted for military service, and kept on permanent duty, and therefore receiving regular pay. BF.

69. τῶν Πλαταιϊκῶν] ix, 37; Plu. M. t. iv, p. 490. If any substantive is understood here, it must be ἔργων, as the adjective is of the neuter gender. SH, on HO, 223.

70. οὐκ ἐδικαίου] 'he thought he should not be doing his duty not to enslave them,' i. e. 'unless he reduced them to slavery.'

71. παρεξηλάκεε] In verbs which begin with a vowel, the Ionians, and still more the Attics, use a sort of reduplication, repeating the first two letters, but, instead of the long vowel, taking the corresponding short one. MA, 168, obs. 2.

ὁ Ἀρτάβαζος ἐπολιόρκει τὴν Ποτιδαίην. (127) Ὑποπτεύσας δὲ καὶ τοὺς Ὀλυνθίους ἀπίστασθαι ἀπὸ βασιλέως, καὶ ταύτην ἐπολιόρκει. εἶχον δὲ αὐτὴν Βοττιαῖοι, οἱ ἐκ τοῦ [Θερμαίου κόλπου<sup>72</sup> ἐξαναστάντες ὑπὸ Μακεδόνων. ἐπεὶ δὲ σφας εἶλε πολιορκίαν, κατέσφαξε ἐξαγαγὼν ἐς λίμνην<sup>73</sup> τὴν δὲ πόλιν παραδιδόει Κριτοεούλῳ Τωρωναίῳ, ἐπιτροπεύειν, καὶ τῷ Χαλκιδικῷ γένει. καὶ οὕτως Ὀλυνθον Χαλκιδέες ἔσχον. (128) Ἐξελὼν δὲ ταύτην ὁ Ἀρτάβαζος τῇ Ποτιδαίῃ ἐντεταμένως προσεῖχε. προσέχοντι δὲ οἱ προθύμως συντίθεται προδοσίην Τιμόξεινος, ὁ τῶν Σκιωναίων στρατηγός· ὅτινα μὲν τρόπον ἀρχὴν, ἔγωγε οὐκ ἔχω εἰπεῖν· οὐ γὰρ ὦν λέγεται· τέλος μέντοι τοιαῦδε<sup>74</sup> ἐγένετο· ὅκως βυελίον γράψειε ἢ Τιμόξεινος, ἐθέλων παρὰ Ἀρτάβαζον πέμψαι, ἢ Ἀρτάβαζος παρὰ Τιμόξεινον, τοξεύματος περὶ τὰς γλυφίδας<sup>75</sup> περιελίξαντες καὶ πτερώσαντες τὸ βυελίον, ἐτόξενον ἐς συγκείμενον χωρίον. ἐπαίσιος δὲ ἐγένετο ὁ Τιμόξεινος προδιδούς τὴν Ποτιδαίαν. τοξεύων γὰρ ὁ Ἀρτάβαζος ἐς τὸ συγκείμενον, ἁμαρτῶν τοῦ χωρίου τούτου, βάλλει ἀνδρὸς Ποτιδαίῃ τὸν ὦμον. τὸν δὲ βληθέντα περιέδραμε ὄμιλος, οἷα φιλεῖ γίνεσθαι ἐν πολέμῳ, οἱ αὐτίκα τὸ τόξευμα λαβόντες, ὥς ἔμαθον τὸ βυελίον, ἔφερον ἐπὶ τοὺς στρατηγοὺς· παρῇν δὲ καὶ τῶν ἄλλων Παθηναίων συμμαχίᾳ. τοῖσι δὲ στρατηγοῖσι ἐπιτεταμένοισι τὸ βυελίον, καὶ μαθοῦσι τὸν αἴτιον τῆς προδοσίας, ἔδοξε μὴ καταπλέξαι<sup>76</sup> Τιμόξεινον προδοσίᾳ, τῆς Σκιωναίων πόλιος εἵνεκα, μὴ

72. Θερμαίου κόλπου] called by Pliny, *sinus Macedonicus*; now golfo di Saloniki. *LR*.

73. λίμνην] This marsh was on the south of the city of Olynthus, and near the bottom of the Toronean gulf: it was called Bolyca. *LR*.

74. τοιαῦδε.] Polyænus speaks of this as the contrivance of Artabazus, vii, 33, 1. *VK*. Ποτιδαίαν δὲ ὡς προδοῦναι Τιμόξενος Ἀρταβάζῳ, προσυνέθεντο ἀλλήλοις, ὁ μὲν τῆς πόλεως τὸ χωρίον, ὁ δὲ τοῦ στρατοπέδου, εἰς ὅπερ ἐτόξενον, ὅτι τὸν ἦθελον ἀλλήλοις ἐμφανίσαι. οἱ δὲ τοῦ τοξεύματος περὶ τὰς γ. ἐλίζαντες τὸ βυελίον καὶ πτ., εἰς τὰ προσυγκείμενα χωρία. ἔγ. δὲ καταφανὴς ὁ Τιμόξενος π. τὴν Π., τ. γ. ὁ δ' Ἀ. εἰς τὸ προσυγκείμενον, ἂ. τοῦ χ., διὰ πνεῦμα καὶ φάουλιν πτέρωσιν, β. ἂ. Ποτιδαίου τὸν ὦ., πρὸς δν β. περιέδραμεν ὄχλος, ο. φιλεῖ γ. ἐν τῷ π. α. δὲ τὸ τ. λ., ἔφ. ε. τοῦς σ., καὶ οὕτως καταφανὴς ἐγένετο ἡ πράξις, *Æn. T.* 31. *VK*. When Cimon

was besieging Phaselis, the Chians in his camp held communication with the townsmen, τοξεύοντες ὑπὲρ τὰ τείχη βιβλῖδια προσκείμενα τοῖς διστοῖς, *Plu. V. xxv*. Andronicus in the siege of Prusa sent messages (διαέριον γράμματα) in the same way to those within the walls: and sometimes arrows without heads were used; as in another siege οὐκ ὀλίγοι τῶν ἐνδοθι, τὰ Ῥωμαίων φρονούντες, καὶ ἀτράκτοις ἀσιδήροις βιβλῖα προσδίδοντες, ταῦτα πρὸς τὸ Ῥωμαϊκὸν στρατεύμα νυκτὸς ἐξέτόξενον, *N. Chon. CS*.

75. γλυφίδας] This word not only means 'the notch of the arrow which receives the bow-string,' but 'the three longitudinal grooves made for the feathers of the arrow;' οὐχ ὁρᾷ ἐκηδύλων τόξων πτεροτάς γ. ἐξορμωμένας; *Eur. O.* 267. *SW*.

76. καταπλέξαι] 'to implicate.' *WE*. Such instances of forbearance are as refreshing as they are rare. *VK*.



νομιζοίαιτο εἶναι Σκιωναῖοι ἐς τὸν μετέπειτα χρόνον αἰεὶ προδόται· Ὁ μὲν δὴ τοιοῦτῃ τρόπῳ ἐπαΐστος ἐγεγόνεε. (129) Ἄρταβάζω δὲ ἐπειδὴ πολιορκέοντι ἐγεγόνεσαν τρεῖς μῆνες, γίνεται ἀμπωτις τῆς θαλάσσης μεγάλη, καὶ χρόνον ἐπὶ πολλόν. ἰδόντες δὲ οἱ βάρβαροι τέναγος γενόμενον, παρήϊσαν ἐς τὴν Παλλήνην.<sup>78</sup> ὥς δὲ τὰς δύο μὲν μοίρας διοδοιπορήκεσαν, ἔτι δὲ τρεῖς ὑπόλοιποι ἦσαν, τὰς διελθόντας χρῆν ἔσω εἶναι ἐν τῇ Παλλήνῃ, ἐπῆλθε πλημμυρίς τῆς θαλάσσης μεγάλη, ὅση οὐδαμὰ κω, ὥς οἱ ἐπιχώριοι λέγουσι, πολλάκις γινομένη. οἱ μὲν δὴ νέειν αὐτῶν οὐκ ἐπιστάμενοι διεφθείροντο, τοὺς δὲ ἐπισταμένους οἱ Ποτιδαῖηται ἐπιπλώσαντες πλοίοισι ἀπώλεσαν. αἴτιον δὲ λέγουσι οἱ Ποτιδαῖηται τῆς τε ῥηχίης καὶ τῆς πλημμυρίδος<sup>79</sup> καὶ τοῦ Περσικοῦ πάθεος γενέσθαι τὸδε, ὅτι τοῦ Ποσειδέωνος ἐς τὸν νηὸν καὶ τὸ ἄγαλμα τὸ ἐν τῇ προαστείῳ ἡσέβησαν οὗτοι τῶν Περσέων, τοὶ περ καὶ διεφθάρησαν ὑπὸ τῆς θαλάσσης. αἴτιον δὲ τοῦτο λέγοντες, εὖ λέγειν ἔμοιγε δοκέουσιν. τοὺς δὲ περιγενομένους ἀπῆγε Ἄρτάβαζος ἐς Θεσσαλίην παρὰ Μαρδόνιον. Οὗτοι μὲν, οἱ προπέψαντες βασιλέα, οὕτω ἔπρηξαν.

(130) Ὁ δὲ ναυτικὸς ὁ Ξέρξης περιγενομένος, ὥς προσέμιξε τῇ Ἀσίῃ, φεύγων ἐκ Σαλαμῖνος, καὶ βασιλέα τε καὶ τὴν στρατιὴν ἐκ Χερσονήσου διεπρόρθησε ἐς Ἄβυδον, ἐχειμέριζε ἐν Κύμῃ. ἔαρος δὲ ἐπιλάμπαντος<sup>80</sup>, πρῶτος<sup>81</sup> συνελέγετο ἐς Σάμον· αἱ δὲ τῶν νηῶν

77. ἀμπωτις] 'ebb, reflux,' ἡ ἀναχώρησις τῆς θαλάττης, Suid. WE. ἀναποθέντος τοῦ ὕδατος : opposed to πλημμυρίς or ῥηχίη, 'a flood, swell,' or 'rise of the tide.' ἡ ὀνομαζομένη μὲν Χάρυβδις, αὐτὸ δὲ τοῦτο ἔ. τοῦ πελάγους βιαιοσύνη, καὶ αὖθις πλημμύρα, Dem. of Thrace; κόλπῳ θαλάσσης, ἐν τῷ ἀμπωτὶς τε καὶ ῥ. ἀνὰ πᾶσαν ἡμέρην γίνεται, vii, 198; and our author says the same of the Arabian gulf, ῥ. ἐν αὐτῷ καὶ ἔ. ἀ. π. ἡ. γ. ii, 11. The barbarians, who inhabited the coasts of the latter, had a tradition μεγάλης τῶνδ' γενομένης ἀμπώσεως, in which the sea so shrank back that 'all the bed of the gulf' (τοῦ κόλπου) πᾶς ὁ τόπος became 'dry' (ξηρὸς); but they said that afterwards, πάλιν ἐπελθοῦσαν ἐξαισιον πλήμην ἀποκαταστήσαι τὸν πόρον εἰς τὴν προὔπαρξασαν τῶνδ', Diod. iii, 40: VK. compare this with Exodus xii, 16 . . . 29; especially ἐπορεύθησαν διὰ ξηρᾶς ἐν μέσῳ

τῆς θαλάσσης, 29; and ἀπεκατέστη τὸ ὕδωρ ἐπὶ χώρας, 27; in LXX.

78. Παλλήνην] Potidæa completely occupied the isthmus from sea to sea, so as to cut off all communication by land between an enemy attacking it on the side of Pallene and one encamped on the outside of the isthmus. AO.

79. καὶ τῆς π.] These words perhaps owe their origin to a gloss explanatory of ῥηχίης. VK. WE. BTH.

80. ἐπιλάμπαντος] ὀτολάμπειν, i, 190; the more usual word to denote the first appearance of spring. Xenophon employs a less poetical word ἅμα τῷ ἡρι ὑποφαινομένη, H. v, 3, 1; ὑποφαινοντος τοῦ ἡρος, 4, 58; εὐθὺς ἀρχομένου τοῦ ἡ. iv, 7, 1; i, 4, 2; ἐπεὶ δὲ χειμῶν ἔληγε, ἔαρος ἀ. i, 3, 1; ἐπειδὴ ἔαρ ὑπέφαινε, iii, 4, 16; jam ver appetebat, cum Hannibal ex hibernis movit, Liv. xxii, 1. VK.

81. πρῶτος] the adjective for the

καὶ ἔχειμέρισαν αὐτοῦ· Περσέων δὲ καὶ Μήδων οἱ πλεῖνες ἐπεβάρ-  
 τεον· στρατηγοὶ δὲ σφί ἐπῆλθον Μαρδόντης τε ὁ Βαγαίον καὶ  
 Ἀρταύτης ὁ Ἀρταχάϊον· συνῆρχε δὲ τούτοις καὶ ἀδελφιδέος,  
 αὐτοῦ Ἀρταύτew προσελομένου, Ἰθαμίτῃς.<sup>82</sup> ἅτε δὲ μεγάλως πλη-  
 γέντες, οὐ προήϊσαν ἀνωτέρω τὸ πρὸς ἐσπέρης, οὐδ' ἐπ' ἀνάγκαζε  
 οὐδεῖς· ἀλλ', ἐν τῇ Σάμῳ κατήμενοι ἐφύλασσον τὴν Ἰωνίην, μὴ  
 ἀποστῇ, νῆας ἔχοντες σὺν τῇσι Ἰάσι τριηκοσίας. οὐ μὴν οὐδὲ προσ-  
 ἐδέκοντο τοὺς Ἕλληνας ἐλεύσεσθαι εἰς τὴν Ἰωνίην, ἀλλ' ἀποχρή-  
 σαι σφί τὴν ἐωνῶν φυλάσσειν, σταθμεύμενοι, ὅτι σφέας οὐκ ἐπε-  
 δίωξαν φεύγοντας ἐκ Σαλαμῖνος, ἀλλ' ἄσμενοι ἀπαλλάσσοντο. κατὰ  
 μέν νυν τὴν θάλασσαν ἐσωμένοι ἦσαν τῷ θυμῷ, πεζῇ δὲ ἐδόκειον  
 πολλὸν κρατῆσαι τὸν Μαρδόνιον. ἐόντες δὲ ἐν Σάμῳ, ἅμα μὲν  
 ἐβουλεύοντο, εἴ τι δυναίητο κακὸν τοὺς πολεμίους ποιεῖν, ἅμα δὲ  
 καὶ ὠτακούστων, ὅκη πεσέεται τὰ Μαρδονίου πρήγματα. (131)  
 Τοὺς δὲ Ἕλληνας τό τε ἔαρ γινόμενον ἤγειρε, καὶ Μαρδόνιος ἐν  
 Θεσσαλίᾳ ἔων. ὁ μὲν δὴ πεζὸς οὐ κω συνελέγετο· ὁ δὲ ναυτικὸς ἀπί-  
 κετο εἰς Αἴγιναν, νῆες ἀριθμὸν δέκα καὶ ἑκατόν. στρατηγὸς δὲ καὶ  
 ναύαρχος ἦν Δευνυχίδης<sup>83</sup> ὁ Μενάρειος ἔων τῆς ἐτέρης οἰκίης τῶν  
 βασιλέων. Ἀθηναίων δὲ ἐστρατήγεε Ξάνθικπος<sup>84</sup> ὁ Ἀρίφρωνος.  
 (132) Ὡς δὲ παρεγένοντο εἰς τὴν Αἴγιναν πᾶσαι αἱ νῆες, ἀπί-  
 κοντο Ἰώνων ἄγγελοι εἰς τὸ στρατόπεδον τῶν Ἑλλήνων· οἱ, καὶ  
 εἰς τὴν Σπάρτην ὀλίγῳ πρότερον τούτων ἀπικόμενοι, ἐδέοντο Λακε-  
 δαιμονίων ἐλευθεροῦν τὴν Ἰωνίην· τῶν καὶ Ἡρόδοτος ὁ Βασιλίδεω  
 ἦν. οἱ, στασιῶται σφίσι γινόμενοι, ἐπεβούλεον θάνατον Στράττι  
 ἡ Χίου τυράννῳ, ἐόντες ἀρχὴν<sup>85</sup> ἐπτά· ἐπιβουλεύοντες δὲ ὡς  
 φανεροὶ ἐγένοντο, ἐξενέικαντος τὴν ἐπιχείρησιν ἐνὸς τῶν μετεχόν-  
 των, οὕτω δὴ οἱ λοιποὶ, ἐξ ἐόντες, ὑπεξέσχον ἐκ τῆς Χίου, καὶ εἰς  
 Σπάρτην τε ἀπίκοντο, καὶ δὴ καὶ τότε εἰς τὴν Αἴγιναν, τῶν Ἑλλήνων  
 δεόμενοι καταπλῶσαι εἰς τὴν Ἰωνίην· οἱ προήγαγον αὐτοὺς μόγεις  
 μέχρι Δήλου. τὸ γὰρ προσωτέρω πᾶν δεινὸν ἦν τοῖσι Ἑλλησι<sup>86</sup>, οὗ

adverb *πρῶτ*. In like manner *ὀπίζων* is elegantly used for *ὀψέ*, and *σκοτιαῖος* for *σκότους ὄντος*, (as in Latin *vesperitius*.) VK. ἀντὶ τοῦ "ἐτι σκοτίας ὄσης." Suid. Xen. A. ii, 2, 9. HU.

82. Ἰθαμίτῃς] ix, 102. In vii, 67; for Ἀρτάντης Ἰθαμάτew we should perhaps read Ἀρταύτης Ἰθαμίτew, as the Artayntes there mentioned was probably brother to this Ithamitres; and then his father Ithamitres would

be the brother of this Artayntes, and the son of Artachæus. WE.

85. ἀρχὴν] i. e. κατ' ἀρχὴν 'at first,' LR. viii, 142, 16; ix, 21, 12; 'first,' in the first instance, ix, 67, 96; 60, 18.

86. δεῦνδν. . . Ἑλλησι] The power of the Persians, and the slight knowledge which the majority of the Greeks had of these parts, frightened the allies. The statement of Herodotus

τε τῶν χώρων ἐοῦσι ἐμπείροισι, στρατιῇς τε πάντα πλέα ἐδόκεε εἶναι· τὴν δὲ Σάμον ἐπιστάτο δόξῃ καὶ Ἡρακλέας στήλας ἴσον ἀπέχειν. συνέπιπτε δὲ τοιοῦτο, ὥστε τοὺς μὲν βαρβάρους τὸ πρὸς ἐσπέρης ἀνωτέρω Σάμον μὴ τολμᾶν καταπλῶσαι, καταβρόδηκότας· τοὺς δὲ Ἕλληνας, χρηϊζόντων Χίων, τὸ πρὸς τὴν ἡῶ κατωτέρω<sup>87</sup> Δήλου. Οὕτω δέος τὸ μέσον ἐφύλασσε σφειν.

(133) Οἱ μὲν δὴ Ἕλληνες ἐπλῶον ἐς τὴν Δῆλον· Μαρδόνιος δὲ περὶ τὴν Θεσσαλίην ἐχείμαζε. ἐνθεῦτεν δὲ ὁρμώμενος, ἔπειμπε κατὰ τὰ χρηστήρια ἄνδρα, Εὐρωπέα<sup>88</sup> γένος, τῷ οὐνομα ἦν Μῦς· ἐντελόμενος πανταχῇ μιν χρησόμενον ἐλθεῖν, τῶν<sup>89</sup> οἶά τε ἦν σφε<sup>90</sup> ἀποπειρήσασθαι. ὃ τι μὲν βουλόμενος ἐκμαθέειν πρὸς τῶν χρησστηρίων ταῦτα ἐνετέλλετο, οὐκ ἔχω φράσαι· οὐ γὰρ ὦν λέγεται.

(136) Μαρδόνιος δὲ, ἐπιτεξάμενος, ὃ τι δὴ ἦν λέγοντα τὰ χρηστήρια, μετὰ ταῦτα ἔπειμψε ἀγγελον<sup>91</sup> ἐς Ἀθήνας Ἀλέξανδρον τὸν Ἀμύντεω, ἄνδρα Μακεδόνα, ἅμα μὲν, ὅτι οἱ προσκηδέες οἱ

is not to be taken strictly; for Ephesus, and the vicinity of the Hellespont were well known to the Athenians, as Samos and its neighbourhood must have been to the Spartans, iii, 46 f. W.E. Our author is speaking therefore hyperbolically; SW. yet still this is an amazing instance of ignorance in the Greeks, even of those countries which lay within the narrow precincts to which their navigation was confined; ROB, Am. i, p. 13. *Tarquinius duos filios per ignotas ea tempestate (about thirty years before this) terras, ignotiora maria, in Græciam misit*, Liv. i, 56.

87. ἀνωτέρω... κατωτέρω] ἀντάγεσθαι signifies 'to put out to sea,' κατάγεσθαι 'to make for the land'; therefore, as Delos was situated in the middle of the Ægean, the meaning seems to be, 'the Persians did not dare to sail farther out to sea, from the Asiatic coast, than Samos; and the Greeks did not dare to approach that coast, nearer than Delos.' SW. Liv. xxiv, 36, 2.

88. Εὐρωπία] of Europus in Caria, by some called Euromus. The Carians, from their knowledge of Persian as well as Greek, were often employed as interpreters: ξυνέπειμψε Τισσαφέρνης αὐτῷ πρεσβεύτην τῶν παρ' ἐαυτοῦ, Γαυλιτὴν ὄνομα, Κᾶρα διγλωσσ-

σον, Thu. viii, 85. The younger Cyrus also used them as such in his conferences with the Greek leaders; Xen. A. VK.

89. τῶν κτλ.] Mys could only consult those oracles which were situated in countries occupied by the vassals or allies of Persia. LR.

90. σφε] STG. The full expression is τῶν οἶά τε ἦν οἱ, σφε ἀποπειρήσασθαι, and, for the sake of euphony, the dative is omitted and the accusative retained.

91. ἀγγελον] 'envoy;' τὴν παρὰ Ξέρξου πρεσβεύτην 'the ambassador of Xerxes,' Lycur. c. Le. pt. ii, p. 156, 41. Demosthenes, to degrade Philip, the descendant of Alexander, speaks more contemptuously of this prince, τοὺς ὑμετέρους προγόνους, ἐξὼν αὐτοῖς τῶν λοιπῶν ἔρχειν Ἕλλήνων, ὥστ' αὐτοὺς ὑπακούειν βασιλεῖ, οὐ μόνον οὐκ ἀνασχομένους τὴν λόγον τοῦτον ἡνίκ' ἦλθεν Ἀλέξανδρος ὁ τούτων πρόγονος περὶ τούτων κηρυξ, ἀλλὰ καὶ τὴν πόλιν ἐκλιπεῖν προσελομένους καὶ παθεῖν ὀτιοῦν ὑπομεινάντας καὶ μετὰ ταῦτα πρὸξάντας ταῦθ', & πάντες μὲν αἱ γλῆχοιται λέγειν, ἀξίως δ' οὐδέλς εἰπεῖν δεδύνηται, διότι καὶ παραλείψω, δικαίως· ἔστι γὰρ μέζω τάκεινων ἔργα ἢ ὥς τῷ λόγῳ τις ἂν εἴποι, Ph. ii, 2. LR. VK.

Πέρσαι ἦσαν ἸΑλεξάνδρου γὰρ ἀδελφεὴν Γύγαϊν, Ἀμύντεω δὲ θυγατέρα, Βουβάρης ἀνὴρ Πέρσης ἔσχε·<sup>92</sup> ἅμα δὲ ὁ Μαρδόνιος, πυθόμενος, ὅτι πρόξεινός<sup>93</sup> τε εἴη καὶ εὐεργέτης ὁ ἸΑλεξάνδρος, ἔπεμπε. τοὺς γὰρ Ἀθηναίους οὕτω ἐδόκεε μάλιστα πρόσκτισσθαι, λεῶν τε πολλὸν ἄρα ἀκούων εἶναι καὶ ἄλκιμον, τὰ τε κατὰ τὴν θάλασσαν συντυχόντα σφί παθήματα κατεργασαμένους μάλιστα Ἀθηναίους ἐπίστατο. τούτων δὲ προσγενομένων, κατήλπιζε εὐπετείως τῆς θαλάσσης κρατήσιν, τὰ περ ἂν καὶ ἦν πεζῇ τε ἐδόκεε πολλὸν εἶναι κρέσσων· οὕτω τε ἔλογίζετο κατ' ὑπερθεῖ οἱ τὰ πρήγματα ἔσεσθαι τῶν Ἑλληνικῶν. τάχα δ' ἂν καὶ τὰ χρηστήρια ταῦτά οἱ προλέγοι, συμβουλευόντα τὸν σύμμαχον τὸ Ἀθηναϊὸν οἱ ποιήσασθαι τοῖσι δὴ πειθόμενος ἔπεμπε. (140) Ὡς δὲ ἀπῆκετο ἐς τὰς Ἀθήνας<sup>94</sup>, ἀποπεμφθεὶς ὑπὸ Μαρδονίου, ἔλεγε τάδε· 1. “Ἀνδρες Ἀθηναῖοι, Μαρδόνιος τάδε λέγει—“ Ἐμοὶ ἀγγελίη ἦκει παρὰ βασιλέως, λέγουσα “ οὕτω “ Ἀθηναίοισι τὰς ἀμαρτάδας, τὰς ἐς ἐμὲ ἐξ ἐκείνων γενο- “ μένας, πάσας μετήμι·<sup>95</sup> νῦν τε ὦδε, Μαρδόνιε, ποίεε. τοῦτο “ μὲν, τὴν γῆν<sup>96</sup> σφί ἀπόδος· τοῦτο δὲ, ἄλλην πρὸς ταύτην ἐλέσθων “ αὐτοὶ, ἢν τινα ἂν ἐθέλωσι, ἐόντες αὐτόνομοι·<sup>97</sup> ἱρὰ τε πάντα σφί, “ ἢν δὴ βούλωνται γε ἐμοὶ ὁμολογέειν, ἀνύρθωσον, ὅσα ἐγὼ ἐνέ- “ πρῃσα.” Τούτων δὲ ἀπιγμένων, ἀναγκαίως ἔχει μοι ποιεῖν “ ταῦτα, ἢν μὴ τὸ ὑμέτερον<sup>98</sup> ἀντίον γένηται.<sup>99</sup> λέγω δὲ ὑμῖν τάδε· “ νῦν τί μαίνεσθε, πόλεμον βασιλεῖ ἀνταειρόμενοι; οὔτε γὰρ ἂν “ ὑπερβάλωσθε, οὔτε οἷοί τε ἐστὲ ἀντέχειν τὸν πάντα χρόνον. εἴ- “ δετε<sup>100</sup> μὲν γὰρ τῆς Ἰβέρξεω στρατηλασίας τὸ πλεῖστον καὶ τὰ ἔργα, “ πυνθάνεσθε δὲ καὶ τὴν νῦν παρ' ἐμὲ<sup>1</sup> ἐοῦσαν δύναμιν· ὥστε, καὶ

92. ἔσχε] v, 21. WE.

94. Ἀθήνας] Hence it appears that the Athenians had returned to the city, which they again evacuated on the approach of Mardonius, ix, 5 f. SW.

95. Ἀθηναίοισι τὰς ἀ. μετήμι] Ἀχιλλεὶ μεθέμεν χόλον, Hom. II. A, 288; ἀπῆλς has the same construction, viii, 140, 2.

96. τὴν γῆν κτλ.] Diod. xi, 28. Plutarch mentions the king as τὴν τε πόλιν αὐτοῖς ἀναστήσειν ἐπαγγελόμενος, καὶ χρήματα πολλὰ δώσειν, καὶ τῶν Ἑλλήνων κυρίους καταστήσειν, V. xvii, p. 324, c. VK.

97. αὐτόνομοι] The compounds of νόμος are proparoxytones, those of νόμος, paroxytones. BNS.

99. ἀντίον γένηται] ἀντιωθῇ, κωλύ- σπ. VK.

100. εἴδετε] This verb, in the sense of ‘see,’ occurs only in the second aorist; and it is used to supply the defective tense of ὁρᾶν, which has no aorist; viii, 144; ix, 46; 58. MA, 230, 1.

1. παρ' ἐμὲ] This preposition, when it answers to the question ‘where?’ generally has a dative case of the name of any thing living. Homer however has used the accusative, and in this he has been followed by Her. Thu. Pla. and Luc. WE. παρὰ σε, vi, 86, 1; παρ' ἡμᾶς οἰκεῖ, Alex. ὁ παρὰ τὸν Ἀχέροντα δεδὸς ἀνδράσων, Soph. E. 184; καθήμενοι παρ' αὐτὸν, Isæ. p. 70, 25; τριήρεις ἔτυχον βοηθοὶ παρὰ σφᾶς παρ- οῦσαι, Thu. iii, 3. VK.

“ ἦν ἡμέας υπερβάλλησθε καὶ νικήσητε, τοῦ περ ὑμῖν οὐδεμία ἐλπίς  
 “ εἴ περ εὖ φρονέετε<sup>2</sup>, ἄλλη παρέσται πολλαπλασίη. μὴ ὦν βού-  
 “ λεσθε, παρισεύμενοι βασιλεῖ<sup>3</sup>, στέρεσθαι μὲν τῆς χώρας, θείναι δὲ  
 “ αἰεὶ περὶ ὑμῶν αὐτῶν· ἀλλὰ<sup>4</sup> καταλύσασθε<sup>5</sup> παρέχει δὲ ὑμῖν  
 “ κάλλιστα καταλύσασθαι, βασιλέος ταύτῃ ὥρμημένον. ἔστε ἐλεύ-  
 “ θεροι, ἡμῖν ὁμαιχμῆν<sup>6</sup> συνθέμενοι ἄνευ τε δόλου καὶ ἀπάτης.<sup>7</sup>—  
 “ 2. Μαρδόνιος μὲν ταῦτα, ὧ Ἀθηναῖοι, ἐνετείλατό μοι εἰπεῖν. πρὸς  
 “ ὑμέας. ἐγὼ δὲ περὶ μὲν εὐνοίης τῆς πρὸς ὑμέας εὐούσης ἐξ ἑμεῦ  
 “ οὐδὲν λέξω· οὐ γὰρ ἂν νῦν πρῶτον ἐκμάθοιτε· προσχρητίζω δὲ ὑμέων,  
 “ πείθεσθαι Μαρδονίῳ. ἐνορέω γὰρ ὑμῖν<sup>8</sup> οὐκ οἷοίσι τε ἐσομένοισι  
 “ τὸν πάντα χρόνον πολεμείν Ξέρῃ. εἰ γὰρ ἐνῶρων τοῦτο ἐν ὑμῖν<sup>9</sup>  
 “ οὐκ ἂν κοτε ἐς ὑμέας ἦλθον ἔχων λόγους τούσδε· καὶ γὰρ δύναμις  
 “ ὑπὲρ ἀνθρωπὸν ἢ βασιλέος ἐστὶ καὶ χεῖρ ὑπερμήκης.<sup>10</sup> ἦν ὦν μὴ

2. εἴ περ εὖ φ.] εἴ περ εὖ φρονέεις, viii, 60, 2; W.E. εἴ περ εὖ τυγχάνετε φρονόντες, viii, 142.

3. παρισεύμενοι βασιλεῖ] παρισεύμενος Δαρεῖω διεφθάρη, iv, 166. W.E.

4. ἀλλὰ] with the imperative expresses an opposition to something preceding, to which no more attention is to be paid; the force of the exhortation is contained in the mood itself, and not in the particle. MA, 613. ἀ. πείθεσθε, viii, 140, 2. VK.

5. καταλύσασθε] After this verb πόλεμον, or some noun equivalent to it, is to be supplied. ἡ πόλις μὲν, ὅταν πόλεμος ᾖ, στρατηγούς ἡμῶς αἰρεῖται· ὅταν δὲ ἡσυχίας ἐκιδυμήσῃ, εἰρηνοποιούς ἡμῶς ἐκπέμπει. καὶ γὰρ πρόσθεν ἦλθον περὶ πολέμου καταλύσεως καὶ διεπραξάμην εἰρήμην· νῦν δὲ ἡγοῦμαι, πολὺν δικαιοῦσιν ἂν διαλλαγῆς τυχεῖν. εἰ δὲ ἔρα ἐκ θεῶν πεπωρωμένοι ἐστί, πολέμους ἐν ἀνθρώποις γίνεσθαι, ἡμῶς δὴ χρὴ ἄρχεσθαι μὲν αὐτοῦ ὡς σχολαίτατα· ὅταν δὲ γένηται, καταλύεσθαι ἢ δυνατόν τάχιστα. Xen. H. vi, 3, 4 and 6. The verb also occurs in the active voice, A. i, 1, 10. HU. Thucydides also uses it, VK, as τίς οὖν ἔσται ὁ πόλεμος; ... οὐδὲ καταλύεσθαι καλὸν, ἄλλως τε καὶ εἰ δόξομεν ἄρξαι μᾶλλον τῆς διαφορᾶς, i, 81; τὸν πόλεμον μὴ πω βεβαίως καταλελειμένους, vi, 36; and in the active, v, 23; οὐ τε καταλύουσι τὸν πόλεμον, ναυμαχεῖν τε μέλλουσι, vii, 31. The ellipsis is noticed by LS, and SBL, on BO, 224.

6. ὁμαιχμῆν] Thucydides uses this word, i, 18; and not *ζυμμαχία*, which, in his age, implied a subserviency to some one principal member of the confederacy. BF.

7. ἄνευ τε δ. καὶ ἀ.] i, 69; ix, 7; instead of ἀ. δ. τε καὶ ἀ. The conjunction τε often follows the preposition, where (strictly speaking) it ought to follow the noun governed by that preposition; i, 106; 154; v, 5; vii, 184; Thu. i, 49; 54; 56; 118. EE. So in Latin *que* appears sometimes to be incorrectly placed, as *pacis eras mediusque belli*, Hor. ii O. xix, 28; *ore pedes tetigitque crura*, ib. 32; *moribus meliorque fama*, iii O. i, 12; *ludo fatigatumque somno*, iv, 11; *ut cantus referatque ludos*, C. 8. 22. This arrangement may be explained by supposing the word, which *que* is connected with, to be taken twice, as *ut cantus referat, referatque ludos* &c; GES. instances of which construction occur in Horace: and in like manner we may understand a repetition in the Greek, ἄνευ τε δ. καὶ ἀνευ ἀ.

8. ἐνορέω ὑμῖν κτλ.] This construction is singular; it is equivalent to ἐ. (or ὁρέω ἐν) ὑμῖν τὸ (ὑμῶς) οὐκ οἶους τε ἔσεσθαι: and to this the τοῦτο, which follows, refers. SW. Compare MA, 635. s. i, 34, 81.

9. τοῦτο ἐν ὑμῖν] ἐνὸν may be understood; τὸδε ἐν αὐτοῖσι ἔνεστι, viii, 60, 2. WE.

10. χεῖρ ὑπερμήκης] *an piscis lon-*  
 L 6

“αὐτίκα ὁμολογήσητε, μεγάλα προτεινόντων”<sup>11</sup>, ἐπ’ οἷσι ὁμολογέειν  
 “ἐθέλουσι, δειμαίνω ὑπὲρ ὑμέων, ἐν τρίβῃ”<sup>12</sup> τε μάλιστα οἰκημένων  
 “τῶν συμμάχων πάντων, αἰεὶ τε φθειρομένων μούνων, ἐξαίρετόν τι  
 “μεταίχμιον τὴν γῆν κεκτημένων. ἀλλὰ πείθεσθε· πολλοῦ γὰρ ὅμιν  
 “ἄξια ταῦτα, εἰ βασιλεύς γε ὁ μέγας μούνοισι ὅμιν Ἑλλήνων, τὰς  
 “ἁμαρτάδας ἀπειεῖς, ἐθέλει φίλος γενέσθαι.” Ἀλέξανδρος μὲν ταῦτα  
 ἔλεξε.

(141) Λακεδαιμόνιοι δὲ, πυθόμενοι ἦκειν Ἀλέξανδρον ἐς Ἀθή-  
 νας ἐς ὁμολογίην ἄξοντα τῷ βαρβάρῳ Ἀθηναίους, ἀναμνησθέντες  
 τῶν λογίων, ὥς ‘σφεας χρεῶν ἐστι ἅμα τοῖσι ἄλλοισι Δωριεῦσι  
 , ἐκπύπτειν ἐκ Πελοποννήσου ὑπὸ Μήδων τε καὶ Ἀθηναίων,’ κάρτα  
 τε ἔδεισαν, μὴ ὁμολογήσῃσι<sup>13</sup> τῷ Πέρσῃ Ἀθηναῖοι, αὐτίκα τέ σφι  
 ἔδοξε πέμπειν ἀγγέλους. καὶ δὴ συνέπιπτε, ὥστε ὁμοῦ σφέων<sup>14</sup>  
 γίνεσθαι τὴν κατάστασιν. ἐπανεμείναν γὰρ οἱ Ἀθηναῖοι διατρίβον-  
 τες, εὖ ἐπιστάμενοι, ὅτι ἔμελλον Λακεδαιμόνιοι πύσεσθαι ἥκοντα  
 παρὰ τοῦ βαρβάρου ἀγγελον ἐπ’ ὁμολογίῃ, πυθόμενοί τε, πέμψειν  
 κατὰ τάχος ἀγγέλους. ἐπίτηδες ὧν ἐποίουν, ἐνδεικνύμενοι τοῖσι

gas regibus esse manus? Ov. H. xvii, 166; WE. χεῖρ is used by anatomical writers to signify ‘the arm;’ τὰ τῆς χειρὸς μέρη τρία εἰσιν· ὧν τὸ μὲν καλεῖται ὤμος· τὸ δὲ ἄλλο, ἄκρα χεῖρ· τὸ δὲ μέσον, πῆχυς, Pallad. on Hip. de Fr. p. 201, § 6. “There is a certain analogy between the parts of the entire arm (τῆς χειρὸς ὅλης) and those of the leg (τοῦ σκέλους). The arm from the shoulder to the elbow (βραχίον) answers in the upper extremity (χεῖρ) to the thigh in the lower extremity, and the arm from the elbow to the wrist (ἀγκὼν) to the leg. The remaining part, the hand (ἄκρα χεῖρ), has an analogy to the foot (πούς); and we have no particular word to express it. It is therefore with reason that Hippocrates has said simply ποὺς, without adding the epithet ἄκρος; and that he has not simply said χεῖρ, but has joined to it the epithet ἄκρα;” Gal. ib. t. v, p. 542, 22. Demetrius Ph. speaks of χεῖρ as a whole, of which δάκτυλοι, ἀγκῶν, &c; are parts, de El. p. 545, 11. The same signification of the word is found in Hom. Il. A, 252; N, 529; 539; compared with

E, 458; Θ, 328; Ξ, 594; LR. νεκροῦ προσφάτου ἀποταμών ἐν τῷ ὅμῳ τὴν χεῖρα, ii, 121, 5; “Thus saith the Lord;—Is my hand shortened at all, that it cannot redeem? or have I no power to deliver?” Isaiah 1, 2; “The Lord’s hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear,” lxx, 1. Artaxerxes, the son of Xerxes, was surnamed μακρόχειρ, longimanus, but this is said to have been actually, and not metaphorically, from the ‘length of his hand.’ Thu. ii, 49; Soph. E. 1096; 1098; Eur. O. 366; 371; Liv. xxii, 3, 10.

11. προτεινόντων] und. ἐκείνων, STG. viz. Xerxes and Mardonius.

12. ἐν τρίβῃ] ἐν τ. τοῦ πολέμου κείμενοι, Dion. A. R. vi, 34; xi, 54; A. ‘most exposed to the brunt of the war; to the wear and tear of it.’

13. ἔδεισαν, μὴ ὁμολογήσῃσι] The subjunctive, for the optative, is especially put after verbs signifying ‘to fear;’ because the object of fear is mostly considered as sure to happen. MA, 519.

14. σφέων] τοῦ τε Ἀλεξάνδρου καὶ τῶν ἀγγέλων τῶν Λακεδαιμόνιων. STG.

Λακεδαιμονίοισι τὴν ἐκείνων γνώμην.<sup>15</sup> (142) Ὡς δὲ ἐπαύσατο λέγων Ἀλέξανδρος, διαδεξάμενοι ἔλεγον οἱ ἀπὸ Σπάρτης ἄγγελοι· “Ἡμεῖς δὲ ἐπεμφθῆναι Λακεδαιμόνιοι δεησομένους ὑμῶν μήτε νῶ-  
“τερον ποιεῖν μηδὲν κατὰ τὴν Ἑλλάδα, μήτε λόγους ἐνδέκεσθαι  
“παρὰ τοῦ βαρβάρου. οὔτε γὰρ δίκαιον οὐδαμῶς, οὔτε κόσμον φέρον  
“οὔτε γε ἄλλοισι Ἑλλήνων οὐδαμοῖσι, ὑμῖν δὲ δὴ καὶ διὰ πάντων  
“ἥκιστα, πολλῶν εἵνεκα· ἐγείρατε γὰρ τόνδε τὸν πόλεμον ὑμεῖς,  
“οὐδὲν ἡμέων βουλομένων, καὶ περὶ τῆς ὑμετέρας ἀρχῆς<sup>16</sup> ὁ ἀγὼν  
“ἐγένετο· νῦν δὲ φέρει καὶ ἐς πᾶσαν τὴν Ἑλλάδα. ἄλλως τε<sup>17</sup>  
“τούτων ἀπάντων αἰτίους, γενέσθαι δουλοσύνης τοῖσι Ἕλλησι,  
“Ἀθηναίους οὐδαμῶς ἀνασχετόν· οἵτινες αἰεὶ καὶ τὸ πάλαι φαίνε-  
“σθε πολλοὺς ἐλευθερώσαντες ἀνθρώπων.<sup>18</sup> πιεζυμένοι<sup>19</sup> μὲντοι  
“ὑμῖν συναχθόμεθα, καὶ ὅτι καρπῶν ἐσπερήθητε διζῶν ἤδη, καὶ ὅτι  
“οἰκοφθόρησθε<sup>20</sup> χρόνον ἤδη πολλόν. ἀντὶ τούτων δὲ ὑμῖν Λακεδαι-  
“μόνιοι τε καὶ οἱ σύμμαχοι ἐπαγγέλλονται γυναικῶν τε καὶ τὰ ἐς  
“πόλεμον ἄχρηστα<sup>21</sup> οἰκετέων ἐχόμενα<sup>22</sup> πάντα ἐπιθρῆψιν, ἔστ’  
“ἂν ὁ πόλεμος ὁδε συνεστήκη. μὴ δὲ ὑμέας Ἀλέξανδρος ὁ Μακε-  
“δὼν ἀναγνώσῃ, λήνας τὸν Μαρδονίου λόγον. σὺν γὰρ  
“ταῦτα ποιητέα ἐστί· τύραννος γὰρ ἔων, τυράννῃ συγκατεργάζε-  
“ται· ὑμῖν δὲ γε οὐ ποιητέα, εἰ περ εὖ τυγχάνετε φρονέοντες, ἐπι-  
“σταμένοι, ὥς βαρβάροις ἐστὶ οὔτε πιστὸν οὔτε ἀληθὲς οὐδέν.”  
Ταῦτα ἔλεξαν οἱ ἄγγελοι. (143) Ἀθηναῖοι δὲ πρὸς μὲν Ἀλέξαν-  
δρον ὑπεκρίναντο<sup>22</sup> τὰδε· “Καὶ αὐτοὶ τοῦτο γε ἐπιστάμεθα, ὅτι πολ-

15. γνώμην] “Herodotus does not inform us who particularly, during these remarkable transactions, directed the measures of the Attic government; which, both in wisdom and in magnanimity, at least equal any thing in the political history of mankind. Plutarch attributes all to Aristides,” MT, ix, 2.

16. ἀρχὴν] SH. BHK. SW. STG. s. viii, 132, 85.

17. ἄλλως τε κτλ.] The integrity of this text is very questionable. If it is to be retained, we must take it thus: ἄλλως τε (‘and besides,’ MA, 597.) οὐδαμῶς ἀνασχετόν (ἐστὶ) Ἀθηναίους, τούτων ἀπάντων (i. e. τούδε τοῦ πολέμου καὶ τῶνδε τῶν κινδύνων) αἰτίους (ὄντας), γινώσκειν (καὶ αἰτίους) δουλοσύνης τοῖσι Ἕλλησι.

18. π. ἐ. ἀνθρώπων] In their Panathenaic orations Isocrates and Aristides have collected many instances;

the former, after contrasting at some length the characters of his own nation and of the Lacedæmonians, concludes by affirming the Athenians to be εἰρηνικοὺς καὶ φιλέλληνας, καὶ τῆς ἰσότητος τῆς ἐν ταῖς πολιτείαις ἡγεμόνας· Σπαρτιάτας δ’ ὑπεροπτικοὺς, καὶ πολεμικοὺς, καὶ πλεονέκτας, 95. VK.

20. οἰκοφθόρησθε] viii, 144; i, 196; v, 29; ‘you have been suffering from the ruin of your domestic affairs.’ Plato has the substantive οἰκοφθορία, Phdo, 71; WE. δαματοφθορεῖν, Æsch. A. 921. BL.

21. ἄχρηστα κτλ.] i. e. οἱ ἀχρηστοὶ οἰκέται. The Spartans promised παῖδας καὶ γυναῖκας αὐτοῖς καὶ τοὺς ἔξω τῆς ἡλικίας δρέψιν ἕως ἂν ὁ πόλεμος ᾗ, Aristid. t. ii, p. 217. WE.

22. ὑπεκρίναντο] ταύτην ἐγὼ τὴν ἀπόκρισιν τῆς ἐν Σαλαμῶνι ναυμαχίας καὶ τῶν τροπαίων οὐχ ἤττον ἐξίαν

“λαπλασίη ἐστὶ τῷ Μῆδῳ δύναμις ἢ περ ἡμῖν. ὥστε οὐδὲν δέει τοῦτο  
 “γε ὀνειδίζειν.<sup>23</sup> ἀλλ’ ὅμως, ἐλευθερίας γλιχόμενοι<sup>24</sup>, ἀμυνόμεθα  
 “οὕτω, ὅκως ἂν καὶ δυνώμεθα. ὁμολογήσαι δὲ τῷ βαρβάρῳ μήτε  
 “σὺ ἡμέας περὶ ἀναπείθειν, οὔτε ἡμέες πεισόμεθα. νῦν δὲ ἀπάγ-  
 “γελλε Μαρδονίῳ, ὡς Ἀθηναῖοι λέγουσι, ‘ἔστ’ ἂν ὁ ἥλιος<sup>25</sup> τὴν  
 “αὐτὴν ὁδὸν ἦ, τῇ περ καὶ νῦν ἔρχεται, μή καὶ ὁμολογήσειν<sup>26</sup>  
 “ἡμέας Ξέρξῃ· ἀλλὰ Θεοῖσι τε συμμάχοισι πίσυνοί μιν ἐπέξιμεν  
 “ἀμυνόμενοι, καὶ τοῖσι ἥρωσι τῶν ἐκείνος οὐδεμίαν ὅπιν ἔχων,  
 “ἐνέπρησε τοὺς τε οἴκους καὶ τὰ ἀγάλματα.’ σύ τε τοῦ λοιποῦ λό-  
 “γους ἔχων τοιούσδε μὴ ἐπιφαίνεο Ἀθηναίοισι· μηδὲ δοκέων χρηστὰ  
 “ὑπουργεῖν<sup>27</sup>, ἀθέμιστα ἔρδειν<sup>28</sup> παραίνεε. οὐ γὰρ σε βουλόμεθα  
 “οὐδὲν ἄχαρι πρὸς Ἀθηναίων παθεῖν<sup>29</sup>, ἐόντα πρόξενόν τε καὶ  
 “φίλον.” (144) Πρὸς μὲν Ἀλέξανδρον ταῦτα ὑπεκρίναντο. Πρὸς  
 “δὲ τοὺς ἀπὸ Σπάρτης ἀγγέλους, τάδε· “Τὸ μὲν δεῖσαι<sup>30</sup> Λακεδαι-  
 “μονίους, μὴ ὁμολογήσωμεν τῷ βαρβάρῳ, κάρτα ἀνθρωπῆιον ἦν.  
 “ἀτὰρ αἰσχρῶς γε οἴκατε, ἐκπιστάμενοι τὸ Ἀθηναίων φρόνημα,  
 “ἀρβωδῆσαι· ὅτι οὔτε<sup>31</sup> χρυσός ἐστι γῆς οὐδαμῶθι τοσοῦτος, οὔτε

ἡγοῦμαι δαυμάσαι, Aristid. Pan. p. 251. VK.

23. ὀνειδίζειν] ‘to exaggerate:’ ὁ μακάριος, κοῦκ ὀνειδίζω τύχας, Eur. O. 4; φῶσει τὸ πρᾶγμα τοιοῦτόν ἐστι, οὐχ ὁ λόγος αὐτὸ ἐξονειδίζει, Dio. Ch. O. xxi, p. 321, d. MV. LR. ‘to taunt us with.’

24. ἐλευθερίας γλιχόμενοι] δεινῶς γλιχομένοισι περὶ (?) τῆς ἐ. ii, 102. VK. WE.

25. ὁ ἥλιος] In conformity with the decree of the people, Aristides τὸν ἥλιον δεῖξας, “ἄχρις ἂν οὗτος,” ἔφη, “ταύτην πορεύηται τὴν πορείαν,” Ἀθηναῖοι πολεμήσουσι Πέρσας ὑπὲρ τῆς δεδηλωμένης χώρας καὶ τῶν ἡσεθημένων καὶ κατακεκαυμένων ἱερῶν,” Plu. V. xvii, p. 324, z. VK. Similar to this was the form of words used in a league between the Romans and the Latins, s. iv, 201, 11. WE.

26. ὁμολογήσειν] Thus they rejected ἐχθρῶν ἔδωρα δῶρα. VK.

27. ὑπουργεῖν] This verb is often used with χάριν; Æsch. P. V. 656; Eur. Al. 858; ἀνθυπουργεῖν, Soph. Col. fr. iii. BL.

28. ἀθέμιστα ἔρδειν] vii, 33. WE.

29. παθεῖν] ix, 79. Aristides says

that Alexander was dismissed unhurt, (διὰ τὸ σχῆμα τῆς προξενίας); but was ordered, on pain of death, to quit the Athenian territory before sunset; Pan. p. 13, 34. προῦννέω σοι, εἰ σ’ ἡ πῖσι-σα λαμπὰς ὑφεται δεοῦ ἐντὸς τῆσδε τερμόνων χθονὸς, δανεῖ, Eur. M. 352. But Lycurgus pretends that the popular feeling ran so strong, that they were very near stoning Alexander (μικροῦ δεῖν κατέλευσαν), because he demanded of them earth and water; Le. p. 156. WE. VK. Such a demand was not made on the present occasion. LR.

30. τὸ μὲν δεῖσαι κτλ.] ‘It was natural enough for the Lacedæmonians, who are at a distance, to be fearful lest we should come to terms with the barbarian king: but for you, their ambassadors, to entertain any apprehensions on the subject, especially after the opportunities which you have had of making yourselves acquainted with the state of our feelings on the subject,’ εἰ μὴ πρότερον ἐτυγχάνετε ἐπιστάμενοι, ‘we must say, seems unworthy of you.’ WE. VK.

31. ὅτι οὔτε κτλ.] ὡς οὔτε χώρα τοῖς Πέρσας ἐστὶ τοιαύτη, οὔτε χρυσὸς



“χώρη κάλλει καὶ ἀρετῇ μέγα ὑπερφέρουσα<sup>32</sup>, τὰ ἡμεῖς δεξάμενοι,  
 “ἐθέλομεν ἂν μηδίσαντες καταδουλώσαι τὴν Ἑλλάδα. πολλὰ τε  
 “γὰρ καὶ μεγάλα ἐστὶ τὰ διακωλύοντα<sup>33</sup> ταῦτα μὴ ποιεῖν, μῆδ’ ἦν  
 “ἐθέλωμεν” πρῶτα μὲν καὶ μέγιστα, τῶν θεῶν τὰ ἀγάλματα καὶ τὰ  
 “οικήματα ἐμπερησμένα τε καὶ συγκεχωσμένα, τοῖσι ἡμέας ἀναγ-  
 “καίως ἔχει τιμωρεῖν ἐς τὰ μέγιστα<sup>34</sup> μᾶλλον, ἢ περ ὁμολογείν  
 “τῷ ταῦτα ἐργασασμένῳ· αὐτὶς δὲ, τὸ Ἑλληνικὸν ἐὼν ὁμαιμόν τε καὶ  
 “ὁμόγλωσσον, καὶ θεῶν ἰδρύματά τε κοινὰ καὶ θυσίαι, ἥθεά τε ὁμό-  
 “τροπα<sup>35</sup> τῶν προδότας γενέσθαι Ἀθηναίους οὐκ ἂν εὖ ἔχοι. ἐπί-  
 “στασθέ τε οὕτω, εἰ μὴ καὶ πρότερον ἐτυγχάνετε ἐπιστάμενοι, ἔστ’  
 “ἂν καὶ εἰς περιῇ Ἀθηναίων, μηδαμὰ ὁμολογήσοντας ἡμέας ἱερέζῃ.  
 “ὑμῶν μέντοι ἀγάμεθα τὴν προνοίην τὴν ἐς ἡμέας ἔχουσαν, ὅτι  
 “προεῖδετε ἡμέων οἰκοφθορημένων οὕτω, ὥστε ἐπιθρέψαι ἐθέλειν  
 “ἡμέων τοὺς οἰκέτας. καὶ ὑμῖν μὲν ἡ χάρις ἐκπεπλήρωται· ἡμέες μέν-  
 “τοι λιπαρήσομεν<sup>36</sup> οὕτω, ὅπως ἂν ἔχωμεν, οὐδὲν λυπέοντες ὑμέας.  
 “νῦν δὲ, ὡς οὕτω ἐχόντων<sup>37</sup>, στρατιὴν ὡς τάχιστα ἐκπέμπετε. ὡς γὰρ  
 “ἡμέες εἰκάζομεν, οὐκ ἐκὰς χρόνον παρέσται ὁ βύρβαρος ἐσβαλὼν  
 “ἐς τὴν ἡμετέραν, ἀλλ’ ἐπειδὴν τάχιστα πύθηται τὴν ἀγγελίην, ὅτι  
 “οὐδὲν ποιήσομεν τῶν ἐκείνος ἡμέων προσεδέετο· πρὶν ὧν παρῆναι  
 “ἐκείνον ἐς τὴν Ἀττικὴν, ἡμέας<sup>38</sup> καιρὸς ἐστὶ προβωθῆσαι<sup>39</sup> ἐς τὴν  
 “Βοιωτίην.” Οἱ μὲν, ταῦτα ὑποκριναμένων Ἀθηναίων, ἀπαλλάσ-  
 σοντο ἐς Σπάρτην.

τοσοῦτος, ὃν Ἀθηναῖοι δεξάμενοι τοὺς Ἕλληνας ἐγκαταλείψουσι, Diod. xi, 28. Both Plutarch (V. xvii, p. 324, D;) and Aristides (t. iii, p. 357;) represent the Athenians as being indignant at the suspicious apprehensions of the Lacedæmonians. VK.

32. *ὑπερφέρουσα*] ‘excelling;’ iv, 74; viii, 138; ix, 96; *Æ. κάλλει δ.* Eur. Hc. 268; Soph. C. R. 381; C. C. 1007; Aristar. in Sto. Ec. Eth. p. 171; *προφέρειν*, Eur. M. 1088; *ὑπερβάλλειν*, I. 475. POR.

35. *ἥθεα ὁμότροπα*] There was considerable variety in the customs, manners, religion, and even in the language of the different nations of Greece; though there was a fundamental resemblance in them all: *ἐθαύμασα τί θῆποτε, τῆς Ἑλλάδος ὑπὸ τῶν αὐτῶν ἀέρα κειμένης, καὶ πάντων τῶν Ἑλλήνων ὁμοίως παιδευομένων, συμβέβηκεν ἡμῖν οὐ τὴν αὐτὴν τάξιν τῶν τρόπων ἔχειν*,

Theoph. Ch. pr. Not but what there was a great difference in the systems of education at Athens and at Sparta: Theophrastus and Herodotus are only speaking of Grecian manners and customs as contrasted with those of the barbarians. And with respect to climate, that of Greece is mild and temperate, being subject neither to the excessive heat experienced in many parts of Asia and in Africa, nor to the intense cold of Scythia. VK. *εἰδότες οὖτε φίλιαν ἰδιώταις βέβαιον γιγνομένην οὖτε κοινωνίαν πόλεσιν ἐς οὐδὲν, εἰ μὴ ὁμοιότροποι εἴεν*, Thu. iii, 10. BF.

36. *λιπαρήσομεν*] *σφόδρα προσκαρτερήσομεν*, Phot. BL.

38. *ἡμέας*] i. e. both the Athenians and the Lacedæmonians: compare ix, 6; 7. SW.

39. *προβωθῆσαι*] viii, 1; ἀντιώσεσθαι, ix, 7, 42. WE.

## EXAMINATION QUESTIONS.

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### BOOK VIII.

1. In what respect had individual characters great weight in deciding national ascendancy?
2. What is the meaning of *οικέται*?
3. What is the force of the phrase *μηδὲ πυρφόρον περιγε-  
νέσθαι*?
4. What is the idea conveyed by the word *καταφρονέειν*?
5. Illustrate the primary and the secondary significations of *ταρσολ*.
6. How does the sense of *τραπέσθαι* vary with its accentuation?
7. From what hero did Alcibiades claim descent? and what was the family connexion between him and Pericles?
8. On referring to ancient genealogical tables, after what relation does a child generally appear to have been named?
9. Is *μέχρι μέσων ἡμέρας* an allowable expression?
10. What is the origin of the Caryatides in architecture?
11. When were the Olympic games founded? Is the first Olympiad reckoned from that period?
12. Why was Parnassus called *biceps*? Who were the gods of the mountain?
13. For what was Orchomenos celebrated?
14. Describe the Corycian cavern.
15. What was the method of delivering the oracle at Delphi? and of how many persons did the oracular establishment consist?
16. What prodigy does Xenophon record as having happened just prior to the battle of Leuctra?
17. Why was Minerva worshipped under the title of Pronæa?
18. To what is *ἔχοντας ἔπεισθαι* equivalent?
19. How may the apparent prodigies (37 ff.) be probably accounted for?
20. Why was the proclamation made, that 'each Athenian should save his family as he could'?
21. How were the Athenian fugitives treated at Trœzen?

22. In what temple was the guardian serpent of Athens kept?
23. How do the Attic forms of *μελιτόδεσσα* vary?
24. How may the disappearance of the honey-paste from the temple be accounted for?
25. To what purpose was the island of Seriphos applied by the Roman emperors?
26. Name the six rivers of the infernal regions.
27. How was it that Crotona sent but one ship? Was Crotona a weak state?
28. Who were the *ραμίαι* at Athens?
29. What were the *θύραι*, with which it was attempted to fortify the Acropolis?
30. Where did the Venetians plant their mortar-battery, which did such mischief to the Parthenon?
31. What is the etymology given of the word Areopagus? Who is the earliest author that alludes to the etymology? and to whom does he assign the foundation of the court? Who were the judges in this tribunal? and what eminent persons were brought before it? What peculiarity is observable with regard to its sittings?
32. How does Laurent describe the entrance to the Acropolis?
33. What oath was taken in the temple of Aglauros?
34. Nepos speaks of *sacerdotes interfecti*: who were these?
35. By what are verbs of motion accompanied, to express the object of those verbs, answering to the active supine in Latin?
36. In whose time is the sacred olive at Athens said to have been still in existence?
37. What was the *Θάλασσα* in the Acropolis?
38. What was the fabulous contest between Neptune and Minerva?
39. What is pre-supposed by the form *ἀναδεδράμηκα*?
40. Who was Mnesiphilus?
41. What anecdote does Plutarch relate of the discussion between Themistocles and Eurybiades?
42. How may this anecdote have originated?
43. What is the proper meaning of *ἀναξενυγνύναι*?
44. In what cases may *ἐς ὃ* stand for *ἐν ᾧ*?
45. What is the force of the imperfects in 61 ff?
46. What kind of ellipsis is that which is often followed by *εἰ δὲ μή*?
47. What are the active, passive, and middle significations of *ἀναδιδάσκειν*?
48. Who were the *Æacidæ*?

49. Describe the procession during which the exclamation "Ίακχε!" was so frequently repeated.

50. Were foreigners admissible to the rites of initiation?

51. Why is πόλις often used as synonymous with νῆσος?

52. Is the ellipsis the same in the expressions Ὀλύμπια and Κάρνεια?

53. From what may the metaphor in ἐξεῤῥάγη be derived?

54. What are used respectively as the aorist and the future of ὁρᾶν?

55. Describe the bay of Eleusis.

56. What is the reason that ἵνα is sometimes followed by both a subjunctive and an optative?

57. Why was ostracism so called? Where was it adopted? How did it differ from exile? Who are mentioned as having suffered from it?

58. What anecdote proves the integrity and the reputation of Aristides?

59. How many kinds of tripod were there? and by what different names were they called?

60. Explain the manœuvre ἐπὶ πρύμνην ἀνακρούεσθαι. What was its object?

61. What appears to have been the Persian custom with regard to the royal benefactors?

62. What immense reward is Draco the Samian said to have received from Xerxes? and for what service?

63. Explain the expression ἐν χειρῶν νόμῳ.

64. What is the date of the battle of Salamis? Who was born on the very day?

65. What are the arguments for and against the account given by Herodotus of the conduct of the Corinthians at Salamis?

66. Does φρίζουσι or φρύξουσι appear the more probable reading? on what grounds?

67. What account did the Persians give of the result of the expedition under Xerxes?

68. What permanent effects resulted to Greece from the victory at Salamis?

69. Why were carrier pigeons not used by the Persians in transmitting news?

70. What poet describes at length the transmission of intelligence by beacons?

71. Is δράμημα or δρόμημα correct?

72. What is the etymology of our word "POST"?

73. What is Xenophon's description of the ἀγγαρήϊον?

74. Was there any connexion between θάλη and θυσίη?

75. Of what different constructions does *προσθήκειν* admit?
76. What is the force of the qualified assertion *ὥς ἐκ κακῶν*?
77. What is implied in the phrase *ἦν τι πάθῃ*? What is the corresponding Latin expression?
78. To what changes was *-έσω*, the primitive form of the future, liable in verbs whose characteristic was *ρ*? And by whom were these secondary forms respectively retained?
79. What are the various forms under which the radical verb *ἔλω* appears?
80. What great generals have deemed it policy to connive at the escape of a flying enemy?
81. What connexion is there in sense between the phrase *ἀνακῶς ἔχειν* and the title *ἄναξ*?
82. What word is used by Herodotus as synonymous with *ἀποστροφή*?
83. How can it be shown that *βία* and *ἀνάγκη* are synonymous?
84. From what is the metaphor in *ἐπήβολος* derived?
85. In what particular sense does Herodotus use the substantive *ὑπερβολή*?
86. What are the common words for *ἀνωρίη*, and *χειμερίζειν*?
87. What is a peculiar meaning of *μὴ λείπεσθαι τινος*?
88. What is the English of *κατ' ὀλίγους*?
89. What may be observed with regard to the *στρεπτοφόροι* and *ψελισφόροι*?
90. Why was there a proverbial connexion between *λιμός* and *λοιμός*?
91. What appears to be the etymology of Valiza, Vasigluse, Curiorowieza, and Despote Giæla, the modern names of Rhodope?
92. How do we obtain the accusative *κυβερνήτῃα*?
93. Who was the tutelary deity of the Isthmus?
94. What secret motives does Diodorus develope for the award of the palm to the Æginetans? How was this decision connected with the honours paid to Themistocles at Sparta, and with the appointment of Xanthippus to the command of the Athenian navy?
95. At what place were the votes occasionally given in order to make the decision more conscientious?
96. On what grounds does Cicero infer that the Academic philosopher was entitled to the highest rank among the various sects?
97. Who were the knights at Crete and at Sparta? What was the difference between them?

98. What was the post in battle of the Spartan knights? Was the Spartan cavalry an effective body of men?

99. What instances are recorded of private communications between besiegers and their partizans within the town by the means of arrows?

100. What curious tradition prevailed among the barbarians inhabiting the shores of the Arabian gulf?

101. What was there peculiar in the position of Potidæa?

102. In what sense are ἀνωρέω and κατωρέω to be taken, when referred to navigation?

103. Of what country were the inhabitants often employed as interpreters between the Persians and the Greeks?

104. When are compound words ending in -ρομος paroxytones, and when proparoxytones?

105. What was implied by the word ξυμμαχία, in the age of Thucydides?

106. How can we explain the arrangement — *pacis eras mediusque belli* —, which is so common in Horace?

107. Is there any instance in Latin of regal power being designated by the word *manus*?

108. What is the strict anatomical signification of χεῖρ?

109. Who was called μακρόχειρ? and for what reason?

110. Why should the subjunctive rather than the optative follow verbs of 'fearing'?

111. What contrast does Isocrates draw between the Athenian and the Lacedæmonian character?

112. Was there much difference in the systems of education in these two states?

## CALLIOPE.

### ARGUMENT OF THE NINTH BOOK.

Mardonius again invades Attica, and occupies Athens : 1—3. The Athenians reject his proposals : 4 ; 5. The Spartans at length take the field under Pausanias : 6—11. Mardonius retreats, and fortifies a camp near Thebes ; where he is entertained by Attaginus : 12—16. The Phocians join him : 17 ; 18. The Greeks encamp at Erythræ : 19. Masistius is slain in a charge of the cavalry : 20—24. The Greeks fall back on Platæa. Their order of battle ; Aristides : 25—30. Disposition of the Persian forces : 31 ; 32. The soothsayers Tisamenus and Hegesistratus : 33 ; 35—38. Mardonius, in spite of the auspices and against the advice of Artabazus, resolves on giving battle : 39—43. Alexander apprises the Greeks of this decision : 44 ; 45. Manœuvres on both sides : 46—52. Amompharetus : 53—57. The battle of Platæa : 58—62. Mardonius falls : 63 ; 64. The barbarians fly : 65. Artabazus, with a considerable force, escapes into Phocis : 66. Havock among the fugitives : 67—69. The camp is stormed : 70. Further anecdotes of the battle : 71—74 ; 76—85. Punishment of the Thebans : 86—88. Artabazus reaches Asia : 89. Deputies from Samos to Leontichides arrive at Delos : 90—92. The Persian admirals retire to Mycale : 96 ; 97. The Greeks effect a landing : 98 ; 99. Rumour of the victory in Bœotia : 100 ; 101. The battle of Mycale, in which Mardonius and Tigranes fall : 102—105. After burning the fleet and camp, the Greeks return to Samos, and admit the Ionians into the confederacy : 106. Quarrel of Masistes and Artayntes : 107. On finding the bridges of Xerxes destroyed, the Peloponnesians return home ; the Athenians also return, after capturing Artayctes in Sestos : 114—121. Advice of Artembares to Cyrus : 122.

# Η Ρ Ο Δ Ο Τ Ο Υ

## ΙΣΤΟΡΙΩΝ ΕΝΝΑΤΗ.

### ΚΑΛΛΙΟΠΗ.

(1) ΜΑΡΔΟΝΙΟΣ δὲ, ὥς οἱ ἀπονοστήσας Ἀλέξανδρος τὰ παρὰ Ἀθηναίων ἐσήμνηε, ὀρμηθεὶς ἐκ Θεσσαλίας, ἤγε τὴν στρατιὴν σπουδῇ ἐπὶ τὰς Ἀθήνας· ὅκου δὲ ἐκάστοτε γίνοιτο, τούτους<sup>1</sup> παρελάμβανε. τοῖσι δὲ Θεσσαλίας ἡγεομένοισι οὐ τε τὰ πρὸ τοῦ πεπρηγμένα μετέμελε<sup>2</sup> οὐδὲν, πολλῶ τε μᾶλλον ἐπῆγον τὸν Πέρσῃ· καὶ συμπροέπεμψε τε Θώρηξ<sup>3</sup> ὁ Δηρῖσιος<sup>4</sup> Ψέρξεα φεύγοντα, καὶ τότε ἐκ τοῦ φανεροῦ παρήκε<sup>5</sup> Μαρδόνιον ἐπὶ τὴν Ἑλλάδα. (2) Ἐπεὶ δὲ πορευόμενος γίνεται ὁ στρατὸς ἐν Βοιωτοῖσι, οἱ Θηβαῖοι κατελάμβανον<sup>6</sup> τὸν Μαρδόνιον, καὶ συνεβούλευον αὐτῷ, λέγοντες, ὥς ‘οὐκ εἴη ἡ χώρας ἐπιτηδεώτερος ἐνστρατοπεδεύεσθαι ἐκείνου, οὐδὲ ζῶν ἰέναι ἑκαστέρῳ, ἀλλ’, αὐτοῦ ἰζόμενον, ποιέειν<sup>7</sup>, ὅπως ἀμαχητὶ τὴν πᾶσαν

1. τούτους] viz. those capable of bearing arms. “Independently of the troops which Xerxes had left with Mardonius, that general had assembled more than 200,000 men from Thrace, Macedonia, and other allied countries. He had in all about 500,000 men;” Diod. xi, 28; 30. LR.

2. μετέμελε] has the same construction in vi, 63; Ἀριστῶνι τὸ εἰρημένον μ. MA, 326, obs. 2.

3. Θώρηξ] one of the Aleuadæ; he had two brothers Eurypylus and Thrasydæus, viii, 58; WE. vii, 6; LR. Pin. P. x, 100.

4. Δηρῖσιος] Larissa is still the

name of this town. LR. The Turks call it Genisahar. A.

5. παρήκε] iii, 77; iv, 146. WE.

6. κατελάμβανον] ‘endeavoured to stop,’ iii, 52; 36: s. i, 123, 10. WE. LR.

7. ἀλλὰ ... ποιέειν] Between these words understand ἐκείνου, as in vii, 104. It is expressed by Socrates, Cret. xii; Παράμανθος δοκεῖ διαδεξάμενος τὴν βασιλείαν δικαιοτάτος γεγενῆσθαι πάντων ἀνθρώπων λέγεται δὲ αὐτὸν πρῶτον οὐδένα εἶναι ὄρκους ποιέειν κατὰ τῶν θεῶν, ἀλλ’ ὁμνῆσαι κελεύσας χῆνα καὶ κῆνα καὶ κρινὸν καὶ τὰ

δμοια, in Schol. on Ar. Av. 521. VK.



‘Ἑλλάδα καταστρέψῃται.<sup>8</sup> κατὰ μὲν<sup>9</sup> γὰρ τὸ ἰσχυρὸν, “Ἕλληνας ὁμοφρονέοντας, οἵπερ καὶ πάρος ταῦτα ἐγίνωσκον, χαλεπὰ εἶναι ‘περιγίνεσθαι καὶ ἅπασιν ἀνθρώποις’ εἰ δὲ ποιήσεις τὰ ἡμεῖς παραινόμεν,” ἔφασαν λέγοντες, “ἔξεις<sup>10</sup> ἀπόνως ἅπαντα τὰ κείνων βουλευμάτα. πέμπε χρήματα ἐς τοὺς δυναστεύοντας ἄνδρας ἐν τῇσι πόλεσι. πέμπων δὲ, τὴν ‘Ἑλλάδα διασθῆσεις’ ἐνθεύτεν δὲ τοὺς μὴ τὰ σὰ φρονέοντας ῥηϊδίως μετὰ τῶν στασιωτῶν καταστρέψαι.”<sup>11</sup> (3) Οἱ μὲν ταῦτα συνεβούλευον· ὁ δὲ οὐκ ἐπέθετο<sup>12</sup>, ἀλλὰ οἱ δεινὸς τις ἐνέστακτο ἡμερος<sup>13</sup> τὰς Ἀθήνας δευτέρα ἐλέειν, ἅμα μὲν ὑπ’ ἀγνωμοσύνης, ἅμα δὲ πυρσοῖσι<sup>14</sup> διὰ νήσων ἐδόκεε βασιλεῖ δηλώσειν ἐόντι ἐν Σάρδισι, ὅτι ἔχοι τὰς Ἀθήνας. ὃς οὐδὲ τότε, ἀπικόμενος ἐς τὴν Ἀττικὴν, εὔρε τοὺς Ἀθηναίους, ἀλλ’ ἐν τε Σαλαμῖνι τοὺς πλείστους ἐκυνθάνετο εἶναι ἐν τε τῇσι νηυσὶ, αἰρέει τε ἐρῆμον τὸ ἄστυ. ἡ δὲ βασιλεὺς αἵρεσις<sup>15</sup> ἐς τὴν ὑπετραίην τὴν Μαρδονίου ἐπιστρατήην<sup>16</sup> δεκάμηρος ἐγένετο.

8. καταστρέψῃται] The future is the more favourite construction with our author; ποιεε δίκως ἐκείνην δεήσας, i, 8; σοὶ μελέτω δ. μὴ σε θύεται, 9; δρα δ. μὴ σευ ἀποστήσονται, iii, 36; δ. μὴ διαδρῆσεται σφας, ἀλλὰ μιν ἀπάρουσι, 135; ποιείν δ. ἔσται ἡ Ἰωνίη ἐλευθέρη, v, 109; ποιεε δ. ἀποπλεύσας, ix, 91. STG.

9. κατὰ μὲν κτλ.] The order of the words is “Ἕλληνας γὰρ, οἵπερ καὶ πάρος ἐγίνωσκον τὰ αὐτὰ (i. e. πάρος ὁμοφρόνουν SW.), ὁμοφρονέοντας (“E. δ. is the accusative absolute, ‘as to the Greeks — provided they are unanimous;’ WE. v, 103, 80: SW. ‘for if those Greeks are unanimous’), χαλεπὰ (i. e. χαλεπὸν, for though, when an adjective is put with an auxiliary verb as predicate without referring to a proper subject consisting of one word, it is properly in the neuter singular, yet the Greeks often put the neuter plural. MA, 443, l. s. i, 4, 16;) μὲν εἶναι καὶ ἅπασιν ἀνθρώποις (‘even for the whole world’) περιγίνεσθαι (αὐτῶν) κατὰ τὸ ἰσχυρὸν, ‘by forcible means.’ MA, 581. BUR, on AE. P. V. 220.

10. ἔξεις] ‘you will put a stop to, bring to a stand,’ or ‘disconcert.’ SW.

11. καταστρέψαι] This may be illustrated by the fable of “The old

man, his sons, and the bundle of sticks.”

12. οὐκ ἐπέθετο] Diodorus however states, that while Mardonius was with his army in Boeotia, he sent money to the principal cities of the Peloponnese, for the purpose of detaching them from the league; xi, 28. Demosthenes, Ph. iii, 9; and Aeschines, Ct. 95; mention one Arthmius of Zelea who was sent with money from the Persians to corrupt the Peloponnesians. They do not indeed name the king of Persia, and some commentators refer the transaction to the reign of Artaxerxes, at the period when the Athenians were supporting Egypt in its revolt from the empire; but from Plu. V. vii, p. 114, r; it would appear to have been Xerxes who sent him. s. also Dinarchus, WE. LR. We may also observe that Aeschines in the very same passage appeals to the patriotism of Themistocles and those who fell at Marathon and Plataea.

13. δ. τ. ἐνέστακτο ἡμερος] βαλὼν πόθος τις ἐνέστακται φρεσὶ θνητῶν, Opp. C. iii, 314; ταύτης ὁ δεινὸς ἡμερὸς ποθ’ Ἡρακλῆ δ’ ἦλθε, Soph. Tr. 483. WE.

15. ἡ βασιλεὺς αἵρεσις] ‘the capture (of the city) by the king.’ LR.

16. ἐπιστρατήην] The word is rare, but occurs, Thu. ii, 79. BF.

(4) Ἐπεὶ δὲ ἐν Ἀθήνῃσι ἐγένετο ὁ Μαρδόνιος, πέμπει ἐς Σαλαμίνα Μουρυχίδην, ἄνδρα Ἑλλησπόντιον, φέροντα τοὺς αὐτοὺς λόγους, τοὺς καὶ Ἀλέξανδρος ὁ Μακεδὼν τοῖσι Ἀθηναίοισι διεπόρθημενσε. ταῦτα δὲ τὸ δεύτερον ἀπέστειλε, προέχων<sup>17</sup> μὲν τῶν Ἀθηναίων οὐ φιλίας γνώμας<sup>18</sup>, ἐλπίζων δὲ σφεας ὑπήσειν τῆς ἀγνωμοσύνης, ὡς δοριαλώτου ἐούσης πάσης τῆς Ἀττικῆς χώρας καὶ ἐούσης ἤδη ὑπ' ἑωυτῷ. τούτων μὲν εἵνεκα ἀπέπεμψε Μουρυχίδην ἐς Σαλαμίνα. (5) Ὁ δὲ, ἀπικόμενος ἐπὶ τὴν βουλὴν, ἔλεγε τὰ παρὰ Μαρδονίου. τῶν δὲ βουλευτῶν Λυκίδης εἶπε γνώμην, ὡς 'οἱ ἐδόκεε ἄμεινον εἶναι, δεξαμένους τὸν λόγον, τὸν σφί Μουρυχίδης προφέρει, ἐξενεῖται ἐς τὸν δῆμον.' ὁ μὲν δὴ ταύτην τὴν γνώμην ἀπεφαίνετο, εἴ τε δὴ δεδεγμένος χρήματα παρὰ Μαρδονίου, εἴ τε καὶ ταῦτά οἱ ἔανδανε. Ἀθηναῖοι δὲ, αὐτίκα δεινὸν ποιησάμενοι, οἷ τε ἐκ τῆς βουλῆς καὶ οἱ ἐξωθεν, ὡς ἐτύθοντο, περιστάντες Λυκίδα καταέλευσαν<sup>19</sup> βάλλοντες, τὸν δὲ Ἑλλησπόντιον Μουρυχίδα ἀπέπεμψαν ἄσινέα. γενομένου δὲ Θορύβου ἐν τῇ Σαλαμῖνι περὶ τὸν

17. προέχων] is here put for πρότερον ἔχων 'having previously,' i. e. 'although he had before received.' This is a rare signification of the word. WE. EE conjectures that it may be nearly synonymous with προτείνων 'holding out in a menacing tone,' but he does not seem satisfied with this conjecture; on E. H. 21.

18. οὐ φιλίας γνώμας] 'unfriendly (i. e. hostile) sentiments' or 'determinations,' viii, 143: compare φιλοῦς λόγους, vii, 163, 44; viii, 106. WE.

19. Α. κατέλευσαν] τίς οὐκ ἂν ἀγασαίτο τῶν ἀνδρῶν ἐκείνων τῆς ἀρετῆς, οἱ καὶ τὴν χώραν καὶ τὴν πόλιν ἐκλιπεῖν ὑπέμειναν εἰς τὰς τριήρεις ἐμβαίνοντες ὑπὲρ τοῦ μὴ τὸ κελεύμενον ποιῆσαι; τὸν μὲν ταῦτα συμβουλευσάντα Θεμιστοκλέα στρατηγὸν ἐλόμενοι, τὸν δ' ὑπακούειν ἀποφινόμενον τοῖς ἐπιτατομένοις Κυρσίλον καταλιθώσαντες, οὐ μόνον αὐτὸν, ἀλλὰ καὶ αἱ γυναῖκες αἱ ὀμέτραι τὴν γυναῖκα αὐτοῦ, Dem. Co. 59; Athenienses, cum Persarum impetum nullo modo possent sustinere, statuerentque, ut, urbe relicta, conjugibus et liberis Træzene depositis, naves conscenderent, libertatemque Græciæ classe defenderent, Cysrillum quendam, suadentem ut in urbe manerent, Xerxemque reciperent,

lapidibus obruerunt. Atque ille utilitatem sequi videbatur: sed ea nulla erant, repugnante honestate, Cic. Of. iii, 11; ἐπεὶ δὲ τις ἐτόλμησεν εἰπεῖν, ὡς χρήσιν ἡγεῖσθαι, αὐτοὶ μὲν αὐτὸν, αἱ δὲ γυναῖκες τὴν γυναῖκα ἐπελθοῦσαι διέφθειραν ἐκ χειρὸς, Aristid. Pth. t. i, p. 243. The Scholiast says this mœa was Cysrilus. With such an example before his eyes it must seem somewhat extraordinary that Lycidas ten months afterwards should have ventured on making a similar proposal. It is of him that Aristides speaks in the following passage; ἐπεὶ δὲ τις εἶπεν ἐν τῇ βουλῇ δέχεσθαι, συλλεγόντες πάντες κατέλευσαν αὐτοὶ μὲν αὐτὸν, αἱ δὲ γυναῖκες τὴν γυναῖκα αὐτοῦ, t. iii, 356; VK. as does Lycurgus, when he says, "The decree made as to him who perished at Salamis merits your attention. He endeavoured only by his discourse to betray the commonwealth; and yet the senate took from him his crown" (which he wore whilst sitting as a senator) "and sentenced him to death: a noble decree, and worthy of our ancestors. They had exalted souls, and were anxious to punish the guilty," Le. p. 165, 6. LR. In any popular commotion the mob generally resorted to this method of putting to

Λυκίδα, πυθθάνονται τῶν Ἀθηναίων αἱ γυναῖκες<sup>20</sup> τὸ γινόμενον διακελευσαμένη δὲ γυνή γυναικί, καὶ παραλαβοῦσα, ἐπὶ τὴν Λυκίδεω οἰκίῃν ἦσαν αὐτοκέλεες<sup>21</sup>, καὶ κατὰ μὲν ἔλευσαν αὐτοῦ τὴν γυναῖκα, κατὰ δὲ τὰ τέκνα.

(6) Ἐς δὲ τὴν Σαλαμίνα διέβησαν οἱ Ἀθηναῖοι ὧδε ἕως μὲν προσεδέκοντο ἐκ τῆς Πελοποννήσου στρατὸν ἥξειν τιμωρήσοντά σφι, οἱ δὲ<sup>22</sup> ἔμενον ἐν τῇ Ἀττικῇ· ἐπεὶ δὲ οἱ μὲν μακρότερα τε καὶ σχολαίτερα<sup>23</sup> ἐποίουν, ὁ δὲ ἐπιὼν καὶ δὴ ἐς τὴν Βοιωτίην ἐλέγετο εἶναι<sup>24</sup>, οὕτω δὴ<sup>25</sup> ὑπεξεκομίσαντό τε πάντα, καὶ αὐτοὶ διέβησαν ἐς Σαλαμίνα, ἐς Λακεδαίμονά τε ἔπεμπον ἀγγέλους<sup>26</sup>, ἅμα μὲν μεμφομένους τοῖσι Λακεδαιμονίοις, ὅτι περιεῖδον ἐμβαλόντα τὸν βάρβαρον ἐς τὴν Ἀττικὴν, ἀλλ' οὐ μετὰ σφῶν ἠγτίασαν ἐς τὴν Βοιωτίην, ἅμα δὲ ὑπομνήσαντας, ὅσα σφι ὑπέσχετο ὁ Πέρσης μεταβαλοῦσι δώσειν, προεῖπαί τε, ὅτι εἰ μὴ ἀμυνεῦσι Ἀθηναίοις, ὥς καὶ αὐτοὶ τινα ἀλεωρῇν<sup>27</sup> εὐρήσονται.<sup>28</sup> (7) Οἱ γὰρ δὴ Λακεδαιμόνιοι<sup>29</sup> ὄρταζόν τε τοῦτον τὸν χρόνον, καὶ σφι ἦν Ὑακίνθια<sup>30</sup> περὶ πλείστου δ' ἦγον

death the person who was obnoxious to them. *BL*. ἀνέκραγον πάντες "ὁ μαρότατε! σπονδὰς φέρεis, τῶν ἀμπελων τετμημένων;" καὶ τοὺς τρίβοντας ξυνελέγοντο τῶν λίθων· ἐγὼ δ' ἐφευγον· οἱ δ' ὀδίακον, κάδων, *Arist. Ach.* 182.

20. τῶν Ἀθηναίων αἱ γυναῖκες] Though the Athenians called themselves Ἀθηναῖοι, they never gave their wives the name of Ἀθηναῖαι, because Minerva was called in Homer Ἀθηναίη; such was their superstition. They designated their wives by a periphrasis, as in the present instance, or by the word ἀσται, 'female citizens,' because Athens was called ἄστυ 'the city' by way of eminence. *LR*.

21. αὐτοκέλεες] αὐτοκέλευτοι, *CM*. 'self-bidden,' i. e. 'of their own accord:' 88 ἀνὴρ, οὐκ ἐμῶν ἐπ' ἀγγέλων, ἀλλ' αὐτόκλητος ἐκ δόμων πορεύεται, *Soph. Tr.* 395. *WE*.

22. οἱ δὲ] δὲ here is not used for opposition, but only for more emphatic designation. *MA*, 616, 3.

24. ἐς τὴν Β. εἶναι] ὁ μὲν ἀπόστολος ἐς τὴν Μίλητον ἦν, i, 21. This is the reading of several Mss, and is less likely to have proceeded from the alteration of a copyist, than the common reading ἐν τῇ Βοιωτίῃ.

26. ἀγγέλους] Idomeneus relates that it was Aristides who was deputed, and he names no other; yet Plutarch affirms that the name of Aristides does not appear in the decree made on this occasion, but those of Cimon, Xanthippus, and Myronides; *V. xvii*, p. 324, r. *LR*.

27. ἀλεωρῇν] ἐκκλινω, *Eust.* 'declining;' *Æ. ἀποστροφῇν. VK*.

28. εὐρήσονται] 'will find for themselves, will get;' ix, 26; 28; ἐτοιμάσονται, ἐκπορίσονται. Many examples of this signification of εὐρίσκεισθαι are given in *DW*, 258. One from *Iso*. will be found in ix, 7, 34. *VK*.

29. οἱ Λακεδαιμόνιοι] "The conduct of the Peloponnesians, but most particularly of the Lacedaemonians who were at the head of them, appears upon this occasion, by the account of Plutarch as well as of Herodotus, ungenerous, ungrateful, and faithless, if not even dastardly: that of the Athenians, magnanimous even to enthusiasm;" *MT*, ix, 2.

30. Ὑακίνθια] κώμοις Ὑακίνθου, νυχτὶν εὐφροσύναν, ὃν ἐξαμειλλησάμενος τρόχῳ τέρμονα δίσκου ἔκανε Φοῖβος, τῇ Λακωνίᾳ γὰρ δὲ Βοθύοντι ἀμείραν ὁ Διὸς εἶπε σέβειν γόνος, *Eur. Hl.* 1468. *WE*. The story of Hyacinthus is related at

τὰ τοῦ Θεοῦ<sup>31</sup> πορσύνειν. ἅμα δὲ τὸ τεῖχος σφί τὸ ἐν τῷ Ἰσθμῷ ἐτείχεον, καὶ ἤδη ἐπάλλεις<sup>32</sup> ἐλάμβανε. ὥς δὲ ἀπίκοντο ἐς τὴν Λακεδαιμόνα οἱ ἀγγελοι οἱ ἀπ' Ἀθηναίων, ἅμα ἀγόμενοι ἐκ τε Μεγάρων ἀγγέλους καὶ ἐκ Πλαταιέων, ἔλεγον τάδε, ἐπελθόντες ἐπὶ τοὺς ἐφόρους· 1. “Ἐπεμψαν ἡμέας Ἀθηναῖοι, λέγοντες, ὅτι “ἡμῖν βασιλεὺς ὁ Μῆδων, τοῦτο μὲν, τὴν χώραν ἀποδοῖ· τοῦτο “δὲ, συμμάχους ἐθέλει ἐπ' ἴση τε καὶ ὁμοίῃ<sup>33</sup> ποιήσασθαι, ἀνευ τε “δόλου καὶ ἀπάτης· ἐθέλει δὲ καὶ ἄλλην χώραν πρὸς τῇ ἡμετέρῃ “διδόναι, τὴν ἂν αὐτοὶ ἐλώμεθα· ἡμεῖς δὲ, Δία τε Ἑλλήνιον<sup>34</sup> “αἰδεσθέντες, καὶ τὴν Ἑλλάδα δεινὸν ποιούμενοι προδοῦναι, οὐ “καταίνεσamen, ἀλλὰ ἀπειπάμεθα, καὶ περ ἀδικούμενοι ὑπ' Ἑλλη- “νων καὶ καταπροδιδόμενοι, ἐπιστάμενοι τε, ὅτι κερδαλεωτέρον ἐστὶ “ὁμολογέειν τῷ Πέρσῃ μᾶλλον ἢ περ πολέμειν· οὐ μὲν οὐδὲ<sup>35</sup> “ὁμολογήσομεν ἐκόντες εἶναι. καὶ τὸ μὲν ἀπ' ἡμέων<sup>36</sup>, οὕτω ἀκί-

length by Ov. M. x, 162 ... 219; *honori- que durat in hoc ani, celebrandaque more priorum annua praelata redeunt Hyacinthia rompa*. The festival was celebrated at Amyclæ, in the month Ἑκατομβεύς; Hes. BNS. τὴν μὲν τῶν ῥακινθίων θυσίαν ὁ Λάκωνες ἐπὶ τρεῖς ἡμέρας συντελοῦσιν· οὐδεὶς δ' ἀπολείπει τὴν θυσίαν, ἀλλὰ κενούσθαι συμβαίνει τὴν πλὴν πρὸς τὴν θείαν, Polyc. in Ath. iv, 17; where there is a full description of the solemnity: PC, ii, 20. ML, D. ii, 8, 15.

31. τὰ τοῦ Θεοῦ] τὰ γὰρ τοῦ Θεοῦ προσέβουτα ἐποιεῖντο ἢ τὰ τῶν ἀνδρῶν, v, 63. Before the battle of Thermopylæ, Κάρνειδ σφί ἦν ἐμποδὼν, vii, 206, 48. VK. They were prevented from being present at Marathon, by waiting for the full moon, vi, 106, 62.

32. ἐπάλλεις] ‘battlements,’ BF. ‘parapets.’ AO.

33. ἐπ' ἴση τε καὶ ὁμοίῃ] Thu. i, 27; ‘on condition of enjoying equal and like rights and privileges.’ The phrase occurs elsewhere in Thu. and very frequently in Proc. and App. and other writers. BF. HAA understands *μοίρα*; the Scholiast supplies *τίμη*. SBL, on BO, 265.

34. Δία Ἑλλήνιον] Ἑλλάδιος Ζεὺς is mentioned, Arist. Eq. 1250; Pin. N. v, 19; Αἰακὸς δ' Διὸς μὲν ἱερόνος, τοῦ δὲ γένους τοῦ Τευκρινῶν πρόγονος,

τοσοῦτον διήνεγκεν ὥστε γενομένων αὐχμῶν ἐν τοῖς Ἑλλήσι καὶ πολλῶν ἀνθρώπων διαφθαρέντων, ἐπειδὴ τὸ μέγεθος τῆς συμφορᾶς ὑπερέβαλλεν, ἦλθον οἱ προεστῶτες τῶν πόλεων ἱκετεύοντες αὐτὸν, νομίζοντες διὰ τῆς συγγενείας καὶ τῆς εὐσεβείας τῆς ἐκείνου τάχιστ' ἂν εὐρέσθαι [s. ix, 6, 28;] παρὰ τῶν θεῶν τῶν παρόντων κακῶν ἀπαλλαγὴν σωθέντες δὲ καὶ ταχύντες ἂν ἐδεήθησαν, ἱερὸν ἐν Αἰγίνῃ κατεστήσαντο κοινὸν τῶν Ἑλλήνων, οὐ περ ἐκείνος ἐποίησας τὴν εὐχὴν, Iso. Ev. 5; (Αἰακὸς), τῷ Πανελληνίῳ Διὶ θύσας καὶ εὐξάμενος, τὴν Ἑλλάδα γῆν ἐποίησεν βεσθαι, Pau. ii, p. 179; i, p. 108. From this temple, the mountain on which it stood was called Πανελλήνιον ὄρος, ii, p. 181; Αἰακὸς, ἀνελθὼν ἐπ' ὄρος, τὸν τοῦ Ἑλληνικοῦ κοινὸν ἐπικαλέσας θεὸν ἠύξαστο, Clem. of A. vi, p. 753, 14. VK. Ζεὺς Ἑλλάδιος is also mentioned on coins of Syracuse. WE. The efficacy of the above intercession will account for the veneration in which Æacus and the Æacidæ were held by the Greeks. LR. ML, D. i, 1, 1.

35. οὐ μὲν οὐδὲ] μὲν is the Ionic form of μήν, and adds vehemence to the negation. MA, 605. s. i, 212, 90.

36. τὸ ἀπ' ἡμέων] the same as τὸ ἡμέτερον, but a more recondite expression. WE, on VG, ix, 1, 16. MA, 573.

“ ἔδῃλον ἐὼν, νέμεται ἐπὶ <sup>37</sup> τοὺς Ἕλληνας. 2. Ὑμεῖς δὲ, ἐς πᾶσαν  
 “ ἀρρώδιην τότε ἀπικόμενοι, μὴ ὁμολογήσωμεν τῷ Πέρσῃ, ἐπεὶ τε  
 “ ἐξεμάθετε τὸ ἡμέτερον φρόνημα <sup>38</sup> σαφέως, ὅτι οὐδαμὰ προδώσομεν  
 “ τὴν Ἑλλάδα, καὶ διότι τεῖχος <sup>39</sup> ὑμῖν διὰ τοῦ Ἰσθμοῦ ἐλαυνόμενον  
 “ ἐν τέλει <sup>40</sup> ἐστί, καὶ δὴ λόγον οὐδένα τῶν Ἀθηναίων ποιέεσθε  
 “ συνθέμενοί <sup>41</sup> τε ἡμῖν, τὸν Πέρσῃ ἀντιώσεσθαι <sup>42</sup> ἐς τὴν Βοιωτίην,  
 “ προδεδώκατε, περιειδετέ τε ἐσβαλόντα ἐς τὴν Ἀττικὴν τὸν βάρ-  
 “ βαρον. ἐς μὲν νῦν τὸ παρεὼν Ἀθηναῖοι ὑμῖν μηνύουσιν· οὐ γὰρ  
 “ ἐποιήσατε ἐπιτηδέως· νῦν δὲ ὅτι τάχος <sup>43</sup> στρατιὴν ἅμα ἡμῖν ἐκέ-  
 “ λυσαν ὑμέας ἐκπέμπειν, ὥς ἂν τὸν βάρβαρον δεκώμεθα ἐν τῇ  
 “ Ἀττικῇ. ἐπειδὴ γὰρ ἡμάρτομεν τῆς Βοιωτίας, τῆς γε ἡμετέρας  
 “ ἐπιτηδεωτάτων ἐστί ἐμμαχέσασθαι τὸ Θριάσιον πεδίον.” (8) Ὡς  
 “ δὲ ἄρα ἤκουσαν οἱ ἔφοροι ταῦτα, ἀνεβάλλοντο <sup>44</sup> ἐς τὴν ὑστεραίην  
 “ ὑποκρίνασθαι· τῇ δὲ ὑστεραίῃ, ἐς τὴν ἐτέρην. <sup>45</sup> τοῦτο καὶ ἐπὶ δέκα  
 “ ἡμέρας ἐποίηον, ἐξ ἡμέρης ἐς ἡμέρην ἀναβαλλόμενοι. ἐν δὲ τούτῳ  
 “ τῷ χρόνῳ τὸν Ἰσθμὸν ἐτείχεον, σπουδὴν ἔχοντες πολλήν, πάντες  
 “ Πελοποννήσιοι· καὶ σφί ἦν πρὸς τέλος. οὐδ’ ἔχω εἰπεῖν τὸ αἴτιον,  
 “ διότι, ἀπικομένου μὲν Ἀλεξάνδρου τοῦ Μακεδόνα ἐς Ἀθήνας,  
 “ σπουδὴν μεγάλην ἐποίησαντο μὴ μηδίσαι Ἀθηναίους, τότε δὲ ὥρην  
 “ ἐποίησαντο οὐδεμίαν, ἄλλο γε ἢ ὅτι ὁ Ἰσθμὸς σφί ἐτετείχιστο, καὶ  
 “ ἐδόκειον Ἀθηναίων εἶναι δέεσθαι οὐδέν· ὅτε δὲ ὁ Ἀλέξανδρος ἀπῆκετο  
 “ ἐς τὴν Ἀττικὴν, οὐ κω ἄπετετείχιστο, ἐργάζοντο δὲ, μεγάλως  
 “ καταρρώδηκότες τοὺς Πέρσας. (9) Τέλος δὲ <sup>46</sup> τῆς τε ὑποκρίσεως

37. νέμεται ἐπὶ] ‘is bestowed upon, is distributed to.’ *Æ*.

38. φρόνημα] ix, 54; *BF*. ‘temper’ or ‘frame of mind, disposition;’ *Thu*. iv, 80.

39. τεῖχος] viii, 71. *WE*.

40. ἐν τέλει] ‘on the point of completion;’ πρὸς τέλος, ix, 8; *Dio Ch.* O. lxi, p. 583, v; ἐπὶ τέλος, *Pla. Me.* I. *WE*.

41. συνθέμενοι] und. γνώμην, *SGN*, on *BO*, 51.

42. ἀντιώσεσθαι] In other passages of our author this verb is always constructed with a dative: but the kindred verb ἀντιάζειν is found not only with a dative, but with an accusative frequently, as ii, 141; iv, 80; 118, 72; 121. Hence the accusative seems to be preferred, because of the dative ἡμῖν immediately preceding. *SW*. s. viii, 144, 39.

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43. ὅτι τάχος] *Thu*. vii, 42; *DU*. i. e. δ τι τάχος. The origin of the phrase was however soon overlooked, and ὅτι was used not as a neuter, but as a particle, just like ὥς, with which it corresponds in meaning in other respects: *MA*, 624, 3, a. s. σπουδάζειν ὅτι μάλιστα, *Pla. R.* i, 10. The full expression appears to be κατὰ δ τι τάχος οἷόν τέ ἐστι, ‘with all possible expedition.’

44. ἀνεβάλλοντο] This verb sometimes takes an accusative of the thing, and sometimes an infinitive; τὸ πλουσιωτέραν τὴν πόλιν ποιεῖν ἀναβαλόμεθα, *Xen. M.* iii, 6, 6; ἀναβάλλομαι τὸ πρᾶγμα, ἀπὸ τοῦ βαθυμῶν υπερτίθεμαι· αἰτιατικῇ συντάσσεται, *Phan. SS*.

45. τὴν ἐτέρην] viz. ἡμέρην, ‘the third day;’ παρεγένετο δ πρῶτος, . . . καὶ ἦλθεν ὁ δεύτερος, . . . καὶ ἕτερος ἦλθε, *St Luke*, xix, 16 . . . 20.

καὶ ἐξόδου τῶν Σπαρτιητέων ἐγένετο τρόπος τοιούσδε τῇ προτεραίῃ τῆς ὑστάτης καταστάσεως μελλούσης ἔσεσθαι, Χίλεος<sup>47</sup>, ἀνὴρ Τεγεάτης, δυνάμενος ἐν Λακεδαίμονι μέγιστα ζείνων, τῶν ἐφόρων ἐπύθετο πάντα λόγον, τὸν δὴ οἱ Ἀθηναῖοι ἔλεγον. ἀκούσας δὲ, ὁ Χίλεος ἔλεγε ἄρα<sup>48</sup> σφί τάδε· “Ὅτῳ ἔχει, ἄνδρες ἔφοροι· Ἀθηναῖοις ἡμῖν ἐόντων μὴ ἄρθμῳ, τῷ δὲ βαρβάρῳ συμμάχων, καὶ “περ τείχεος διὰ τοῦ Ἰσθμοῦ ἐληλαμένου καρτεροῦ, μεγάλαι κλισιάδες<sup>49</sup> ἀναπεπτάται<sup>50</sup> ἐς τὴν Πελοπόννησον τῷ Πέρσῃ. ἀλλ’ ἐσακούσατε, πρὶν τι ἄλλο Ἀθηναίοισι δοῖαι, σφάλμα τῇ Ἑλλάδι φέρον.” (10) Ὁ μὲν σφί ταῦτα συνεβούλευε· οἱ δὲ, φρενὶ λαβόντες τὸν λόγον, αὐτίκα, φράσαντες οὐδὲν τοῖσι ἀγγέλοις τοῖσι ἀπυγμένοις ἀπὸ τῶν πολλῶν<sup>51</sup>, νυκτὸς ἔτι ἐκπέμπουσι πεντακισχιλίους Σπαρτιητέων, Πausanῆ τῷ Κλεομῆροτος ἐπιτρέψαντες ἐξάγειν, καὶ ἑπτὰ<sup>52</sup> περὶ ἑκάστον τάξαντες τῶν εἰλωτῶν.<sup>53</sup> ἐγένετο μὲν νυν ἡ ἡγεμονίη Πλειστάρχου<sup>54</sup> τοῦ Λεωνίδεω· ἀλλ’ ὁ μὲν ἦν ἔτι παῖς, ὁ δὲ τούτου ἐπίτροπός τε καὶ ἀνεψιός. Κλεομῆρος γάρ, ὁ Πausανίεω μὲν πατήρ, Ἀναξανδρίδω δὲ παῖς, οὐκέτι περιῆν· ἀλλὰ, ἀπαγαγὼν ἐκ τοῦ Ἰσθμοῦ τὴν στρατιὴν τὴν τὸ τεῖχος δέμασαν,

47. Χίλεος] Χίλιος, Poly. v, 30. Plutarch sarcastically observes εἰ δέ τι κατέχουν οἰκείων ἐν Τεγέᾳ πρᾶγμα τὸν Χίλειον ἐκείνον, οὐκ ἂν ἡ Ἑλλάς περιεγένετο, t. ii, p. 871, v. VK. WE.

48. ἄρα] This use of ἄ in the apodosis is noticed, MA, 614.

49. κλισιάδες] πολλὰς διαβάσεις ἔχουσιν εἰς τὴν Πελοπόννησον οἱ βάρβαροι, Poly. v, 30; τοῦ διατειχίσματος, οὐδὲν ὀφελὸς ἐστὶ Πελοποννήσῃ, ἂν Ἀθηναῖοι Μαρδονίῳ προσγένωνται, Plu. t. ii, p. 360, A. Compare the expression of St Paul Δύρα μοι ἀνέργε μεγάλη καὶ ἐνεργής, καὶ ἀντικείμενοι πολλοί, 1 Corinthians, xvi, 9. WE. VK.

50. ἀναπεπτάται] = ἀναπέπτανται, MA, 198, 5.

51. τῶν πολλῶν] namely Athens, Megara, and Plataea, ix, 7. LR.

52. καὶ ἑπτὰ κτλ.] Several Mss and V omitted this clause: those which had the passage inserted it before Πausanῆ... ἐξάγειν. PW and WE doubted its authenticity. SH included it in brackets. SLZ and SW thought ἐπιτρέψαν requisite. The conjunction καὶ certainly appeared out of place, whether we took it as joining τάξαντες to

ἐκπέμπουσι, or as connecting the verb with the other participle ἐπιτρέψαντες, in which case a comma would be placed after the conjunction. I have ventured therefore to transpose the clauses, which seems to obviate all objections to the genuineness of the passage, and simplifies the construction; ἐκπέμπουσι ἐπιτρέψαντες καὶ τάξαντες.

53. ἑπτὰ... τῶν εἰλωτῶν] ψιλοὶ τῶν εἰλωτῶν περὶ ἄνδρα ἑκάστον ἑπτὰ τεταγμένοι, ix, 28; ἐξήλθον ἐς Πλαταιὰς πεντακισχιλίοι Σπαρτιάται περὶ αὐτὸν ἔχων ἄνθρωπος ἑκάστος ἑπτὰ εἰλωτας, Plu. t. ii, p. 871, ε; V. xvii, p. 325, A. We know that the Helots were often employed in war by the Spartans, from Thu. iv, 80; v, 57; 64; vii, 19: VK. very probably because it would have been dangerous to leave them at home, when a large force was sent out of the country.

54. Πλειστάρχου] On the death of this prince shortly afterwards, Plistonax the son of Pausanias succeeded to the throne. LR. Pausanias held the office of πρόδικος, ‘regent, royal guardian, or protector.’ PC, iii, 5. ML, D. i, 7, 3.

μετὰ ταῦτα οὐ πολλὸν χρόνον τινὰ βιὸς ἀπέθανε. ἀπῆγε<sup>55</sup> δὲ τὴν στρατιὴν ὁ Κλεόμβροτος ἐκ τοῦ Ἰσθμοῦ διὰ τόδε· θυομένης οἱ ἐπὶ τῷ Πέρσῃ<sup>56</sup>, ὁ ἥλιος<sup>57</sup> ἀμαυρώθη ἐν τῷ οὐρανῷ. προσαιρέεται δὲ ἔωτον Πανσανίης Εὐρύανакτα τὸν Δωριέος<sup>58</sup>, ἀνδρα οἰκίης ἐόντα τῆς αὐτῆς. Οἱ μὲν δὴ σὺν Πανσανίῃ ἐξεληλύθεσαν ἔξω Σπάρτης. (11) Οἱ δὲ ἄγγελοι, ὥς ἡμέρῃ ἐγεγόνει, οὐδὲν εἰδότες περὶ τῆς ἐξόδου, ἐπῆλθον ἐπὶ τοὺς ἐφόρους, ἐν νόμῳ δὲ ἔχοντες ἀπαλλάσσεσθαι καὶ αὐτοὶ<sup>59</sup> ἐπὶ τῆς ἑωυτοῦ ἑκαστος· ἐπελθόντες δὲ, ἔλεγον τάδε· “Ὑμεῖς μὲν, ὦ Λακεδαιμόνιοι, αὐτοῦ τῇδε μένοντες, Ὑακίνθιά τε “ἄγετε καὶ παίζετε, καταπροδόντες τοὺς συμμάχους· Ἀθηναῖοι “δὲ, ὥς ἀδικέμενοι ὑπὸ ὑμέων, χήτεῖ<sup>60</sup> συμμάχων, καταλύσονται “τῷ Πέρσῃ οὕτω, ὅπως ἂν δύνωνται καταλυσάμενοι δὲ, διὰ γὰρ “δὴ, ὅτι σύμμαχοι βασιλέος γινόμεθα, συστρατευσόμεθα ἐπὶ τὴν “ἂν ἐκείνους ἐξηγέωνται. ὑμεῖς δὲ τὸ ἐνθεῦτεν μαθήσεσθε, ὁκοῖον ἂν “τι ὑμῖν ἐξ αὐτοῦ ἐκβαίῃ.” Ταῦτα λεγόντων τῶν ἀγγέλων, οἱ ἔφοροι εἶπαν ἐπ’ ὅρκον, “καὶ δὴ δοκέειν εἶναι ἐν Ὁρεστείῳ<sup>61</sup> στεῖ- “χοντας ἐπὶ τοὺς ξείνους” ξείνους<sup>62</sup> γὰρ ἐκάλεον τοὺς βαρβάρους.

55. ἀπῆγε κτλ.] When the battle of Salamis was fought, Cleombrotus was with the army at the isthmus, actively engaged in the fortification of it. On receiving the news of the glorious victory, he seems to have performed this sacrifice ‘against the Persians,’ that is, to ascertain whether danger was to be apprehended from the land forces of the barbarians, which were on their march towards the Peloponnesus, viii, 71. The eclipse of the sun at this juncture was hailed as a favourable omen, portending destruction to the army of the Persian king. Cleombrotus therefore, especially as a few days after the battle the barbarians fell back upon Thessaly, withdrew his own troops from the isthmus, because there was no further danger impending in that quarter. Owing to this the fortifications were not completed, but the work was suspended, till such time as news arrived that Mardonius was again on the advance. Then the Peloponnesians again assembled at the isthmus, and set about the completion of the works with the greatest diligence, ix, 8. *SW.* s. vii, 37.

56. ἐπὶ τῷ Π.] This preposition oc-

curs in the same sense of ‘against’ with an accusative; *ἐπεὶ τέ οἱ τὰ ἱρὰ οὐ προεχώρει χρηστὰ* [s. ix, 19, 5;] *θυομένης ἐπὶ Κρότωνα*, v, 44. *WE.*

57. ἥλιος] This eclipse took place in the year 4234 of the Julian period, on the 2d of October, at half past one o’clock in the afternoon; *PV*, R. T. p. ii, iii, 11. *WE.* *PGR* places the eclipse one year later. *LR.*

58. Δωριέος] v, 41...49; vii, 205. *LR.*

59. αὐτοὶ] perhaps οὕτω. *STG.*

60. χήτεῖ] *Hom. O. II, 35; BL. ἐνδεία, SW. σπάνει, ἀπορία, Did.*

61. ἐν Ὁρεστείῳ] Ὁρεστεῖον τῆς Μαυραλίας, *Thu. v, 64; σὲ Ἀρκάδων χρὴ πόλιν ἐπ’ Ἀλφειοῦ βοαῖς οἰκεῖν, Λυκαίου πλησίον σηκώματος· ἐπάνυμος δέ σου πόλις κεκλησεται*, *Eur. E. 1271; WS. σὲ χρεῶν, Ὁρέστα, Παῖρρᾶσιον οἰκεῖν δάκεδον· κεκλησεται δὲ σῆς φυγῆς ἐπάνυμον, Ἀῤῥᾶσιον Ἀρκάσιον τ’ Ὁρέστειον καλεῖν*, *O. 1660; DU. Ὁρέστης δῆσκει εἰς χωρίον τῆς Ἀρκαδίας τὸ λεγόμενον Ὁρέστειον*, *Steph. B. VK.*

62. ξείνους] *PC*, iii, 21; τοὺς πολέμους, οἱ δὲ τοὺς Πέρσας, *Hes. Idom. in Plu. V. xvii, p. 325, A. Ser. on Vir.*

οἱ δὲ, ὡς οὐκ εἰδότες, ἐπειρώτεον τὸ λεγόμενον· ἐπειρόμενοι δὲ, ἐξέμαθον πᾶν τὸ ἔόν· ὥστε ἐν θώματι γενόμενοι, ἐπορεύοντο τὴν ταχίστην<sup>64</sup> διώκοντες· σὺν δὲ σφί, τῶν περιούκων<sup>65</sup> Λακεδαιμονίων λογάδες πεντακισχίλιοι ὀπλῖται τῷτὸ τοῦτο ἐποίουν. (12) Οἱ μὲν δὴ ἐς τὸν Ἰσθμὸν ἠπείγοντο· Ἀργεῖοι δὲ, ἐπεὶ τε τάχιστα ἐπύθοντο τοὺς μετὰ Πausανίῳ ἐξεληλυθότας ἐκ Σπάρτης, πέμπουσι κήρυκα, τῶν ἡμεροδρόμων ἄνευρόντες τὸν ἄριστον, ἐς τὴν Ἀττικὴν, πρότερον<sup>64</sup> αὐτοὶ Μαρδονίῳ ὑποδεξάμενοι σχήσειν τὸν Σπαρτιάτην μὴ<sup>65</sup> ἐξιέναι. ὅς, ἐπεὶ τε ἀπίκετο ἐς τὰς Ἀθήνας, ἔλεγε τάδε· “Μαρδόνιε, ἐπεμψάν με Ἀργεῖοι φράσοντά τοι, ὅτι ἐκ Λακεδαιμόνος ἐξελήλυθε ἡ νεότης, καὶ ὡς οὐ δυνατοὶ αὐτὴν ἴσχειν<sup>66</sup> εἰσὶ “ Ἀργεῖοι μὴ οὐκ ἐξιέναι. πρὸς ταῦτα τύγχανε εὖ βουλευόμενος.” Ὁ μὲν δὴ, εἶπας ταῦτα, ἀπαλλάσσετο ὀπίσω. (13) Μαρδόνιος δὲ οὐδαμῶς ἔτι πρόθυμος ἦν μένειν ἐν τῇ Ἀττικῇ, ὡς ἤκουσε ταῦτα. πρὶν μὲν νυν ἡ πυθίσθαι, ἀνεκώχεν, θέλων εἰδέναι τὸ παρ’ Ἀθηναίων, ὁκοῖόν τι ποιήσουσι, καὶ οὔτε ἐπήμαινε οὔτε εἰσινετο γῆν τὴν Ἀττικὴν, ἐλπίζων διὰ παντὸς τοῦ χρόνου<sup>67</sup> ὁμολογήσειν σφέας· ἐπεὶ δὲ οὐκ ἐπειθε, πυθόμενος τὸν πάντα λόγον, πρὶν ἢ τοὺς μετὰ Πausανίῳ ἐς τὸν Ἰσθμὸν ἐμβαλεῖν, ὑπεξεχώρεε, ἐμπρήσας τε τὰς Ἀθήνας, καὶ, εἰ κού τι ὀρθὸν ἦν τῶν τειχέων ἢ τῶν οἰκημάτων ἢ τῶν ἰρῶν, πάντα καταβαλὼν καὶ συγχώσας. ἐξήλανε δὲ τῶνδε εἵνεκεν, ὅτι οὐ τε ἱππασίμῃ ἡ χώρα ἦν ἢ Ἀττικῇ, εἰ τε νικῶτο συμβαλὼν, ἀπάλλαξις οὐκ ἦν, ὅτι μὴ κατὰ στεινὸν, ὥστε καὶ ὀλίγους σφέας ἀνθρώπους ἴσχειν. ἐβουλευέτο ὦν, ἐπαναχωρήσας ἐς τὰς Θήβας, συμβαλεῖν πρὸς πόλιν τε φιλήν καὶ χώραν ἱππασίμην. (14) Μαρδόνιος μὲν δὴ ὑπεξεχώρεε. ἤδη δὲ ἐν τῇ ὁδῷ ἔοντι αὐτῷ ἦλθε ἀγγελίη πρόδρομος<sup>68</sup>, ἄλλην στρατιὴν ἤκειν ἐς Μέγαρα, Λακεδαι-

*Æ.* iv, 424; *hostis apud antiquos peregrinus dicebatur, et qui nunc hostis perduellis*, Fes. p. 175; multa verba aliud nunc ostendunt, aliud ante significabant, ut *hostis*. nam tum eo verbo dicebatur *peregrinum*, qui suis legibus uteretur: nunc dicunt eum quem tum dicebant *perduellem*, Var. L. L. iv, p. 6; *equidem illud etiam animadverto, quod qui proprio nomine perduellis esset, is hostis vocaretur, lenitate verbi tristitiam rei mitigante. hostis enim apud majores nostros is dicebatur, quem nunc peregrinum dicimus. indicant XII tabulæ; “aut status dies cum hoste:” itemque “ad-*

*versus hostem aeterna auctoritas.”* quid ad hanc mansuetudinem addi potest? eum, quicum *bella* *geras*, tam *mollis* nomine appellari? quanquam id nomen durius jam effecit *vetustas*: a peregrino enim recessit, et *proprie* in eo, qui *arma contra ferret*, remansit, Cic. Of. i, 12; *aquam hostis hosti commodat*, Plau. R. ii, 4, 21; *WE. LR. ix, 53; 55.*

64. πρότερον] vii, 150. WE.

67. διὰ π. τοῦ χ.] ‘all the while’ i. e. that he remained in Attica: WE. The complete expression also occurs, Pla. E. iv: BO, 313. s. i, 122, 5.

68. ἀ. πρόδρομος] ‘a message conveyed by an avant-courier.’ Perhaps



μονίων χιλιούς. πυθόμενος δὲ ταῦτα, ἐβουλεύετο· θέλων<sup>69</sup>, εἰ κως τούτους πρῶτον ἔλοι. ὑποστρέψας δὲ, τὴν στρατιὴν ἤγε<sup>70</sup> ἐπὶ τὰ Μέγαρα· ἡ δὲ ἵπκος προελθοῦσα κατιππάσατο<sup>71</sup> χώραν τὴν Μεγαρίδα. ἐς αὐτὴν δὴ ἐκαστάτω τῆς Εὐρώπης τὸ πρὸς ἡλίον δύνοντος ἡ Περσικὴ αὕτη στρατιὴ<sup>72</sup> ἀπίκετο. (15) Μετὰ δὲ ταῦτα, Μαρδονίῳ ἦλθε ἀγγελίη<sup>73</sup>, ὥς ἀλέες εἶψαν οἱ Ἕλληνες ἐν τῷ Ἴσθμῳ. οὕτω δὴ ὀπίσω ἐπορεύετο διὰ Δεκελῆς. οἱ γὰρ βοιωτάρχαι<sup>74</sup> μετεπέμψαντο τοὺς προσχώρους τῶν Ἀσωπίων· οὗτοι δὲ αὐτῷ τὴν ὁδὸν ἡγέοντο ἐς Σφενδαλέας<sup>75</sup>, ἐνθεν εὐν δὲ ἐς Τανάγρην. ἐν Τανάγρῃ δὲ νύκτα ἐναυλισάμενος, καὶ τραπόμενος τῇ ὑστεραίῃ ἐς Σκῶλον<sup>76</sup>, ἐν γῇ τῇ Θηβαίων ἦν. ἐνθαῦτα δὲ τῶν Θηβαίων, καὶ περ μυδιζόντων, ἔκειρε<sup>77</sup> τοὺς χώρους, οὗ τι<sup>78</sup> κατὰ ἔχθος αὐτῶν, ἀλλ' ὑπ' ἀναγκαίης μεγάλης ἐχόμενος· βουλόμενος ἔρυμά τε τῷ στρατῷ ποιήσασθαι, καὶ ἦν συμβαλόντι οἱ μὴ ἐκβαίνειν, ὁκοῖόν τι ἐθέλοι, κρησφύγετον τοῦτο ἐποιέετο. παρῆκε δὲ αὐτοῦ τὸ στρατόπεδον<sup>79</sup>, ἀρξάμενον ἀπὸ Ἐρυθρέων<sup>80</sup>, παρὰ Ὑσιᾶς<sup>81</sup> κατέτεινε δὲ ἐς τὴν Πλα-

we should read *πρόδρομον* ἑλλην στρατὴν, as the word elsewhere refers to 'the advanced guard of an army,' iv, 121; 122; vii, 203. *SW*.

69. *θέλων* κτλ.] i. e. *ἔ* (εἰ κως δύνατο) τούτους πρῶτον ἐλεῖν, so *βουλομένην*, εἰ κως ἐμφότεροι γενολατο βασιλῆς, vi, 52. *SW*.

70. *στρατιὴν ἤγε*] The substantive is sometimes suppressed. *SBL*, on *BO*, 254. s. *Liv*. xxi, 39, 4.

72. *αὕτη στρατιή*] 'this army,' *LR*. i. e. the army under the command of Mardonius. *LAU*.

73. *ἦλθε ἀγγελίη*] i, 83; ix, 14; *ἡ φάτις*, *Eur. An.* 79. *WE*.

74. *βοιωτάρχαι*] 'the chief magistrates of Boeotia and of Thebes.' *LR*.

75. *Σφενδαλέας*] a borough of Attica in the tribe Hippothoontis, according to *Steph. Hes.* and *Phav.* It is to the north-north-east of Decelia and to the south-east of Tanagra. *LR*. No other ancient author mentions it. *VK*.

76. *Σκῶλον*] Of this town nothing remained but ruins, when Pausanias wrote. *LR*.

77. *ἔκειρε*] signifies 'he cleared off wood by felling all the trees.' This was necessary because the fortifications

of the camp were constructed of wood. *LAU*.

78. *οὗ τι*] 'not at all, by no means;' ii, 46; iii, 36; iv, 148. *SW*.

79. *τὸ στρατόπεδον*] Plutarch asserts that 'the encampment' was fortified by Mardonius to guard the baggage and the valuables which he had. *WE*. On comparing the description by Herodotus with the map by *GELL* (in *Thu. AO.*) it would seem, that the camp was situated nearly due north from Hysiae; and that its wall, parallel to the Asopus, ran from the south-east to the north-west at the distance of about half a mile from the river, where an elevated spot of ground will be found of which Mardonius probably took advantage. Erythræ I should rather place on the point of Cithæron to the north of the defile, than in the gorge of the pass; ἐν τῷ Κιθαίρωνι ὁλίγον τῆς εὐθείας Ὑσιῶν καὶ Ἐρυθρῶν ἐρείτιά ἐστι, *Pau.* ix, 2; (quoted by *AO.*) τὴν πρὸς τὸ δρος φέρουσαν ὁδὸν ἐς Ἐρυθρὰς καὶ Ὑσιᾶς, *Thu.* iii, 24.

80. *ἀπὸ Ἐρυθρέων*] 'from Erythræ,' i. e. at the spot opposite to Erythræ, but on the other side of the Asopus. Herodotus, not finding on the north of that river any place which could fix

ταῖδα γῆν<sup>82</sup>, παρὰ τὸν Ἀσωπὸν ποταμὸν<sup>83</sup> τεταγμένον. οὐ μέντοι τό γε τείχος τοσοῦτον ἐποιέετο, ἀλλ' ὥς ἐπὶ δέκα σταδίους μάλιστα κη μέτων ἕκαστον. ἐχόντων δὲ τὸν πόρον τοῦτον<sup>84</sup> τῶν βαρβάρων, Ἀτταγῖνος<sup>85</sup> ὁ Φρύωνος, ἀνὴρ Θηβαῖος, παρασκευασάμενος<sup>86</sup> μεγάλως, ἐκάλεε ἐπὶ ξείνια αὐτόν τε Μαρδόνιον καὶ πεντήκοντα Περσέων τοὺς λογιμωτάτους· κληθέντες δὲ οὗτοι ἔποντο. ἦν δὲ τὸ δεῖπνον ποιούμενον ἐν Θήβῃσι. (16) Τὰ δὲ ἤδη τὰ ἐπίλοιπα ἡκουν Θερσάνδρου, ἀνδρὸς μὲν Ὀρχομενίου, λογίμου δὲ ἐς τὰ πρῶτα ἐν Ὀρχομενῷ. ἔφη δὲ ὁ Θέρσανδρος· κληθῆναι καὶ αὐτὸς ὑπὸ Ἀτταγῖνου ἐπὶ τὸ δεῖπνον τοῦτο, κληθῆναι δὲ καὶ Θηβαίων ἀνδρας πεντήκοντα· καὶ σφῶν οὐ χωρὶς ἑκατέρους κλῖναι<sup>87</sup>, ἀλλὰ Πέρσῃν τε καὶ Θηβαῖον ἐν κλίνῃ ἑκάστη. ὥς δὲ ἀπὸ δείπνου ἦσαν, διαπινόντων<sup>88</sup>, τὸν Πέρσῃν τὸν ὁμόκλινον, Ἑλλάδα γλῶσσαν ἰέντα, εἶρεσθαι αὐτόν, ὅποδαπός ἐστι; αὐτὸς δὲ ὑποκρίνασθαι, ὥς εἴη Ὀρχομενίος. τὸν δὲ εἰπεῖν· “Ἐπεὶ νῦν ὁμοτράπεζός τε μοι καὶ ὁμόσκοπδος ἐγένεο, μνημόσυνά τοι γνώμης τῆς ἐμῆς καταλιπέσθαι θέλω, ἵνα καὶ πρᾶξι· ὥς αὐτὸς περὶ σεωντοῦ βουλευέσθαι ἔχῃς τὰ συμφέροντα. ὁρᾷς; τοῦτους τοὺς δαιτυμένους Πέρσας, καὶ τὸν στρατόν, τὸν ἑλπίσμενον ἐπὶ τῷ ποταμῷ στρατοπεδευόμενον; τούτων πάντων ὄψαι, ὀλίγον

the attention of his readers, has indicated the extent of the camp by reference to towns on the further side of the river. LR. s. PK, on Numbers xxii, 1; and Joshua xxii, 10.

81. παρὰ Ὑσιᾶς] ‘and passing Hysiae.’

82. ἐς τὴν Π. γῆν] ‘as far as the Platæan territory:’ unless we understand this of the right wing, who might be encamped without the fortifications and to the south of the Asopus.

83. παρὰ τὸν Ἀ. ποταμὸν] ἐπὶ τῷ ποταμῷ, ix, 16; ἐπὶ τῷ Ἀσωπῷ, ix, 19; τῶν βαρβάρων τῆς στρατοπεδείας παρὰ τὸν Ἀ. π. παρεκτεταμένης, Plu. V. xvii, p. 325, v. WE.

84. τοῦτον] viz. the construction of the wall.

85. Ἀτταγῖνος] ix, 86; Μαρδόνιον εἰστόισε μετὰ τῶν ἄλλων πεντήκοντα Περσῶν Ἀ. ὁ Φ. ὃν φησιν Ἡρόδοτος ἐν τῇ ἐννᾷτῃ μεγάλῃ πλοῦτι παρεσκευάσθαι, Ath. iv, 30; VK. WE. magnifice et ornate, ut erat in primis inter suos coriosius, convivium comparat, Cic. ii V. i, 26.

36. παρασκευασάμενος] Supply δεῖ-

πνον from what follows: δ. παρασκευά-  
ξω, ix, 82. SBL, on BO, 60.

87. κλῖναι] i. e. καὶ Ἀτταγῖνον κ. ἔ. σ. οὐ χ. for κλῖναι is a transitive verb. SW. s. i, 126, 29.

88. διαπινόντων] ὡς ἀπὸ δείπνου ἐγένοντο, διαπίνοντες εἶπαν οἱ Πέρσαι τᾶδε, v, 18; fit inter eos invitatio, ut Græco more biberetur: hortatur hospes; poscunt majoribus poculis, Cic. ii V. i, 26; WE. οἷον χρωμένους ἐπὶ πλέον καὶ διαπίνοντας, Plu. M. j, p. 715; διὰ in composition often signifies ‘to vie’ or ‘contend in any thing,’ as διαθέειν, Plu. t. ii, p. 58, x. διακολακεύεσθαι, Iso. P. 65; διαλοιδορεῖσθαι, ii, 121, 4; διαναυμαχεῖν, viii, 63; διαπαλαίειν· διαπυκτεύσαι· διαπληκτίζεσθαι· διαφιλοσσοῦν· διαριπίζεσθαι· διαφιλοτιμεῖσθαι &c.; VK. ἡ διαπινόμενη Καλλιστίον ἀνδράσι (δαῖμα, κοῦ ψευδὲς) νῆστις τρεῖς χῶας ἐξέτιεν, Hedy. in Ath. xi, 71; διακεκραγῆναι, Arist. Eq. 1400; διορχησάμενος, V. 1481; 1499; KU. διηριστήσατο, Ath. x, 4. SM. The same idea is conveyed by διαπίνειν as by the expression ἴσα πίνων ἦριεν, Phalæc. in Ath. x, 56. CS.

“ τινὸς χρόνον διελθόντος<sup>89</sup>, ὀλίγους τινὰς τοὺς περιγενομένους.”  
 “ Ταῦτά τε ἅμα τὸν Πέρσῃν λέγειν καὶ μετιέναι πολλὰ τῶν δακρύων.  
 αὐτὸς δὲ, θωμάσας τὸν λόγον, εἶπαι πρὸς αὐτόν· “ Οὐκ ὦν Μαρ-  
 “ δονίῳ τε ταῦτα χρεῶν ἐστὶ λέγειν, καὶ τοῖσι μετ’ ἐκείνων ἐν αἷνῃ  
 “ ἐοῦσι Περσέων;” Τὸν δὲ μετὰ ταῦτα εἶπαι· “ Ξεῖνε, ὃ τι<sup>90</sup> δεῖ  
 “ γενέσθαι ἐκ τοῦ Θεοῦ, ἀμήχανον ἀποτρέψαι ἀνθρώπων· οὐδὲ γὰρ  
 “ πιστὰ λέγουσι ἐθέλει πείθεσθαι οὐδεῖς. ταῦτα δὲ Περσέων συχνοὶ  
 “ ἐπιστάμενοι, ἐπόμεθα ἀναγκαίῃ ἐνδεδεμένοι. ἐχθίστη δὲ ὁδὸν  
 “ ἐστὶ τῶν ἐν ἀνθρώποισι αὕτη, πολλὰ φρονέοντα, μηδενὸς κρα-  
 “ τέειν.” Ταῦτα μὲν τοῦ Ὀρχομενίου Θερσάνδρου ἤκουον· καὶ τὰδε  
 πρὸς τοῦτοις, “ ὥς αὐτὸς αὐτίκα λέγει ταῦτα πρὸς ἀνθρώπους<sup>91</sup>  
 “ πρότερον ἢ γενέσθαι ἐν Πλαταιῇσι τὴν μάχην.”

(17) Μαρδονίου δὲ ἐν τῇ Βοιωτίῃ στρατοπεδευομένου<sup>92</sup>, οἱ μὲν ἄλλοι παρείχοντο ἅπαντες στρατιῇν, καὶ συνεσέβαλον ἐς Ἀθήνας, ὅσοι περ ἐμῆδιζον Ἑλλήνων τῶν ταύτῃ οἰκημένων. μῦνοι δὲ Φωκέες οὐ συνεσέβαλον· ἐμῆδιζον<sup>93</sup> γὰρ δὴ σφόδρα<sup>94</sup> καὶ οὗτοι οὐκ ἐκόντες, ἀλλ’ ὑπ’ ἀναγκαίης. ἡμέρησι δὲ οὐ πολλῇσι μετὰ τὴν ἄπειν τὴν ἐς Θήβας ὕστερον<sup>95</sup>, ἦλθον αὐτῶν ὀπλίται χίλιοι· ἦγε δὲ αὐτοὺς Ἀρμोकύδης, ἀνὴρ τῶν ἀστῶν δοκιμώτατος. ἐπεὶ δὲ ἀπίκατο καὶ οὗτοι ἐς Θήβας, πέμψας ὁ Μαρδόνιος ἱππείας, ἐκέλευσέ σφας ἐπ’ ἐκοντῶν<sup>96</sup> ἐν τῷ πεδίῳ ἵζεσθαι. ἐπεὶ δὲ ἐποίησαν ταῦτα, αὐτίκα παρῇν ἢ ἵππος ἅπασα. μετὰ δὲ ταῦτα, διεξῆλθε μὲν διὰ τοῦ στρατοπέδου τοῦ Ἑλληνικοῦ τοῦ μετὰ Μήδων ἐόντος φήμη, ὥς κατακαντιεῖ σφέας· διεξῆλθε δὲ δι’ αὐτῶν Φωκέων τωτὸ τοῦτο. ἔνθα δὴ σφι ὁ στρατηγὸς Ἀρμोकύδης παραίνεε, λέγων τοιάδε· “ ὦ Φωκέες, πρό-  
 “ δηλα γὰρ, ὅτι ἡμέας οὗτοι οἱ ἄνθρωποι μέλλουσι προόπτῳ<sup>97</sup> θανάτῳ

89. διελθόντος] SBL, and SH, on BO, 61.

90. ὃ τι κτλ.] ἐν τῇ ἀνθρωπότη φύσει οὐκ ἐν ἡν τὸ μέλλον γίνεσθαι ἀποτρέπειν, iii, 65; οὐ δυνατόν ἀνθρώποις τὸ χρεῶν διαφυγεῖν, οὐδὲ προορωμένοις, Joa. B. J. vi, 5, 4; ὃ τί τοι μύσημόν ἐστιν, τὸ γένοιτο’ ἂν, Aesch. S. 1061; WE. τὴν εἰμαρμένην οὐδεὶς ἂν ἐκφύγει, Anton. vii, 46. VK.

91. πρὸς ἀνθρώπους] i. e. πρὸς ἄλλους τινάς.

92. στρατοπεδευομένου] Herodotus means during the first encampment; ix, 2. LR.

93. ἐμῆδιζον] μηδίζοντες μεγάλως, ix, 40. VK.

94. σφόδρα] If this word is genuine

and not misplaced, it must be construed with οὐκ ἐκόντες. LAU.

95. ὕστερον] is the correlative of πρότερον expressed or understood, πρότερος is said of ‘the first of two,’ and its correlative ὕστερος signifies ‘the second of two:’ πρώτος μὲν ἐπὶ πολλῶν πρότερος δὲ ἐπὶ δύο καὶ τῷ μὲν πρώτῳ ἀκολουθεῖς ἐστὶν ὁ ὕστατος· τῷ δὲ πρότερόν ὕστερος, Amm. LR.

96. ἐπ’ ἐκοντῶν] ‘by themselves;’ MA, 584. οἰκώμεν ἐπ’ ἡμέων αὐτέων, iv, 114. WE.

97. προόπτῳ] προδήλῳ, φανερόν, Hes. προορωμένοι καὶ προφασεῖ, ὅλον τὸ προκείμενον πρὸ τῶν ὀφθαλμῶν, Phot. εἰς προύπταν Αἰθην, Soph. CE. C. 1440; Eur. Hi. 1363; ἐς π. κίνδυνον, Thu. v,

“ δώσειν, διαβεβλημένους ὑπὸ Θεσσαλῶν, ὡς ἐγὼ εικάζω· νῦν δὲ  
 “ ἄνδρα<sup>98</sup> πάντα τινὰ ὑμέων χρεὼν ἐστὶ γενέσθαι ἀγαθόν· κρέσσον  
 “ γὰρ, ποιεῦντας τι καὶ ὑμνομένους τελευτῆσαι τὸν αἰῶνα, ἢ περ  
 “ παρέχοντας<sup>99</sup> διαφθαρῆναι αἰσχίστη μὶν. ἀλλὰ μαθέτω τις  
 “ αὐτῶν, ὅτι ἐόντες βάρβαροι ἐπ’ Ἑλλήσι ἀνδράσι φόνον ἔβραψαν.”  
 (18) Ὁ μὲν ὦν ταῦτα παραίνεε· οἱ δὲ ἱππείες, ἐπεὶ τὲ σφας  
 ἐκυκλώσαντο, ἐπήλυνον ὡς ἀπολέοντες<sup>100</sup>, καὶ δὴ διετείνοντο τὰ  
 βέλεα<sup>1</sup> ὡς ἀπήσοντες, καὶ κού τις καὶ ἀπῆκε. καὶ οἱ ἀντίοι ἔστασαν<sup>2</sup>,  
 πάντη συστρέψαντες<sup>3</sup> ἑνωτοὺς καὶ πυκνώσαντες ὡς μάλιστα. ἐν-  
 θαῦτα οἱ ἱππῶται ὑπέστρεφον καὶ ἀπήλυνον ὀπίσω. οὐκ ἔχω δ’  
 ἀτρεκέως εἰπεῖν, οὔτε εἰ ἦλθον μὲν ἀπολέοντες τοὺς Φωκέας, δεηθέν-  
 των Θεσσαλῶν, ἐπεὶ δὲ ὤρων πρὸς Ἀλέξῃσιν τραπομένους, δείσαν-  
 τες, μὴ καὶ σφίσι γένηται τρώματα, οὕτω δὴ ἀπήλυνον ὀπίσω ὡς  
 γὰρ σφί ἐνετείλατο Μαρδόνιος· οὐτ’ εἰ αὐτῶν πευρηθῆναι ἠθέλησε,  
 εἴ τι<sup>4</sup> ἀλκῆς μετέχουσι. ὡς δὲ ὀπίσω ἀπήλασαν οἱ ἱππῶται, πέμψας  
 Μαρδόνιος κήρυκα, ἔλεγε τάδε· “ Θαρσέετε, ὦ Φωκέες. ἄνδρες γὰρ  
 “ ἐφάνητε ἐόντες ἀγαθοὶ, οὐκ ὡς ἐγὼ ἐπυνθανόμην. καὶ νῦν προ-  
 “ θύμως φέρετε τὸν πόλεμον τοῦτον· εὐεργεσίῃσι γὰρ οὐ νικήσετε  
 “ οὔτε ὦν ἐμὲ, οὔτε βασιλέα.” Τὰ περὶ Φωκῶν μὲν ἐς τοσοῦτο  
 ἐγένετο.

(19) Λακεδαιμόνιοι δὲ, ὡς ἐς τὸν Ἰσθμὸν ἦλθον, ἐν τούτῳ  
 ἐστρατοπεδεύοντο. πυνθανόμενοι δὲ ταῦτα, οἱ λοιποὶ Πελοποννησίοι,  
 τοῖσι τὰ ἀμείνων ἄνδανε, οἱ δὲ καὶ ὀρέοντες ἐξίοντας Σπαρτιήτας,  
 οὐκ ἔδικαίεν λείπεσθαι τῆς ἐξόδου Λακεδαιμονίων. ἐκ δὴ ὦν  
 τοῦ Ἰσθμοῦ, καλλιερשאίωντων<sup>5</sup> τῶν ἱρῶν, ἐπορεύοντο πάντες καὶ

99; Arr. I. Proc. liv, 18; Alciph. iii, 7; π. ἀλεθρὸν, Dion. A. R. iii, 24; vii, 6; ix, 31; εἰς π. κακὸν, Phœnic. in Sto. p. 80 or 45; Aristoph. in Ath. xiii, 8; προὔπτος λόγος, Æsch. Th. 848; εἰς ἀπρόσπτον πῆμα, P. V. 1110. VK. MG. BL. BF.

98. ἄνδρα] is to be taken with ἀγαθόν, and not with πάντα τινά.

99. παρέχοντας] und. ἑνωτοὺς. SW. 100. ἀπολέοντες] twice in this chapter; viii, 138; is another form of the future ὀλέσω or ὀλέσσω which Homer uses. MA, 173.

1. δ. τὰ βέλεα] τὰ τε δόρατα διατεινόμενοι, Herod. ii, 5, 3. SBL, on BO, 70.

2. ἀντίοι ἔστασαν] ὡς κάπριοι ὀρέσσετε. οἱ γυναῖκες δ. σταθέντες, Eur. O. 1464. WE.

3. συστρέψαντες] i, 101; συστρεφόμενοι, ix, 62; συστραφέντες εἰς ἱκανὸν πλῆθος, Diod. iii, 36; WE. cum se in unum conglobassent, Liv. viii, 11. SW.

4. τι] is for κατὰ τι, and ἀλκῆς is governed by μετέχουσι. SW.

5. καλλιερשאίωντων] ‘proving favourable.’ The substantive is often left to be understood; οὐκ ἐκαλλιέρει ὥστε μάχεσθαι, ix, 38; τοῖσι Ἑλλήσι ὡς ἐκαλλιέρησε, ix, 96; [s. Plu. in ix, 72, 74;] non quacunque manu victima caesa litat, Mart. x, 73, 6; fibra litantes, Luc. vi, 524; adversissimis auspiciis: nam victima Diti patri caesa litavit; cum tali sacrificio contraria ex ta potiora sint, Suet. viii, 8; WE. v, 44; (in ix, 10, 56;); οὐ γὰρ σφί ἐγένετο τὰ σφάγια χρηστά, ix, 61; δ. θυόμενοι τὰ σ. χ.

ἀπικνέονται ἐς Ἑλευσίνα ποιήσαντες δὲ καὶ ἐνθαῦτα ἱρὰ<sup>6</sup>, ὥς σφι ἐκαλλιέρετο, πρόσω ἐπορεύοντο, Ἀθηναῖοι δὲ ἅμα αὐτοῖσι, διαβάντες μὲν ἐκ Σαλαμῖνος, συμμιγέντες δὲ ἐν Ἑλευσίνι. ὥς δὲ ἄρα ἀπίκοντο τῆς Βοιωτῆς ἐς Ἐρυθρὰς, ἔμαθόν τε δὴ τοὺς βαρβάρους ἐπὶ τῇ Ἀσωπῷ στρατοπεδευομένους, φρασθέντες δὲ τοῦτο, ἀντετάσσοντο ἐπὶ τῆς ὑπωρείης τοῦ Κιθαирῶνος.<sup>7</sup>

(20) Μαρδόνιος δὲ, ὥς οὐ κατέβαινον οἱ Ἕλληνες ἐς τὸ πεδῖον, πέμπει ἐς αὐτοὺς πᾶσαν τὴν ἵππον, τῆς ἱπάρχεις Μασίστιος, εὐδοκίμων παρὰ Πέρσῃσι, τὸν Ἕλληνας Μακίστιον καλέουσι, ἵππον ἔχων Νισαῖον<sup>8</sup> χρυσοχάλινόν τε καὶ ἄλλως κεκοσμημένον καλῶς. ἐνθαῦτα ὥς προσήλασαν οἱ ἱππῶται πρὸς τοὺς Ἕλληνας, προσέβαλλον κατὰ τέλεα<sup>9</sup> προσβάλλοντες δὲ, κακὰ μεγάλα ἐργάζοντο, καὶ γυναικὰς σφεας ἀπεκάλειον. (21) Κατὰ συντυχίην δὲ Μεγαρέες ἔτυχον ταχθέντες, ἥ τὸ ἐπιμαχώτατον<sup>10</sup> ἦν τοῦ χωρίου παντὸς, καὶ πρόσδοδος μάλιστα ταύτῃ<sup>11</sup> ἐγένετο τῇ ἵππῳ. προσβαλοῦσης ὦν τῆς ἵππου, οἱ Μεγαρέες, πιεζόμενοι, ἔπεμπον ἐπὶ τοὺς στρατηγούς τῶν Ἑλλήνων κήρυκα. ἀπικόμενος δὲ, ὁ κήρυξ πρὸς αὐτοὺς ἔλεγε τάδε· “Μεγαρέες λέγουσι, Ἡμεῖς, ἄνδρες σύμμαχοι, οὐ δυνατοὶ εἶμεν τὴν Περσέων ἵππον δέκεσθαι μοῦνοι, ἔχοντες στάσιν ταύτην, ἐς τὴν ἔσθημεν ἀρχήν.<sup>12</sup> ἀλλὰ καὶ ἐς τόδε λιπαρίη τε καὶ ἀρετῇ ἀντέχομεν, καὶ περ πιεζέμενοι. νῦν τε, εἰ μὴ τινας ἄλλους πέμψετε διαδόχους τῆς τάξεως, ἵστε ἡμέας ἐκλείψοντας τὴν τάξιν.” Ὁ μὲν δὴ σφὶ ταῦτα ἀπήγγειλε· Πανσανίης δὲ ἀπεπειρώτο τῶν Ἑλλήνων, “εἰ τινες ἐθέλοιν ἄλλοι ἐθελονταὶ λέναι τε ἐς τὸν χώρον τοῦτον, καὶ τάσσεσθαι διάδοχοι Μεγαρεῦσι;” οὐ βουλομένων δὲ τῶν ἄλλων, Ἀθηναῖοι ὑπεδέξαντο, καὶ Ἀθηναίων οἱ τριηκόσιοι λογάδες, τῶν ἐλοχίγῃε Ὀλυμπιδῶρος ὁ Λάμπωνος. (22) Οὗτοι ἦσαν οἱ τε

ib. 62; οὐκ ἐπιτήδεα ἐγ. τὰ ἱρὰ, 37, 10; τὰ σ. οὐ δύναται καταθύμια γενέσθαι, 45; καλλιερῆσαι θυομένοις οὐκ ἐδύνατο, vii, 134; SH, on BO, 130. (τὰ ἱρὰ ἐγένετο) καλὰ, ix, 37. The adjective is often omitted, as in ix, 61; 62. VK. Liv. xxiii, 36, 2.

6. ποιήσαντες ἱρὰ] ἦν δυσίην τις δημοτελὴ ποιήσας, vi, 57; δυσίη ἢ αὐτῇ πᾶσι κατέστηκε ἐρδομένη ὅδε, iv, 60. WE. LS. and SH, on BO, 122.

7. Κιθαирῶνος] In this first position, they would have Erythræ in their rear.

8. Νισαῖον] vii, 40. TX.

9. κατὰ τέλεα] κατὰ τὰ στρατιωτικὰ συντάγματα, Eust. Compare vii, 211; ix, 41; VK. ib. 22, 17; 23; Thu. ii,

81. WS. “The Persian cavalry, like the eastern cavalry at this day, commonly attacked or harassed by small bodies in succession; vehemement in onset, never long in conflict, but, if the enemy was firm in resistance, retreating as hastily as they had advanced, to prepare for another charge;” MT, ix, 3.

10. τὸ ἐπιμαχώτατον] ‘the most assailable point’ of the position. SW.

11. ταύτῃ] s. iii, 4, 59. Here the demonstrative pronoun is put in the same case as the relative. MA.

12. ἐς τὴν ἔ. ἀρχήν] i.e. ἐς τὴν στάσιν ἔσθημεν κατ’ ἀρχήν. Various forms of construction are given by MR, on Eu. S. 1022. s. viii, 132, 85.

ὑποδεξάμενοι καὶ οἱ πρὸ τῶν ἄλλων τῶν παρεόντων Ἑλλήνων ἐς Ἐρυθρὰς ταχθέντες, τοὺς τοξότας προσελάμενοι· μαχομένων δὲ σφῶν ἐπὶ χρόνον, τέλος τοιόνδε ἐγένετο τῆς μάχης· προσβαλλούσης τῆς ἵππου κατὰ τέλεα, ὁ Μασιστίων προέχων τῶν ἄλλων<sup>13</sup> ἵππος βάλλεται τοξέυματι τὰ πλευρά· ἀλγήσας δὲ, ἵσταται τε ὀρθός, καὶ ἀποσείεται<sup>14</sup> τὸν Μασιστίων. πεσόντι δὲ αὐτῷ, οἱ Ἀθηναῖοι αὐτίκα ἐπέκεατο· τὸν τε δὴ ἵππον αὐτοῦ λαμβάνουσι, καὶ αὐτὸν ἀμυνόμενον κτείνουσι, κατ' ἀρχὰς οὐ δυνάμενοι. ἐνεσκεύαστο γὰρ οὕτω· ἐντὸς<sup>15</sup> θώρηκα εἶχε χρύσειον λεπιδωτὸν, κατύπερθε δὲ τοῦ θώρηκος κιθῶνα φοινίκιον ἐνδεδύκει. τύπτοντες δὲ ἐς τὸν θώρηκα, ἐποίεον οὐδὲν, πρὶν γε δὴ μαθῶν τις τὸ ποιούμενον, παίει μιν ἐς τὸν ὀφθαλμόν.<sup>16</sup> οὕτω δὴ ἐπεσέ τε καὶ ἀπέθανε. Ταῦτα δὲ κως γινόμενα ἐλελήθῃε τοὺς ἄλλους ἱππέας· οὔτε γὰρ πεσόντα μιν εἶδον ἀπὸ τοῦ ἵππου, οὔτε ἀποθνήσκοντα· ἀναχωρήσιός τε γινομένης καὶ ὑποστροφῆς<sup>17</sup>, οὐκ ἔμαθον τὸ γεγόμενον. ἐπεὶ τε δὲ ἔστησαν, αὐτίκα ἐπὶ-θεσαν<sup>18</sup>, ὡς σφῶν οὐδεὶς ἦν ὁ τάσσω. μαθόντες δὲ τὸ γεγονός, διακελευσάμενοι, ἤλαυνον τοὺς ἵππους πάντες, ὡς ἂν τὸν γε νεκρὸν ἀνελόιατο. (23) Ἰδόντες δὲ οἱ Ἀθηναῖοι οὐκέτι κατὰ τέλεα προσελαύνοντας τοὺς ἱππέας, ἀλλ' ἅμα πάντας<sup>19</sup>, τὴν ἄλλην στρατιὴν πεῶσαντο. ἐν ᾧ δὲ ὁ πεζὸς ἅπας ἐβώθηε<sup>20</sup>, ἐν τούτῳ μάχῃ ὀξεία περὶ τοῦ νεκροῦ γίνεται. ἕως μὲν νυν μούνοι ἦσαν οἱ τριηκόσιοι, ἐσσοῦντό τε πολλὸν, καὶ τὸν νεκρὸν ἀπέλειπον· ὡς δὲ σφὶ τὸ πλῆθος

13. προέχων τ. ἄ.] 'being in advance of the others.' ἵππον ἀριπρεπέα προύχοντα, Hom. Il. ib. 453; i. e. προελαύνοντα, Eust. WE. τὸν π. ib. 325; 'having himself in advance,' αὐτὸν being understood. TR.

14. ἀποσείεται] ὁ ἵππος ἐφοδῆθη τε, καὶ, στὰς ὀρθός, ἀπεσείαστο τὸν φαρνοῦχα, vii, 88. The verb is also used metaphorically, φύσιν ἱκανὴν ἔχων ἀνὴρ, πάντα ταῦτα ἀποσεισάμενος καὶ διαβήσας, Pla. G. 87. VK.

15. ἐντὸς κτλ.] ὁπλισμένοι πάντες ἦσαν οἱ περὶ τὸν Κύρον τοῖς αὐτοῖς Κύρῳ ὅπλοις, χιτῶσι φοινικοῖς, δώραζι χαλκοῖς, κρέμεισι χαλκοῖς, λόφοις λευκοῖς, μαχαίραις, παλῶ κραινέινῳ ἐν ἑκάστῳ· οἱ δὲ ἵπποι προμετωπίδοις καὶ προστερνίδιοις καὶ παραμηριδίοις χαλκοῖς· τὰ δ' αὐτὰ ταῦτα παραμηριδία ἦν καὶ τῷ ἀνδρὶ, Xen. C. vii, 1, 2. SD. ἐντὸς, 'underneath.'

16. ὀφθαλμῷ] τοῦτον β' τὸ κρῶνος

ἐπέφανε τὸν δ. ἀκοντίου στήρακι παίων τις ἀνείλεν, Plu. V. xvii, p. 327; VK. Helio. Æth. ix, p. 431. WE.

17. ἀναχωρήσιός γ. καὶ ὑποστροφῆς] 'as they were retreating and wheeling round to prepare for another charge'; ix, 20, 9. As Masistius had advanced before the squadron when it charged, he was of course left in the rear when it wheeled; and his soldiers' backs were turned towards him when he fell.

18. ἐπὶθεσαν] ἐπὶθῆσε, iii, 36. WE. The latter is the common form. MA, 76, b. 'missed him.'

19. ἅμα πάντας] 'all in a body.'  
20. ἐβώθηε] βοηθεῖν not only signifies, as here, πρὸς τὴν βοήν δέειν 'to run to one's assistance at a cry of distress,' CS. but also, μετὰ βοῆς δέειν 'to run to one's assistance with a cry or shout.' DU. The tragedians use βοηδρομεῖν, as *λού! λού! βοηδρομεῖτε πάντες*, Eur. Hi. 775. VK. Liv. ii, 12, i.

ἐπεβόηθησαν<sup>21</sup>, οὕτω δὴ οὐκέτι οἱ ἱππῶται ὑπέμενον<sup>22</sup>, οὐδὲ σφί ἐξεγένετο τὸν νεκρὸν ἀνελέσθαι, ἀλλὰ πρὸς ἐκείνῳ ἄλλους προσ- ἀπόλεσαν τῶν ἱππέων. ἀποστήσαντες<sup>23</sup> ὧν, ὅσον τε δύο στάδια, ἐβουλεύοντο ὅ τι χρεὼν εἴη ποῦεῖν· ἐδόκεε δὲ σφί, ἀναρχίης εἰούσης, ἀπελαύνειν παρὰ Μαρδόνιον. (24) Ἀπικομένης δὲ τῆς ἵππου ἐς τὸ στρατόπεδον, πένθος ἐποιήσαντο Μασιστίον πᾶσά τε ἡ στρατιὴ καὶ Μαρδόνιος μέγιστον. σφέας τε αὐτοὺς κείροντες καὶ τοὺς ἵπ- πους<sup>24</sup> καὶ τὰ ὑποζύγια, οἰμωγῇ τε χρεώμενοι ἀπλέτῳ. ἅπασαν γὰρ τὴν Βοιωτίνην κατεῖχε ἡχώ, ὥς ἀνδρὸς ἀπολομένου μετὰ γε Μαρδόνιον λογιμωτάτου παρὰ τε Πέρσῃσι καὶ βασιλεῖ. Οἱ μὲν νυν βάρβαροι τρώπῳ τῷ σφετέρῳ ἀποθανόντα ἐτίμων Μασί- στιον.

(25) Οἱ δὲ Ἕλληνες, ὡς τὴν ἵππον ἐδέξαντο προσβάλλουσαν, καὶ δεξάμενοι ὤσαντο, ἐθάρσυναν τε πολλῶ μᾶλλον. καὶ πρῶτα μὲν ἐς ἅμαξαν ἐσθέντες τὸν νεκρὸν, παρὰ τὰς τάξεις ἐκόμζον· ὁ δὲ νεκρὸς ἦν Θέης ἄξιος μεγάλτερος εἵνεκα καὶ κάλλεος. τῶν δὲ εἵνεκα<sup>25</sup> καὶ ταῦτα<sup>26</sup> ἐποίουν· ἐκλείποντες<sup>27</sup> τὰς τάξεις, ἐφοίτεον Θησόμενοι Μασίστιον. μετὰ δὲ, ἔδοξε σφί ἐπικαταβῆναι ἐς Πλαταιάς· ὁ γὰρ χῶρος ἐφαίνετο πολλῶ ἢ ἐν ἐπιτηδεωτέρῳ σφί ἐνστρατοπεδεύεσθαι ὁ Πλαταιϊκὸς τοῦ Ἑρυνθραίου, τὰ τε ἄλλα<sup>28</sup>, καὶ εὐνδρότερος. ἐς τοῦτον δὴ τὸν χῶρον, καὶ ἐπὶ τὴν κρήνην τὴν Γαργαφίην<sup>29</sup>, τὴν ἐν

21. τὸ π. ἐπεβόηθησαν] With words of number in the singular the verb is very often put in the plural, because in such words the idea of several subjects is always included. *MA*, 301.

22. ὑπέμενον] Ἀργεῖοι ὑπέμειναν ἀολλέες, *Hom. II. O*, 312. *WE*.

23. ἀποστήσαντες] is transitive; ὁ Σεσώσις ἀποστήσας τὰ πλήθη, *Diod. i*, 56. *WE*. As cavalry are said ἐλαύνειν and προσελαύνειν, the accusative ἵππους being understood; so they may be said ἀποστήσαι, the ellipsis being the same. *SW*.

24. τοὺς ἵππους] *Plu. V. xvii*, p. 327, c. *VK. WE*. The Thebans did the same on the death of Pelopidas, and Alexander on the death of Hephæstion; *t. i*, p. 296, c; 704, κ. Admetus gives directions to this effect on the death of his queen, τέθριππά τε ζεύγυνθε, καὶ μονόμυκας πάλους σιδήρῳ τέμνετε· αὐχένων φόβῃ, *Eur. Al.* 440; *BNS. τοὺς ἵππους ἀπέκειρον ἐπὶ τοῖς θανάτοις τῶν δεσποτῶν*, *Hes. MV*.

25. τῶν εἵνεκα] The cause is contained in the following sentence, ἐκλείποντες τὰς τάξεις, κτλ. Our author might have said, ὅτι ἐκλείποντες κτλ. as τοῦ δὲ εἵνεκα μέμνημαι τούτων ('the above'), *ἔτι κτλ. viii*, 85. The omission of the conjunctive particle renders the narrative more vivid and energetic. *SW*.

26. ταῦτα] 'what is mentioned above,' viz. ἐς ἅμαξαν ἐσθέντες τὸν νεκρὸν, παρὰ τὰς τάξεις ἐκόμζον. *VK*.

27. ἐκλείποντες κτλ.] περιδραμον υἷες Ἀχαιῶν, οἱ καὶ δῆσαντο φυλὴν καὶ φείδος ἀγῆτην Ἑκτορος, *Hom. II. X*, 369. *VK*.

28. τὰ τε ἄλλα] 'both in other respects:' *HE*, on *VG*, iii, 3, 1. κατὰ is to be understood here, and ὦν (i. e. ὅτι ἦν, or διὰ τὸ εἶναι) with εὐνδρότερος.

29. Γαργαφίην] This fountain was sacred to Diana, and was situated in a thick grove near the base of Cithæron; *BT, Ch. i*, 16, it runs through a valley of the same name. *LR*. I imagine it

τῷ χώρῳ τούτῳ εὐόσαν, ἔδοξε σφί χρεὼν εἶναι ἀπικέσθαι, καὶ δια-  
ταχθέντας στρατοπεδεύεσθαι. ἀναλαβόντες δὲ τὰ ὄπλα, ἦσαν διὰ  
τῆς ὑπωρείης<sup>30</sup> τοῦ Κιθαιρώνος παρὰ Ὑσιὰς ἐς τὴν Πλαταιίδα γῆν·  
ἀπικόμενοι δὲ, ἐτάσσοντο κατὰ ἔθνη πλησίον τῆς τε κρήνης τῆς  
Γαργαφίης καὶ τοῦ τεμένεος τοῦ Ἀνδροκράτεος<sup>31</sup> τοῦ ἥρωος διὰ  
ὄχθων<sup>32</sup> τε οὐκ ὑψηλῶν καὶ ἀπέδου χωρίου. (26) Ἐνθαῦτα<sup>33</sup> ἐν  
τῇ διατάξει ἐγένετο λόγων πολλὸς ὠθισμὸς Τεγεαίων τε καὶ Ἀθη-  
ναίων. ἐδικαίεν γὰρ αὐτοὶ ἑκάτεροι ἔχειν<sup>34</sup> τὸ ἕτερον κέρας<sup>35</sup>, καὶ  
καινὰ καὶ παλαιὰ<sup>36</sup> παραφέροντες ἔργα. τοῦτο μὲν, οἱ Τεγεῖται  
ἔλεγον τάδε· “Ἡμεῖς αἰεὶ κοτε ἀξιένεμεθα ταύτης τῆς τάξιος ἐκ τῶν  
“συμμάχων ἀπάντων, ὅσαι ἦδη ἔξοδοι<sup>37</sup> κοιναὶ ἐγένοντο Πελοπον-  
“νησίοισι καὶ τὸ παλαιὸν<sup>38</sup> καὶ τὸ νέον, ἐξ ἐκείνου τοῦ χρόνου, ἐπεὶ  
“τε Ἡρακλεῖδαι<sup>39</sup> ἐπειρώντο μετὰ τὸν Εὐρυσθέος θάνατον κατόντες  
“ἐς Πελοπόννησον. τότε εὐρόμεθα τοῦτο, διὰ πρῆγμα τοιόνδε· ἐπεὶ  
“μετὰ Ἀχαιῶν καὶ Ἰώνων τῶν τότε ἐόντων ἐν Πελοποννήσῳ<sup>40</sup>,

to be the source of that southern branch of the Asopus, which (in GELL'S map) commences to the east of the hill, where the Greeks took up their second position.

30. ὑπωρείης] Instead of marching directly across the plain, they skirted along the rugged slope of Cithæron for more than three miles, and then, wheeling to the right, advanced to the head of Gargaphia; between which and the Asopus they formed their line. They chose this route from fear of the Persian cavalry. LAU.

31. Ἀνδροκράτεος] τὴν ἐς Θήβας φέρουσαν ὁδὸν, ἐν δεξιᾷ ἔχοντες τὸ τοῦ Ἀνδροκράτους ἥρπον, Thu. iii. 24. WS. This chapel was surrounded by a thick wood. LR.

32. ὄχθων] These are the spots of rising ground to the north-west of Erythræ; which are nearly equidistant from the camp of Mardonius and the town of Platæa; and on the largest of which the Greeks probably posted themselves: κολωνῶν, ix. 56, 94. Compare the position of Gideon's army. s. PK, on Judges vii. 1; 4; 8.

33. ἐνθαῦτα κτλ.] Ἀθηναίοις Τεγεάται περὶ τάξεως ἐρίσαντες ἤλθον, ὥσπερ αἱ Λακεδαιμονίων τὸ δεξιὸν ἔχοντων κέρας, αὐτοὶ τὸ ἐξάννυον ἔχειν, Plu. t. i. p. 326, A. VK.

34. ἔχειν] i. e. ἡγεμονεῖν, as is afterwards said. LR.

35. τὸ ἕτερον κέρας] ‘one or other of the wings.’ SW. The Lacedæmonians had the privilege of commanding whichever wing they chose. LR.

36. καὶ καινὰ καὶ παλαιὰ] ix. 27; πᾶς γραμματεὺς, μαθητευθεὶς εἰς τὴν βασιλείαν τῶν οὐρανῶν, ὁμοίως ἐστὶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιὰ, St Matthew xiii. 53.

37. ἔξοδοι] ‘expeditions.’ This signification occurs in Thu. Xen. Dion. H. Pol. Herod. and Aristoph. BF. ἐν τῇσι ἐξοδίῃσι, vi. 56.

39. Ἡρακλεῖδαι] The account of these expeditions of the Heraclidæ may be found in Diod. iv. 57 f. VK. WE. The second return of the Heraclidæ, headed by Hyllus, happened twenty years before the taking of Troy; their last return eighty years after that event; Thu. i. 12; 1190 a.c. The speech of the Tegeatæ appears ill-judged; they ought to have passed very lightly over their exploits against the Heraclidæ, in presence of their descendants. What they did say had a natural tendency to bias the Spartans in favour of the other claimants. LR. Consult ML, D. i. 9, 9.

40. Πελοποννήσῳ] i. 146. LR.



“ ἐκβοηθήσαντες ἐς τὸν Ἴσθμόν, ἰζόμεθα ἀντίοι τοῖσι κατιούσι,  
 “ τότε ὦν λόγος ὕλλον ἀγορεύσασθαι, ὡς χρεὼν εἶη τὸν μὲν  
 “ στρατὸν τῷ στρατῷ μὴ ἀνακινδυνεύειν συμβάλλοντα· ἐκ δὲ τοῦ  
 “ Πελοποννησίου στρατοπέδου, τὸν ἂν σφέων αὐτῶν κρίνωσι εἶναι  
 “ ἄριστον, τοῦτόν οἱ μονομαχῆσαι ἐπὶ διακειμένοισι. ἔδοξέ τε τοῖσι  
 “ Πελοποννησίοις ταῦτα εἶναι ποιητέα, καὶ ἔταμον ὄρκια ἐπὶ λόγῳ  
 “ τοιῷδε· ἦν μὲν ὕλλος νίκησεν τὸν Πελοποννησίων ἡγεμόνα,  
 “ κατιέναι Ἡρακλείδας ἐπὶ τὰ πατρώϊα· ἦν δὲ νικηθῇ, τὰ ἔμπαλιν  
 “ Ἡρακλείδας ἀπαλλάσσεσθαι, καὶ ἀπάγειν τὴν στρατιήν, ἑκάθον  
 “ τε ἐτέων μὴ ζητῆσαι κάτοδον ἐς Πελοπόννησον. προεκρίθη τε δὴ  
 “ ἐκ πάντων συμμάχων ἐθελοντῆς Ἑχεμος<sup>41</sup>, ὁ Ἡρόπου, στρα-  
 “ τηγός τε ἐὼν καὶ βασιλεὺς ἡμέτερος, καὶ ἐμονομαχῆσέ τε καὶ  
 “ ἀπέκτεινε ὕλλον.<sup>42</sup> ἐκ τούτου τοῦ ἔργου εὐρόμεθα ἐν τοῖσι Πελο-  
 “ πονήσιοις τοῖσι τότε καὶ ἄλλα γέρεα μεγάλα, τὰ διατελέομεν  
 “ ἔχοντες, καὶ τοῦ κέρους τοῦ ἐτέρου αἰεὶ ἡγεμονεύειν, κοινῆς ἐξόδου  
 “ γινομένης. ὑμῖν μὲν νυν, ὦ Λακεδαιμόνιοι, οὐκ ἀντιεύμεθα, ἀλλὰ,  
 “ διδόντες αἴρεσιν, ὀκοτέρου βούλεσθε κέρους ἄρχειν, παρίεμεν· τοῦ  
 “ δὲ ἐτέρου φαμέν ἡμέας ἰκνέεσθαι<sup>43</sup> ἡγεμονεύειν, κατὰ περ ἐν τῷ  
 “ πρόσθε χρόνῳ. χωρὶς τε τούτου τοῦ ἀπηγημένου ἔργου, ἀξιοι-  
 “ κότεροί εἰμεν Ἀθηναίων ταύτην τὴν τάξιν ἔχειν. πολλοὶ μὲν<sup>44</sup>  
 “ γάρ τε καὶ εὖ ἔχοντες πρὸς ἡμέας ἡμῖν, ἄνδρες Σπαρτιῆται,  
 “ ἀγῶνες ἀγωνίζονται<sup>45</sup>, πολλοὶ δὲ καὶ πρὸς ἄλλους. οὕτω ὦν  
 “ ἡμέας δίκαιον ἔχειν τὸ ἕτερον κέρας, ἥπερ<sup>46</sup> Ἀθηναίους. οὐ γάρ

41. Ἑχεμος] In the time of Pausanias, which was nearly fourteen hundred years afterwards, the tomb of this prince, with a column on which his combat with Hyllus was represented, was still to be seen at Tegea; Pau. viii, 53. LR. ML, D. i, 3, 6.

42. Ὑλλον] Hyllus was killed at the spot where the territory of Megara borders on that of Corinth; Pau. i, 44. LR.

43. ἡμέας ἰκνέεσθαι] τοῖσι ἄλλοις, τοὺς μάλιστα ἰκνέεται, ii, 36. SW. In another passage Herodotus uses the construction ἐς τὸν ἰκνέεται ἔχειν, vi, 57; LR, the reason of which may be to prevent τὸν being mistaken for the accusative after ἔχειν.

44. πολλοὶ μὲν κτλ.] The order is ἀγῶνες μὲν γὰρ ἀγωνίζονται ἢ. π. τε καὶ εὖ ἢ. π. ὁ. δ. π. δὲ (ἀγῶνες εὖ ἔχοντες) καὶ π. δ. The use of πρὸς

here is founded on the primary idea of σκοπεῖν πρὸς τι. MA, 591, δ. LR, however, takes πρὸς to mean ‘on behalf of.’ SW, TX, and LAU, render it ‘against.’

45. ἀγωνίζονται] If σ, arising from the linguals δ, θ, τ, or ζ, precedes the termination of the perfect passive -μαι -σαι -ται, it is changed into δ before the Ionic plural terminations -αται and -ατο, vii, 62; 67; 89; ix, 49. MA, 198, 5.

46. δίκαιον ἥπερ] und. μάλλον. ZN. ἐγὼ γοῦν δεξαίμην ἂν πάσας τὰς ἀσπίδας ἐρριφέναι, ἢ τοιαύτην γνῶμην ἔχειν περὶ τὸν πατέρα, Lys. c. Thm. i, p. 118, 4; LR. καλὸν ξενίζειν ταχέως λιταῖσι τραπέζαις, ἢ πλείστοις δολαίσι βραδυνοῖσιν παρὰ καιρὸν, Phocyl. καλὸν ἐστὶ σοι εἰσελθεῖν εἰς τὴν ζωὴν χαλὸν, ἢ τοὺς δύο πόδας ἔχοντα Βληθῆναι εἰς τὴν γένεσιν... καλὸν σοι ἐστὶ

“σφί ἐστι ἔργα οἷά περ ἡμῖν κατεργασμένα, οὐτ’ ὦν καινὰ, οὔτε<sup>47</sup>  
 “παλαιά.” Οἱ μὲν ταῦτα ἔλεγον. (27) Ἀθηναῖοι<sup>48</sup> δὲ πρὸς  
 ταῦτα ὑπεκρίναντο τάδε “Ἐπιστάμεθα<sup>49</sup> μὲν σύνοδον<sup>50</sup> τήνδε  
 “μάχης εἵνεκα συλλεγῆναι πρὸς τὸν βάρβαρον, ἀλλ’ οὐ λόγων<sup>51</sup>  
 “ἐπεὶ δὲ ὁ Τεγεήτης προέθηκε παλαιὰ καὶ καινὰ λέγειν<sup>52</sup>, τὰ  
 “ἐκατέροισι ἐν τῷ παιτὶ χρόνῳ κατέργασται χρηστὰ, ἀναγκαίως  
 “ἡμῖν ἔχει δηλῶσαι πρὸς ὑμέας, ὅθεν ἡμῖν πατρώϊόν<sup>53</sup> ἐστὶ, εὐοῦσι  
 “χρηστοῖσι αἰεὶ, πρῶτοισι εἶναι ἢ Ἀρκάσι. Ἡρακλείδης<sup>54</sup>, τῶν  
 “φασὶ οὗτοι ἀποκτεῖναι τὸν ἡγεμόνα ἐν Ἰσθμῷ, τοῦτο μὲν<sup>55</sup>, τοῦ-

μονόφθαλμον εἰσελθεῖν εἰς τὴν βασι-  
 λείαν τοῦ Θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχον-  
 τα βληθῆναι εἰς τὴν γένναν τοῦ πυρὸς,  
 St Mark ix, 45; 47. HGV. HE, on  
 VG, iii, 2, 11. MA, 457, obs. 1. The  
 idiom may also be accounted for  
 by supposing an ellipsis of *καὶ* with  
 the comparative degree; ἡμέας δι-  
 καιον ἔχειν, *καὶ* δικαιοτέρον ἢ Ἀθη-  
 ναίους. SW. The following passage is  
 given as an example by MA, αἰσχρὸν  
 βιασθέντας ἀπελθεῖν, ἢ ὕστερον ἐπι-  
 μεταπείσασθαι, τὸ πρῶτον ἀσκέπτως  
 βουλευσαμένους: but here ἢ must  
 mean ‘or’; and the sense will be, ‘it  
 would be disgraceful [either] to return  
 because we were overpowered, or to  
 have afterwards to send for reinforce-  
 ments because we had at first formed  
 our plans inconsiderately,’ Thu. vi,  
 21, 2. ED. The ellipsis of *magis* or  
*potius* is common even with the Latins;  
*iacitia dona* ‘*st mulier semper, quam*  
*loquens*, Plau. R. iv, 4, 70. LR.

47. οὐτ’ ὦν . . . οὐτε] MA, 625.

48. Ἀθηναῖοι] Plutarch attributes  
 this speech to Aristides. TX.

49. ἐπιστάμεθα] Thucydides ap-  
 pears to have our author in view in  
 two addresses of the Athenians; name-  
 ly, ἡ μὲν πρέσβευσις ἡμῶν οὐκ ἐς ὠτι-  
 λογίαν τοῖς ὑπέρτοις ξυμμάχοις ἐγένε-  
 το, ἀλλὰ περὶ ὧν ἡ πόλις ἐπεμψεν, i, 73;  
 and vi, 82. BF.

50. σύνοδον] Thu. v, 70; Jos. 147,  
 32. BF.

51. λόγων] is governed by εἵνεκα;  
 ‘we are met for the purpose of fighting  
 and not of talking.’ SW. ἤκομεν οὐ  
 τοῖς συμμαχοῖς στασιδασόντες, ἀλλὰ  
 μαχομένοις τοῖς πολέμοις, Plu. V. xvii,  
 p. 326, v; Phaeas, ‘*non in verbis*

*rem verti*,’ ait; ‘*aut bello vincendum,*  
*aut melioribus parendum esse*,’ Liv.  
 xxxii, 34; πρόκειται ἀγὼν οὐ λόγων,  
 ἀλλ’ ἔργων, Diod. t. ii, p. 638, 66;  
 οὐ λόγων ἀγὼν ἐστ’, ἀλλ’ ἰσθλάται  
 χρόνος δὴν μέσῳ μάτῃ, Eur. Ph. 597.  
 In the following passage *καίρος*, ἀγὼν,  
 and ἔργων are used as synonymous;  
*καρτερία μὲν πρωτεύων, ἔνθα πορεῖν*  
*καίρος* ἀλκῇ δέ, *ἔπου ἀνδρίας ἀγῶν*  
*γνώμη δέ, ἔπου βουλῆς ἔργων*, Xen. Ag.  
 10, 1. VK.

52. προέθηκε λέγειν] ‘has preferred  
 that we should each speak;’ iii, 53;  
 or, ‘has proposed that we should each  
 speak;’ iii, 38. SW.

53. πατρώϊον] i, 41; πατριον ἡμῖν  
 ἐκ τῶν πόνων τὰς ἀρετὰς κτᾶσθαι, Thu.  
 i, 123; iv, 92; τὸ πατριον παρὲς, ib. 86.  
 The same phrase occurs in Arist. C.  
 778; Dion. H. Pau. Jos. Lib. Plu.  
 and Lycur. BF. ἔθος is und. κατὰ τὰ  
 πατρία, τοῦτ’ ἐστὶν, κατὰ τὸ ἔθος τῶν  
 πατέρων, Porph. de Ab. ii, 59; κατὰ τὸ  
 πατριον αὐτοῖς ἔθος, Ael. V. H. vii, 19.  
 SBL, on BO, 82.

54. Ἡρακλείδης] Plutarch has  
 summed up this speech in few words,  
 saying that the Athenians Ἡρακλείδων  
 τε μεμνησθαι, καὶ τὰ πρὸς Ἀμαζόντας  
 πραχθέντα προφέρειν, ταφὰς τε Πελο-  
 πονησίῳ τῶν ὑπὸ τῇ Καδμείᾳ πεσόν-  
 των, M. lxi, p. 872, a. The same topics  
 are amplified by Iso. Pg. 14 &c; Aristid.  
 Pth. p. 201 &c; and in the funeral  
 orations ascribed to Lys. and Dem. VK.  
 the latter of whom says, πολλοὺς τῶν  
 συγγραφένων ὑποθέσεις τὰ ἐκείνων ἔργα  
 τῆς αὐτῶν μουσικῆς πεποιθῆσθαι, 4.  
 WE.

55. τοῦτο μὲν] In this passage,  
 Herodotus gives the argument of the

“ τοὺς πρότερον, ἐξελαυνομένους ὑπὸ πάντων τῶν Ἑλλήνων, ἐς  
 “ τοὺς ἀπικοῖατο φεύγοντες δουλοσύνην πρὸς Μυκηναίων, μοῦνοι  
 “ ὑποδεξάμενοι, τὴν Εὐρύσθεος ὕβριν<sup>56</sup> κατείλομεν, σὺν κείνοισι  
 “ μάχῃ νικήσαντες τοὺς τότε ἔχοντας Πελοπόννησον. τοῦτο δὲ<sup>57</sup>,  
 “ Ἀργεῖους τοὺς μετὰ Πολυνείκεος ἐπὶ Θήβας ἐλάσαντας, τελευτή-  
 “ σαντας τὸν αἰῶνα καὶ ἀτάφους κειμένους, στρατευσάμενοι ἐπὶ  
 “ τοὺς Καδμείους<sup>58</sup>, ἀνελεῖσθαι<sup>59</sup> τε τοὺς νεκροὺς φάμεν, καὶ θάψαι<sup>60</sup>  
 “ τῆς ἡμετέρης ἐν Ἐλευσίνι.<sup>61</sup> ἔστι δὲ ἡμῖν ἔργον εὖ ἔχον καὶ ἐς  
 “ Ἀμαζονίδας<sup>62</sup>, τὰς ἀπὸ Θερμώδοντος<sup>63</sup> ποταμοῦ ἐσβαλοῦσας  
 “ κοτὲ ἐς γῆν τὴν Ἀττικὴν. καὶ ἐν τοῖσι Τρωϊκοῖσι πόνοισι<sup>64</sup> οὐδα-  
 “ μῶν ἐλειπόμεθα. ἀλλ’<sup>65</sup>, οὐ γὰρ τι προέχει<sup>66</sup> τούτων ἐπιμε-  
 “ μνησθαι· καὶ γὰρ ἂν χρηστοὶ τότε ἐόντες, ὧντοὶ νῦν ἂν εἶεν  
 “ φλανρότεροι, καὶ τότε ἐόντες φλαῦροι, νῦν ἂν εἶεν ἀμείνονες·  
 “ παλαιῶν μὲν νῦν ἔργων ἅλις ἔστω. ἡμῖν δὲ, εἰ μηδὲν ἄλλο ἐστὶ

Heraclidæ of Euripides with brevity and elegance. *EE*. *ML*, D. i, 3, 5.

56. τὴν Εὐρύσθεος ὕβριν] ἔσχεν ὕβρις ἀνδρὸς, φ. *Συμβ.* ἦν πρὸ δίκας βλαῖος, *Eur.* *HR.* 924. *EE*.

57. τοῦτο δὲ] This passage gives the argument of the Suppliants of Euripides. *EE*. Compare *Iso.* Pg. 15; *H. L.* 15. *MR*.

58. Καδμείους] The Cadmeans were descendants of those Phœnicians, who had followed Cadmus into Bœotia. *LR*.

59. ἀνελεῖσθαι] ‘to take up,’ is chiefly used by the Greeks of ‘taking up bodies for the purpose of burial;’ τοὺς ὑπὸ τῇ Καδμείᾳ τελευτήσαντας αὐτὸς μὲν (Ἀδραστος) οὐ δυνάμενος ἀνελεῖσθαι, τὴν δὲ πόλιν ἡμῶν ἀξίων βοηθεῖν ταῖς κοιναῖς τύχαις καὶ μὴ περιορᾶν τοὺς ἐν τοῖς πολέμοις ἀποθνήσκοντας ἀτάφους γιγνομένους μηδὲ παλαιὸν ἔθος καὶ πάτριον νόμον καταλυόμενον, *Iso.* Pg. 15; *Pl.* 21; hence the substantive ἀναίρεσις, *Pth.* 70. *WE*.

60. θάψαι] τοὺς Ἀργεῖων νεκροὺς ἔθαψαν ἐν τῇ αὐτῶν Ἐλευσίνι, *Lys.* *F. O.* p. 33. *WE*.

61. Ἐλευσίνι] “On the road from Eleusis to Megara there is a well, at some distance from which are the chapel of Megarina, and the tombs of those who were killed before Thebes;” *Pau.* i, 39. *LR*.

62. Ἀμαζονίδας] s. *Plu.* V. i, p. 12,

ε; *Lys.* *F. O.* p. 190, 33; οἱ ξὺν Θησαί Ἀθηναῖοι ἐπιούσας τὰς γυναῖκας ταύτας τὴν Εὐρώπην πρώτην μάχῃ νικήσαντες ἀπέστειλαν καὶ γέγραπται ἡ Ἀθηναίων καὶ Ἀμαζόνων μάχῃ πρὸς Κίμωνος, οὐ μείον ἢ περ ἡ Ἀθηναίων καὶ Περσῶν καὶ Ἡροδότῃ πολλὰς περὶ τῶν γυναικῶν τούτων πεποιήται, καὶ ὅσοι Ἀθηναίων τοὺς ἐν πολέμῳ τελευτήσαντας λόγῳ ἐκόσμησαν, καὶ τοῦ πρὸς Ἀμαζόνων ἔργου Ἀθηναίων ἐν τοῖς μάλιστα μνήμην ἐποίησαντο, *Arg.* *Al.* vii, 13. *LR*.

63. Θερμώδοντος] now Termeh. *A.*

64. ἐν τοῖσι Τρωϊκοῖσι π.] πρὸ τῶν Τρωϊκῶν, vii, 20; *WE*. τὰ Τρωϊκὰ, *ib.* 171; *Th.* i, 3. When no substantive is expressed, the adjective is neuter; and ἔργα, if any thing, is to be understood; τῶν πρότερον ἔργων μέγιστον ἐπράχθη τὸ Μηδικόν, *ib.* 23. *SH*, on *BO*, 223. *MA*, 267, b.

65. ἀλλὰ] This conjunction refers to παλαιῶν μὲν ἔργων ἅλις ἔστω.

66. οὐ γὰρ τι προέχει] ‘for it is of no use.’ In the same way the comparative is used, οὐ γὰρ ἔμεινον for οὐκ ἀγαθόν; and πλέον τι ποιεῖν, ‘to do any thing useful;’ and οὐδὲν προβόργου (and προβόργατερον) ἐστὶ: *SW*. πρὸς ἡε denotes ‘superiority on comparison;’ τὸ γὰρ ἐπιμεμνησθαι τούτων οὐκ ἔχει ἐκὼν πρὸ τοῦ μὴ ἐπιμεμνησθαι κατὰ τι.

“ἀποδεδεγμένον, ὥσπερ<sup>67</sup> ἐστὶ πολλά τε καὶ εὖ ἔχοντα, εἰ τέοισι<sup>68</sup>  
 “καὶ ἄλλοισι Ἑλλήνων, ἀλλὰ καὶ ἀπὸ τοῦ ἐν Μαραθῶνι ἔργου<sup>69</sup>  
 “ἄξιοι εἶμεν τοῦτο τὸ γέρας ἔχειν, καὶ ἄλλα πρὸς τούτῳ οὔτινες  
 “μῦθοι Ἑλλήνων” δὴ μουννομαχῆσαντες τῷ Πέρσῃ, καὶ ἔργῳ τούτῳ  
 “ἐπιχειρήσαντες, περιεγενόμεθα, καὶ ἐνίκησαμεν ἔθνεα ἕξ τε  
 “καὶ τεσσεράκοντα. ἄρ’<sup>70</sup> οὐ δίκαιοι εἶμεν ἔχειν ταύτην τὴν τάξιν  
 “ἀπὸ τούτου μόνου τοῦ ἔργου; ἀλλ’, οὐ γὰρ ἐν τῷ τοιῷδε τάξις  
 “εἵνεκα στασιάζειν πρέπει, ἄρτιοι εἶμεν πείθεσθαι ἡμῖν, ὦ Λακε-  
 “δαίμονιοι, ἵνα<sup>71</sup> δοκέει ἐπιτηδεύατον ἡμέας εἶναι ἐστάναι καὶ  
 “κατ’ οὐστinas. πάντῃ γὰρ τεταγμένοι, πεηρησόμεθα εἶναι χρηστοί.  
 “ἐξηγέεσθε δὲ ὡς πεισομένων.” (28) Οἱ μὲν ταῦτα ἀμείβοντο.  
 Λακεδαιμονίων δὲ ἀνέβωσε ἅπαν τὸ στρατόπεδον, “Ἀθηναίους  
 “ἄξιονικότερους εἶναι ἔχειν τὸ κέρας ἥπερ Ἀρκάδας.” οὕτω δὴ  
 ἔσχον οἱ Ἀθηναῖοι, καὶ ὑπερεβάλοντο τοὺς Τεγεάτας. Μετὰ δὲ  
 ταῦτα, ἐτάσσοντο ὧδε οἱ ἐπιφουιῶντές τε καὶ οἱ ἀρχὴν ἐλθόντες  
 Ἑλλήνων” τὸ μὲν δεξιὸν κέρας εἶχον Λακεδαιμονίων μύριοι· τούτων  
 δὲ τοὺς πεντακισχίλους, ἐόντας Σπαρτιήτας, ἐφύλασσον ψιλοὶ τῶν

67. ὥσπερ] unites not only similar, but opposite things. *MA*, 629.

68. εἰ τέοισι] *ei* and *εἴπερ* are often used with *τις*, and *τις ἄλλος*, in parenthetical propositions, in order to show that something belongs in an especial degree to a person or thing named in the leading proposition; and thus they have very much the effect of a superlative. *MA*, 617, *c*.

69. τοῦ ἐν Μαραθῶνι ἔργου] This battle was the perpetual theme of exultation to the Athenians, because they stood alone and yet had come off victorious. “Your ancestors conducted themselves so valiantly, that they were not only ready to die for their own country, but for all Greece, as for a common country. Thus at Marathon, they conquered in a pitched battle the combined forces of Asia, and by their peculiar dangers established the security of universal Greece. οὐκ ἐπὶ τῇ δόξῃ μέγα φρονοῦντες, ἀλλ’ ἐπὶ τῇ ταύτης ἄξια πράττειν” namely at having become the chiefs of the Greeks, and the masters of the barbarians: for it was not by words, but by deeds that they manifested their virtue to the world;” *Lycur. c. Le. pt. ii, p. 162, 9; τῆς πόλεως ἄξια πράττειν καὶ τοῦ*

*Μ. τροπαίου*, *Arist. Eq.* 1331. *s. Pau. i, p. 35*; where he speaks of *Æschylus* at the point of death. *φαμέν Μ. μῦθοι προκινδυνεύσαι τῷ βαρβάρῳ*, *Thuc. i, 73*; ἢ τὸ καλὸν *Μ. καταστήσασα τρόπαιον*, *Crit. in Ath. i, 50*. *Aristophanes* contrasts τοὺς Μαραθωνομάχους with their degenerate posterity, *N. 973*; *Ach. 181*. *Athenæus*, after quoting a specimen of the gross adulation paid by the Athenians to *Demetrius Poliorcetes*, adds ταῦτ’ ἦδον οἱ Μαραθωνομάχαι, *vi, 64. VK. LR*.

70. ἄρα] ‘pray then.’ *Thucydides* probably had this passage in view, when he makes the Athenians say, ἄρ’ ἄξιοι εἶμεν, ὦ Λακεδαιμόνιοι, καὶ προθυμίας ἔνεκα τῆς τότε καὶ γνώμης ξυνέσεως, ἀρχῆς γε ἧς ἔχομεν τοῖς Ἑλλήσι μὴ οὕτως ἄγαν ἐπιφρόνους διακείσθαι; *i, 75. BF*.

71. ἵνα] “τὴν ἀρετὴν οὐκ ἀφαιρεῖται τόπος, οὐδὲ δίδωσιν” ἦν δ’ ἂν ἡμεῖς ἡμῖν τάξιν ἀποδῶτε, πεηρησόμεθα κομμοῦντες καὶ φυλάττοντες μὴ κατασχύνειν τοὺς προηγωνισμένους ἀγῶνας,” *Plut. V. xvii, p. 326, v*. *Agasilæus* said “δεῖξω ὅτι οὐχ οἱ τόποι τοὺς ἀνδρας ἐντίμους, ἀλλ’ οἱ ἄνδρες τοὺς τόπους ἐπιδεκνύουσιν,” *ib. t. ii, p. 208, v. VK*.

εἰλωτέων πεντακισχίλιοι καὶ τρισμύριοι, περὶ ἄνδρα ἕκαστον ἑπτὰ τεταγμένοι. προσεχέας δὲ σφισι εἰλοντοῖ ἐστάναι οἱ Σπαρτιῆται τοὺς Τεγεῆτας, καὶ τιμῆς εἵνεκα καὶ ἀρετῆς. τούτων δ' ἦσαν ὀπλίται χίλιοι καὶ πεντηκόσιοι. μετὰ δὲ τούτους ἴσαντο Κορινθῖων πεντακισχίλιοι. παρὰ δὲ σφί εὗροντο<sup>72</sup> παρὰ Πανσανίῳ ἐστάναι Ποτιδαιητέων τῶν ἐκ Παλλήνης τοὺς παρεόντας τριηκόσιους. τούτων δὲ ἐχόμενοι ἴσαντο Ἀρκάδες Ὀρχομένιοι ἑξακόσιοι· τούτων δὲ, Σικυώνιοι τρισχίλιοι. τούτων δὲ εἶχοντο Ἐπιδανρίων ὀκτακόσιοι. παρὰ δὲ τούτους, Τροιζηνίων ἐτάσσοντο χίλιοι· Τροιζηνίων δὲ ἐχόμενοι, Λεπρεητέων διηκόσιοι· τούτων δὲ, Μυκηναίων καὶ Τιφυνθίων<sup>73</sup> τετρακόσιοι· τούτων δὲ ἐχόμενοι, Φλιάσιοι χίλιοι· παρὰ δὲ τούτους ἔστασαν Ἑρμιονέες τριηκόσιοι. Ἑρμιονέων δὲ ἐχόμενοι ἴσαντο Ἐρετριέων τε καὶ Στυρέων ἑξακόσιοι· τούτων δὲ, Χαλκιδέες τετρακόσιοι· τούτων δὲ, Ἀμπρακιητέων πεντηκόσιοι. μετὰ δὲ τούτους, Λευκαδίων<sup>77</sup> καὶ Ἀνακτορίων<sup>74</sup> ὀκτακόσιοι ἔστασαν· τούτων δὲ ἐχόμενοι, Παλέες<sup>75</sup> οἱ ἐκ Κεφαλληνίας<sup>76</sup> διηκόσιοι. μετὰ δὲ τούτους, Αἰγινητέων πεντηκόσιοι ἐτάχθησαν. παρὰ δὲ τούτους ἐτάσσοντο Μεγαρέων τρισχίλιοι. εἶχοντο δὲ τούτων Πλαταιέες ἑξακόσιοι. τελευταῖοι δὲ καὶ πρῶτοι Ἀθηναῖοι ἐτάσσοντο, κέρας ἔχοντες τὸ εὐώνυμον, ὀκτακισχίλιοι· ἐστρατήγεε δ' αὐτῶν Ἀριστείδης ὁ Λυσιμάχου. (29) Οὗτοι, πλὴν τῶν ἑπτὰ περὶ ἕκαστον τεταγμένων Σπαρτιήτησι, ἦσαν ὀπλίται· συνάπαντες ἰόντες ἀριθμὸν τρεῖς τε μυριάδες καὶ ὀκτὼ χιλιάδες καὶ ἑκατοντάδες ἑπτὰ. ὀπλίται μὲν οἱ πάντες, συλλεγέντες ἐπὶ τὸν βάρβαρον, ἦσαν τοσοῦτοι· ψιλῶν δὲ πλῆθος ἦν τότε· τῆς μὲν Σπαρτιατικῆς τάξις πεντακισχίλιοι καὶ τρισμύριοι ἄνδρες, ὡς ἰόντων ἑπτὰ περὶ ἕκαστον ἄνδρα· καὶ τούτων πᾶς τις παρήρτητο ὡς ἐς πόλεμον. οἱ δὲ τῶν λοιπῶν Λακεδαιμονίων καὶ Ἑλλήνων ψιλοὶ, ὡς εἰς<sup>77</sup> περὶ ἕκαστον ἕν ἄνδρα, πεντακόσιοι καὶ τετρακισχίλιοι καὶ τρισμύριοι ἦσαν. ψιλῶν μὲν δὴ τῶν ἀπάντων μαχίμων ἦν τὸ πλῆθος ἕξ τε μυριάδες καὶ ἑννέα χιλιάδες καὶ ἑκα-

72. ε἗ροντο] 'they obtained as a favour:' because Potidæa was a Corinthian colony, Thu. i, 56. SW.

73. Τιφυνθίων] s. ΤΙΡΥΝΤΗΥΣ. A.

77. Λευκαδίων] ML, D. i, 6, 8.

74. Ἀνακτορίων] The modern name of Anactorium is Vonizza. WS. s. ML, D. i, 6, 8.

75. Παλέες] Pala is now Lixouri. LR. Pausanias does not include this people in his catalogue, but mentions others omitted by Her. WE. Κεῖοι,

καὶ Μήλαιοι, Τήνιοι, καὶ Κόθνιοι, v, 23. VK.

76. Κεφαλληνίης] now Cefalonia. LR.

77. ὥς εἰς] 'about one.' LR. If there had been but one apiece, there would not have been so many light infantry by eight hundred; it is probable that many of the heavy-armed troops had more than one light-armed soldier to each man, and that several of them were without any. SW.

γοντάδες πέντε. (30) Τοῦ δὲ σύμπαντος<sup>78</sup> Ἑλληνικοῦ τοῦ συνελθόντος ἐς Πλαταιάς σὺν τε ὀπλίτησι καὶ ψιλοῖσι<sup>77</sup> τοῖσι μαχίμοισι ἔνδεκα μυριάδες ἦσαν, μῆς χιλιάδος, πρὸς δὲ ὀκτακοσίων ἀνδρῶν, καταδέουσαι. σὺν δὲ Θεσπιέων τοῖσι παρεούσι ἐξεπληροῦντο αἱ ἔνδεκα μυριάδες. παρήσαν γὰρ καὶ Θεσπιέων ἐν τῷ στρατοπέδῳ οἱ περιεόντες<sup>79</sup>, ἀριθμὸν ἐς ὀκτακοσίους καὶ χιλίους<sup>80</sup> ὅπλα<sup>80</sup> δὲ οὐδ' οὗτοι εἶχον. Οὗτοι μὲν νυν ταχθέντες ἐπὶ τῷ Ἀσωπῷ ἐστρατοπεδεύοντο.<sup>81</sup>

(31) Οἱ δὲ ἀμφὶ Μαρδόνιον βάρβαροι, ὡς ἀπεκήδενσαν<sup>82</sup> Μασίστιον, παρήσαν, πυθόμενοι τοὺς Ἑλληνας εἶναι ἐν Πλαταιῇσι, καὶ αὐτοὶ ἐπὶ τὸν Ἀσωπὸν τὸν ταύτην ῥέοντα. ἀπικόμενοι δὲ, ἀντετάσσοντο ὧδε ὑπὸ Μαρδονίου· κατὰ μὲν Λακεδαιμονίους ἔστησε Πέρσας. καὶ δὴ, πολλὸν γὰρ περιέασαν<sup>83</sup> πλήθει οἱ Πέρσαι, ἐπὶ τε τάξιν πλεῦνας ἐκεκοσμέατο, καὶ ἐπείχον<sup>84</sup> τοὺς Τεγεάτας. ἔταξε δὲ οὕτω· ὃ τι μὲν ἦν αὐτοῦ δυνατώτατον<sup>85</sup> πᾶν ἀπολέξας, ἔστησε ἀντὶον Λακεδαιμονίων· τὸ δὲ ἀσθενέστερον παρέταξε κατὰ τοὺς Τεγεάτας. ταῦτα δ' ἐποίηε, φραζόντων τε καὶ διδασκόντων Θηβαίων. Περσέων δὲ ἐχομένους ἔταξε Μήδους· οὗτοι δὲ ἐπέσχον Κορινθίους

78. τοῦ σύμπαντος] ἦν δὲ ὁ σύμ-  
πας ἀριθμὸς τῶν Ἑλλήνων εἰς δέκα  
μυριάδας, τῶν δὲ βαρβάρων εἰς πεντή-  
κοντα, Diod. xi, 30. *VK*.

79. οἱ περιεόντες] Very few Thes-  
pians escaped the carnage at Thermo-  
pylae, vii, 222. When their city was  
burnt by the barbarians, they had re-  
tired to the Peloponnesus, viii, 50.  
They afterwards endeavoured to re-es-  
tablish themselves, by admitting other  
Greeks to the right of citizenship;  
Themistocles took advantage of this  
opportunity to obtain the privilege for  
Sicinnus, the tutor of his children,  
viii, 75. *LR*.

80. ὅπλα] 'heavy arms'; v, 97, 38;  
τὰ βαρέα τῶν ὅπλων, Pol. i, 76, 3;  
'shields' more particularly. *WE. SW*.

81. ἐστρατοπεδεύοντο] "Herodotus  
mentions no horse in the Grecian  
army; probably because the force was  
inconsiderable, and utterly incom-  
petent to face the numerous and ex-  
cellent cavalry of Persia;" *MT*, ix, 3.  
The horsemen mentioned ix, 54; and  
60; were, in all probability, merely  
messengers mounted for greater con-  
venience and despatch. *LAU*.

82. ἀπεκήδενσαν] 'they had ceased  
to mourn,' ix, 24; ἀπαλήσαντας, Thu.  
ii, 61; i. e. παυσάμενους ἀλγεῖν, Schol.  
ἀποκεπόνθηκας, Arist. Th. 245; ἀπερυ-  
θρίσαι ποίησει τοὺς ὀφθαλμοὺς, Luc.  
Lx. 4; ἀπερυθρίᾳ πᾶς, ἐρυθρίᾳ δ' οὐδεὶς  
ἐτι, Menan. in Sto. p. 212, 50; τὸν  
ὄνον τὸν νέον πολλή γ' ἀνάγκη, καὶ τὸν  
ἄνδρ', ἀπο(έ)σαι πρῶτιστον, ἀφύερίσαι  
τ' ἀπανθήσαντα δὲ, σκληρὸν γενέσθαι,  
Alex. in Ath. ii, 4; ἀποκεκραυγα-  
σμένος, ἀπομηρίας, and ἀποκπουδά(ειν  
also occur in Suid. *VK. de* (in *decanato*  
δc.) sometimes has this force.

83. περιέασαν] *Es*, ii, 19; appears  
to have been the original form of the  
imperfect ἦν. We find *Es*, i, 187;  
*Es*, iv, 119; v, 92, 1. *MA*, 211, 4.

84. ἐπείχον] literally 'had (them-  
selves) against,' i. e. 'stood opposite to';  
*SW*. 'reached as far as; were stationed  
over-against;' τὸ δὲ ἄλλο αὐτοὶ ἐπεί-  
χον, Thu. i, 48; iii, 107. This verb is  
constantly used to express 'occupying  
a place in the line of battle.' *AO*.

85. αὐτοῦ δυνατώτατον] τὸ δ. τοῦ  
στρατοῦ, viii, 34. *WE*. Perhaps the  
pronoun here is neuter and refers to  
πλήθος.

τε καὶ Ποτιδαίητας καὶ Ὀρχομενίους τε καὶ Σικυωνίους. Μῆδων δὲ ἔχομένους ἔταξε Βακτρίους· οὗτοι δὲ ἐπέσχον Ἐπιδαυρίους τε καὶ Τροιζηνίους καὶ Λεπρεῖτας τε καὶ Τυρυνθίους καὶ Μυκηναίους τε καὶ Φλιασίους. μετὰ δὲ Βακτρίους ἔστησε Ἰνδοὺς· οὗτοι δὲ ἐπέσχον Ἑρμιονέας τε καὶ Ἑρετρίας καὶ Στυρέας τε καὶ Χαλκιδέας. Ἰνδῶν δὲ ἔχομένους Σάκας ἔταξε, οἱ ἐπέσχον Ἀμπρακίητας τε καὶ Ἀνακτορίους καὶ Λευκαδίους καὶ Παλέας καὶ Αἰγινήτας. Σακῶν δὲ ἔχομένους ἔταξε ἀντὶ Ἀθηναίων τε καὶ Πλαταιέων καὶ Μεγαρέων Βοιωτοὺς τε καὶ Λοκροὺς καὶ Μηλιέας τε καὶ Θεσσαλοὺς καὶ Φωκῶν τοὺς χιλίους.<sup>86</sup> οὐ γὰρ ὦν ἅπαντες οἱ Φωκέες ἐμήδισαν· ἀλλὰ τινες αὐτῶν καὶ τὰ Ἑλλήνων<sup>87</sup> ἠῦλον, περὶ τὸν Παρνησσὸν κατελιγμένοι<sup>88</sup> καὶ ἐνθεῦτεν ὁρμώμενοι, ἔφερόν τε καὶ ἦγον τήν τε Μαρδονίου στρατιήν καὶ τοὺς μετ' αὐτοῦ ἔόντας Ἑλλήνων. ἔταξε δὲ καὶ Μακεδῶνας τε καὶ τοὺς περὶ Θεσσαλίην οἰκημένους κατὰ τοὺς Ἀθηναίους. (32) Ταῦτα μὲν τῶν ἐθνῶν τὰ μέγιστα ὀνόμασται τῶν ὑπὸ Μαρδονίῳ ταχθέντων, τὰ περ ἐπιφανέστατά τε ἦν καὶ λόγου πλείστου. ἐνῆσαν δὲ καὶ ἄλλων ἐθνῶν ἄνδρες ἀναμεμιγμένοι, Φρυγῶν τε καὶ Θρηκίων καὶ Μυσῶν τε καὶ Παιόνων καὶ τῶν ἄλλων· ἐν δὲ καὶ Αἰθιοπῶν τε καὶ Αἰγυπτίων, οἱ τε Ἑρμοτύβιες καὶ οἱ Καλασίριες<sup>89</sup> καλεόμενοι, μαχαιοφόροι· οἵπερ εἰσὶ Αἰγυπτίων μῦνοι μάχιμοι. τούτους δὲ, ἔτι ἔων ἐν Φαλήρῳ, ἀπὸ τῶν νηῶν ἀπεβιβάσατο, ἔόντας ἐπιβάτας· οὐ γὰρ ἐτάχθησαν ἐς τὸν πεζὸν τὸν ἄμα Ξέρξῃ ἀπικόμενον ἐς τὰς Ἀθήνας Αἰγύπτιοι. τῶν μὲν δὴ βαρβάρων ἦσαν τριήκοντα μυριάδες, ὥς καὶ πρότερον<sup>90</sup> δεδήλωται· τῶν δὲ Ἑλλήνων τῶν Μαρδονίου συμμάχων οἶδε μὲν οὐδεὶς ἀριθμόν· οὐ γὰρ ὦν ἡριθμήθησαν· ὥς δὲ ἐπεκασαί<sup>91</sup>, ἐς πέντε μυριάδας συλλεγῆναι εἰκάζω. οὗτοι οἱ παραταχθέντες πεζοὶ ἦσαν· ἡ δὲ ἵππος χωρὶς ἐτέτακτο.

(33) Ὡς δὲ ἄρα πάντες οἱ ἐτεράχατο κατὰ τε ἔθνεα καὶ κατὰ

86. τοὺς χιλίους] ix, 17. LR.

87. τὰ Ἑλλήνων] viii, 30; LR. αὐτὸς δ' Ἡρόδοτος, ὥσπερ ἐκδιασθῆις, ἐν τοῖς Πλαταικοῖς ὁμολογεῖ καὶ Φωκέας παραγέσθαι τοῖς Ἑλλήσι, Plu. M. Ixi, p. 868, r. VK.

89. Ἑρμοτύβιες καὶ Καλασίριες] ἔστι Αἰγυπτίων ἐπὶ τὰ γένηα καὶ τούτων... οἱ δὲ, μάχιμοι κεκλήσταν· οἱ δὲ μ. αὐτῶν καλέονται Καλασίριές τε καὶ Ἑρμοτύβιες. Ἐ. μὲν γενόμενοι, ὅτε ἐπὶ πλείστοις γενόλατο, ἐκαίδεκα μυριάδες καὶ τούτων βαναυσίης οὐδεὶς δεδῆκε οὐδὲν,

ἀλλ' ἀνέονται ἐς τὸ μάχιμον. (Καλασίριες δὲ) γενόμενοι, ὅτε ἐπὶ πλ. ἐγενέσταν, πέντε καὶ εἴκοσι μ. ἀνδρῶν· οὐδὲ τούτοις ἔξεστι τέχνην ἐπασκῆσαι οὐδεμίαν, ἀλλὰ τὰ ἐς πόλεμον ἐπασκόνουσι μόνον, παῖς παρὰ πατρὸς ἐκδεκόμενος, ii, 164... 166. WE.

90. πρότερον] viii, 100; 101; 113. LR. "He has omitted to deduct those probably lost in the march of Artabazus and in winter-quarters, together with the sick, besides those destroyed at the siege of Potidea;" MT, ix, 3.

τέλεα, ἐνθαῦτα τῇ δευτέρῃ ἡμέρῃ ἐθύοντο καὶ ἀμφότεροι. "Ελληνισι μὲν Τισαμενὸς Ἀντιόχου ἦν ὁ θνόμενος. οὗτος γὰρ δὴ εἶπετο τῷ στρατεύματι τούτῳ μάντις· τὸν, ὄντα Ἥλειον καὶ γένεος τοῦ Ἰαμιδῶν †Κλυτιάδην<sup>92</sup>, Λακεδαιμόνιοι ἐποίησαντο λεωσφέτερον.<sup>93</sup> Τισαμενῷ γὰρ, μαντευομένῳ ἐν Δελφοῖσι περὶ γόνου<sup>94</sup>, ἀνείλε ἡ Πυθίη, 'ἀγῶνας τοὺς μεγίστους ἀναήρῃσθαι πέντε.' ὁ μὲν δὴ, ἀμαρτῶν τοῦ χρηστηρίου, προσεῖχε τοῖσι γυμνασίοισι· ὡς ἀναηρῃσόμενος γυμνικούς ἀγῶνας. ἀσκέων δὲ πεντάεθλον, παρὰ ἐν πάλαισμα<sup>95</sup> ἔδραμε<sup>96</sup> νικᾶν<sup>97</sup> Ὀλυμπιάδα<sup>98</sup>, Ἰερωνύμῳ τῷ Ἀνδρίφῃ ἔλθων ἐς ἔριν. Λακεδαιμόνιοι δὲ, μαθόντες οὐκ ἐς γυμνικούς, ἀλλ' ἐς ἀρήτους ἀγῶνας φέρον τὸ Τισαμενοῦ μαντήιον, μισθῷ ἐπειρῶντο πείσαντες Τισαμενὸν ποιέεσθαι ἅμα Ἡρακλειδῶν τοῖσι βασιλεῦσι ἡγεμόνα<sup>99</sup> τῶν πολέμων. ὁ δὲ, ὁρέων περὶ πολλοῦ ποιευμένους Σπαρτιάτας φίλον αὐτὸν προσθέσθαι, μαθὼν τοῦτο, ἀνέτιμα<sup>100</sup>, σημαίνων σφί, ὡς 'ἦν μιν πολιήτην σφέτερον ποιήσωνται τῶν πάντων μεταδιδόντες, ποιήσει ταῦτα, ἐπ' ἄλλῳ μισθῷ δ' οὔ.' Σπαρτιῆται δὲ, πρῶτα μὲν, ἀκούσαντες, δεινὰ ἐποιεῦν τε, καὶ μετίεσαν<sup>1</sup>

92. Ἰαμιδῶν †Κλυτιάδην] *Elis in Peloponneso familias duas certas habet, Iamidarum unam, alteram Clytiadum, haruspiciæ nobilitate præstantes*, Cic. D. i. 41; *WE. Τισαμενῷ ὄντι Ἥλειφ τῶν Ἰαμιδῶν, λόγιον ἐγένετο*, Pau. iii, 11; *Εἰμμαντιν ὄντα Ἥλειον τῶν Ἰ. iv, p. 317; vi, p. 454; Epe-rastus a prophet τοῦ Κλυτιδῶν γένους*, p. 495. There was a third family, that of the Telliadæ, ix, 37; *of Ἰαμίδαί, καὶ οἱ Τελλιάδαι, καὶ οἱ Κλυτιάδαι* are mentioned by Philo. V. A. v, 25. *VK.* The two families seem to be confounded in the present passage. *LR. ML, D.* ii, 3, 2.

93. *λεωσφέτερον*] *πολιήτην σφέτερον*, as is said below. *WE.* It means *ὅν τινας ἐκ τοῦ λαοῦ (i. e. λαοῦ) σφέτερου ποιούσιν εἶναι. Æ.*

94. *περὶ γόνου*] Why the following response should be given to one who consulted the oracle 'about a family,' it is not our business to inquire. *SW.*

95. *παρὰ ἐν πάλαισμα*] 'with the exception of one contest; with the single exception of wrestling.' He had conquered in four of the exercises, and wanted but one to become victor in the pentathlon. *Æ.* "Tisamenus over-

came Hieronymus of Andros in running, and in leaping; but he was mastered at wrestling;" Pau. iii, 11; *Κίμωννα παρὰ τρεῖς ἀφῆκαν ψήφους τὸ μὴ δανᾶναι* (ζημῶσαι, Dem. Ari. 53; *τρεῖς μόνοι ψήφοι διηνέγκαντο, μὴ δανᾶναι τιμῆσαι*, ib. 41; *π. τέτταρας ψήφους μετέσχε τῆς πόλεως*, Isæ. p. 41, 36; *παρ' ἐν μόνον βῆμα εὐδαίμων γέγονας*, Dio Ch. O. ix, p. 141, D. *WE. VK. LR. HE, on VG, ix, 6, 16. MA, 588, 8.*

96. *ἔδραμε*] und. *κινδυνον*; and the meaning will be *ἐκινδύνει νικᾶν*, 'he was very near conquering.' *Æ.* In familiar language we say "it was a very near run thing; he was within an ace (εἰς) of it."

99. *ἡγεμόνα*] 'conductor, leader.' The ancient Greeks always employed a diviner to direct and guide them in their enterprises, even in those connected with war. Homer says of Calchas, *νήεσσι ἡγήσας* Ἀχαιῶν *Ἰλίου ἐίσω*, *ἦν διὰ μαντοσύνην*, Il. A, 71; *LR. ἡγεμὼν ἐγένετο*, Did.

100. *ἀνέτιμα*] 'raised his price.' Pompey is mentioned as *ἀνατιμών τε καὶ ἀποσιμνώνων ἑαυτὸν*, D. Cass. xxxviii, 5; *ἐπιτιμᾶν* is more frequently used in this sense. *VK.*



τῆς χρημοσύνης<sup>2</sup> τὸ παράπαν τέλος δὲ, δέματος μεγάλου ἐπικρε-  
μαμένου τοῦ Περσικοῦ τούτου στρατεύματος, καταίνεον μετιόντες.<sup>3</sup>  
ὁ δὲ, γνούς τετραμένους σφέας, 'οὐδ' οὕτω' ἔφη 'ἔτι ἀρκέεσθαι  
'τούτοις<sup>4</sup> μόνουσι, ἀλλὰ δεῖν ἔτι καὶ τὸν ἀδελφεὸν ἑωυτοῦ 'Ηγίην<sup>5</sup>  
'γίνεσθαι Σπαρτιήτην ἐπὶ τοῖσι αὐτοῖσι λόγοισι, τοῖσι καὶ αὐτὸς  
'γίνεται.' (35) Καὶ Σπαρτιῆται, εἰδέοντο γὰρ δεινῶς τοῦ Τισα-  
μενοῦ, πάντα συνεχώρεόν οἱ. συγχωρησάντων δὲ καὶ ταῦτα τῶν  
Σπαρτιητῶν, οὕτω δὴ πέντε σφι μαρτυνόμενος ἀγῶνας τοὺς μεγί-  
στους Τισαμενὸς ὁ 'Ηλείος, γενόμενος Σπαρτιήτης, συγκαταερεί.  
μοῦνοι<sup>6</sup> δὲ δὴ πάντων ἀνθρώπων ἐγένοντο οὗτοι Σπαρτιήται πο-  
λιῆται. οἱ δὲ πέντε ἀγῶνες, οἷδε ἐγένοντο· εἰς μὲν καὶ πρῶτος,  
οὗτος ὁ ἐν Πλαταιῇσι· ἐπὶ δὲ, ὁ ἐν Τεγέῃ πρὸς Τεγεήτας τε καὶ  
'Αργείους γενόμενος· μετὰ δὲ, ὁ ἐν Δικαιεῦσι πρὸς 'Αρκάδας πάν-  
τας, πλὴν Μαντινέων· ἐπὶ δὲ, ὁ Μεσσηνίων ὁ πρὸς 'Ισθμῷ<sup>7</sup> ὕστατος  
δὲ, ὁ ἐν Τανάγρα<sup>8</sup> πρὸς 'Αθηναίους. τε καὶ 'Αργείους γενόμενος.  
οὗτος δὲ ὕστατος κατεργάσθη τῶν πέντε ἀγῶνων. (36) Οὗτος δὴ

1. μετίεσθαι] Although the middle form governs a genitive, the active is almost always constructed with an accusative. *MA*, 367. Perhaps we should read τὰς χρημοσύνας. *BL*.

2. τῆς χρημοσύνης] 'the assistance of Tisamenus,' *WE*, the desire and 'want of his help.' *SD*. εἰδόντο γὰρ δεινῶς τοῦ Τισαμενοῦ, ix, 35; *SW*. 'laid aside their entreaty.' This is certainly the sense of *χ*. *BL*. μάλα κεν θυμηδὸς ἀντιδίσαιμεν *χρ*. ἦν ἡμῖν σέθεν χατέουσιν ὑπάεις, *Apol. Rh.* i, 836; 'We would with all our heart accept the aid, which you proffer to us who stand in need of your help.'

3. μετιόντες] iii, 15; 'going to fetch him.' *WE*.

4. ἀρκέεσθαι τούτοις] With passives, the cause, and not the person, by which the action is effected, is put in the dative; where the Latins use the ablative. *MA*, 403, 4, a. *Chrys. de S.* ii, p. 46.

5. 'Ηγίην] This was a family name. Pausanias mentions 'Αγίας, the grandson of Tisamenus, at the battle of Ægos-Potamos, μαρτυνόμενον Ἀνσάνδρῳ, iii, 11. *WE*.

6. μόνουσι] Yet Plutarch says that Tyrtaeus was admitted a citizen of Sparta; *M. xvi*, p. 230, v. *LR*.

7. 'Ισθμῷ] Pausanias mentions the five battles in the same order; but he says, τέταρτον δὲ ἡγωνίσαστο (Τισαμενὸς) πρὸς τοὺς ἐξ 'Ισθμοῦ 'Ιθώμην ἀποστῆσάντας ἀπὸ τῶν εἰλωτῶν, iii, 11. Herodotus probably wrote ἐν 'Ιθώμῳ. *PM. PW. VK. WE. LR. BHK. SW*. The war of the revolted Helots, who were descended from the Messenians, lasted ten years, and is described by *Thu.* i, 101...103; *Diod.* xi, 64. *WE*. We may notice that in the four other conflicts our author observes the same form of speech, (1) ὁ ἐν Π. (πρὸς Πέρσας), (2) ὁ ἐν Τ. πρὸς Τ. καὶ 'Α. (3) ὁ ἐν Δ. πρὸς 'Α. (5) ὁ ἐν Τ. πρὸς 'Α. τε καὶ 'Α. whereas here it varies: but, at the same time, that the war of Ithome was not terminated by any signal advantage; οἱ ἐν 'Ιθώμῳ δεκάτω ἔτει, ὡς οὐκέτι εὐδύναντο ἀντέχειν, ἐνέ-  
βησαν πρὸς τοὺς Λακεδαιμονίους, ἐφ' ᾧ τε ἐξέλαυν ἐκ Πελοποννήσου ὑπόσπονδοι καὶ μηδέποτε ἐπισθῆσονται αὐτῇσι· ἐξῆλθον δὲ αὐτοὶ, καὶ παῖδες, καὶ γυναῖκες, *Thu.* i, 103; and this happened 455 b.c., which was after the battle of Tanagra. *s. ML*, D. i, 9, 10; 7, 10.

8. Τανάγρα] γενομένης μάχης ἐν Τανάγρα τῆς Βοιωτίας, ἐνίκων Λακεδαιμόνιοι καὶ οἱ ἐξυμαχοί, *Thu.* i, 108. *LR*. 457 b.c. *ML*, D.

τότε τοῖσι Ἑλλήσι ὁ Τισαμενὸς; ἀγόντων τῶν Σπαρτιητέων, ἔμαν-  
τεύετο ἐν τῇ Πλαταιίδι. Τοῖσι μὲν νυν Ἑλλήσι καλὰ ἐγίνετο τὰ  
ἱρά, ἀμυνομένοισι· διαβᾶσι δὲ τὸν Ἀσώπὸν καὶ μάχης ἀρχοῦσι, οὐ.  
(37) Μαρδονίῳ δὲ, προθυμένῳ<sup>9</sup> μάχης ἀρχεῖν, οὐκ ἐπιτήδεα<sup>10</sup>  
ἐγίνετο τὰ ἱρά· ἀμυνομένῳ δὲ, καὶ τούτῳ<sup>11</sup> καλὰ. καὶ γὰρ οὗτος<sup>12</sup>  
Ἑλληνικοῖσι ἱροῖσι ἐχρέετο, μάντιν ἔχων Ἥγησιστρατον<sup>13</sup>, ἄνδρα  
Ἥλειόν τε καὶ τῶν Τελλιαδῶν ἑόντα λογιμώτατον. τὸν δὴ πρό-  
τερον τούτων Σπαρτιῇται λαβόντες ἔδησαν ἐπὶ θανάτῳ, ὡς πεπον-  
θότες πολλὰ τε καὶ ἀνάρσια ὑπ' αὐτοῦ. ὁ δὲ ἐν τούτῳ τῷ κακῷ  
ἐχόμενος, ὥστε τρέχων περὶ τῆς ψυχῆς, πρὸ τε τοῦ θανάτου πεισό-  
μενος πολλὰ τε καὶ λυγρὰ, ἔργον ἐργάσατο μέζον λόγου. ὡς γὰρ δὴ  
ἐδέδετο ἐν ξύλῳ σιδηροδέτῳ<sup>14</sup>, ἐσενειχθέντος κως σιδηρίου<sup>15</sup> ἐκράτησε.  
αὐτίκα δὲ ἐμμηχανᾶτο ἀνδρείοτατον ἔργον πάντων τῶν ἡμεῖς ἴδμεν.  
σταθμησάμενος γὰρ, ὅκως ἐξελεύσεται οἱ τὸ λοιπὸν τοῦ ποδὸς, ἀπέ-  
ταμε τὸν ταρσὸν<sup>16</sup> ἑωυτοῦ. ταῦτα δὲ ποιήσας, ὥστε φυλασσόμενος

9. προθυμένῳ] ἐμὸι θυμένῳ ἵνα  
ἐπὶ βασιλείᾳ, οὐκ ἐγίνετο τὰ ἱερά,  
Xen. A. ii, 2, 2; und. ἐπὶ τῷ before  
the infinitive, and καλὰ after ἐγίνετο.  
HU. ὡς ἀμφοτέρους προεβόσαντο οἱ  
μάντις, Pau. iv, 15; προθυσάμενος δὲ,  
ὡς ἤκουσε τοῦ μάντεως, Plu. M. t. i,  
p. 888. SH, on BO, 130.

11. καὶ τούτῳ] 'to him also.' "These  
prophecies, if dictated by policy, ap-  
pear on both sides judicious. For the  
Greeks had only to keep their advan-  
tageous ground, while the vast army  
of their enemy consumed its maga-  
zines, and they would have the benefit  
of victory without risk. To the Per-  
sians also the same prediction might  
be useful; to account to the soldier  
for the inaction of his general before  
an army so inferior, and to keep him  
quiet under sufferings from scarcity  
and probably badness of provisions,  
together with the want of many things  
to which the Asiatics were accustomed,  
while means were sought to entice or  
force the Greeks from their position;"  
MT, ix, 3.

12 οὗτος] "Possibly he might think  
it of consequence to propagate among  
the Greeks, both his auxiliaries and  
his enemies, the belief that their own  
gods favoured the Persian cause. For  
himself, it is utterly unlikely that he

would pay any regard to the oracles of  
deities, the belief in whom the religion  
of his country taught him to despise  
and abhor;" MT, ix, 3.

13. Ἥγησιστρατον] He was either  
son or grandson of Tellias the Elean,  
mentioned in viii, 27. WE.

14. ἐν ξύλῳ σιδηροδέτῳ] *quidam judi-  
catus est parentem occidisse. ei statim,  
quod effugiendi potestas non fuit, lignæ  
soleæ in pedes inductæ sunt: os autem  
obvolutum est folliculo, et præligatum:  
deinde est in carcerem deductus, ut ibi  
esset tantisper, dum culeus, in quem con-  
jectus in profluentem deferretur, com-  
pararetur, Cic. de I. ii, 50; Malleolus  
judicatus est matrem necasse. ei damnato  
statim folliculo lupino os obvolutum est,  
et soleæ lignæ pedibus inductæ sunt,  
et in carcerem ductus est, ad H. i, 13.  
SW.*

15. σιδηρίῳ] 'an iron instrument.'  
The wonderful use, which human in-  
genuity, stimulated by the desire of  
liberty, may make even of a common  
nail [or the iron hinge of a table], is  
strikingly displayed in La Tude's ac-  
count of his escape from the Bastille.  
LAU.

16. τὸν ταρσὸν] τοῦ ποδὸς τὸ ἐμ-  
προσθεν μετὰ τοῖς δακτύλοις, Poll. O.  
LR. now called by anatomists the 'me-  
tatarsus.' LAU.

ὑπὸ φυλάκων, διόρۇξας τὸν τοῖχον, ἀπέδρη ἐς Τεγέην, τὰς μὲν νύκτας πορευόμενος, τὰς δὲ ἡμέρας καταδύνων ἐς ἕλην καὶ αὐλιζόμενος· οὕτω ὥστε, Λακεδαιμονίων πανδημει διζήμενων, τρίτῃ εὐφρόνῃ γενέσθαι ἐν Τεγέῃ· τοὺς δὲ ἐν θώματι μεγάλῳ ἐνέχεσθαι τῆς τε τόλμης, ὀρέοντας τὸ ἡμίτομον τοῦ ποδὸς κείμενον, κάκεινον οὐ δυναμένους εὐρεῖν. τότε μὲν οὕτω διαφυγὼν Λακεδαιμονίους, καταφεύγει ἐς Τεγέην, εὐσαν οὐκ ἄρθμῃν Λακεδαιμονίοισι τοῦτον τὸν χρόνον.<sup>20</sup> ὑγιὲς δὲ γενόμενος, καὶ προσποιησάμενος<sup>17</sup> ξύλινον πόδα, κατεστήκεε ἐκ τῆς ἰθείης Λακεδαιμονίοισι πολέμιος. οὐ μέντοι γε ἐς τέλος οἱ συνήνκει τὸ ἔχθος τὸ ἐς Λακεδαιμονίους συγκεκυρμένον·<sup>18</sup> ἤλω γὰρ μαντευόμενος ἐν Ζακύνθῳ ὑπ' αὐτῶν, καὶ ἀπέθανε. Ὁ μὲν νυν θάνατος ὁ Ἡγησιστράτου ὕστερον ἐγένετο τῶν Πλαταιϊκῶν. τότε δ' ἐπὶ τῷ Ἀσωπῷ Μαρδονίῳ, μεμισθωμένος οὐκ ὀλίγον, ἐθύετό τε καὶ προεθυμέτο κατὰ<sup>19</sup> τε τὸ ἔχθος τὸ Λακεδαιμονίων<sup>20</sup> καὶ κατὰ τὸ κέρδος. (38) Ὡς δὲ οὐκ ἐκαλλιέρεε ὥστε μάχεσθαι, οὔτε αὐτοῖσι Πέρσῃσι, οὔτε τοῖσι μετ' ἐκείνων ἐοῦσι Ἑλλήνων· εἶχον γὰρ καὶ οὗτοι ἐπ' ἐωντῶν μάντιν Ἰππόμαχον, Δευκάδιον ἄνδρα· ἐπιβρέοντων δὲ τῶν Ἑλλήνων καὶ γινομένων πλεύνων, Τιμηγενίδης<sup>21</sup> ὁ Ἐρπνος, ἀνὴρ Θηβαῖος, συνεβούλευσε Μαρδονίῳ· τὰς ἐκβολὰς<sup>22</sup> τοῦ Κιθαίᾳ· ῥῶνος φυλάξαι, λέγων, ὥς ἐπιβρέουσι οἱ Ἕλληνες αἰεὶ ἀνὰ πᾶσαν ἡμέρην, καὶ ὥς ἀπολάμψοιτο συχνούς.

(39) Ἡμέραι δὲ σφι ἀντικατημένοισι ἤδη ἐγεγόνεσαν ὀκτῶ, ὅτε ταῦτα ἐκείνος συνεβούλευε Μαρδονίῳ. ὁ δὲ μαθὼν τὴν παραίνεσιν εὖ ἔχουσαν, ὥς εὐφρόνῃ ἐγένετο, πέμπει τὴν ἵππον ἐς τὰς ἐκβολὰς τὰς Κιθαιρωνίδας, αἱ ἐπὶ Πλαταιέων φέρουσι, τὰς Βοιωτοὶ μὲν Τρεῖς Κεφαλὰς καλέουσι, Ἀθηναῖοι δὲ Δρυὸς Κεφαλὰς.<sup>23</sup> πεμφθέντες δὲ οἱ ἵπποται οὐ μάτην ἀπίκοντο. ἐσβάλλοντα γὰρ ἐς τὸ πεδίον λαμβάνουσι ὑποζύγια τε πεντακόσια, σιτία ἄγοντα ἀπὸ Πελοποννήσου ἐς τὸ στρατόπεδον, καὶ ἀνθρώπους, οἱ εἶποντο τοῖσι ζεύγεσι.

20. χρόνον] *ML*, *D*, i, 9, 9.

17. προσποιησάμενος] ὁ Ἀρκαδικὸς μάντις ἀναγκαῖως πόδα ξύλινον προσποίησάτο, καθ' Ἡρόδοτον, τοῦ οἴκειον στερηθεῖς, *Plu. M.* xxxv, p. 479, v; but *Hegesistratus* was an Elean. The middle verb denotes that 'he got it made for himself.' *VK.* *Liv.* xxiv, 16, 13.

18. συγκεκυρμένον] 'which happened to exist between him and the Lacedaemonians.' *SW.*

21. Τιμηγενίδης] ix, 86... 88; *Pau.* vii, 10. *WE.*

22. τὰς ἐκβολὰς] *Pau.* ix, 2. *WE.*

23. Δρυὸς Κεφαλὰς] 'Oak Heads': τὴν πρὸς Κιθαιρῶνα καὶ Δ. Κ. (ὁδὸν), τὴν ἐπ' Ἀθηνῶν φέρουσιν, *Thu.* iii, 24; *Philos.* *Ic.* ii, 19; *WE.* *Ov.* *M.* xi, 413 &c. *LR.* *Treis K.* 'Three Heads' is probably merely a corrupt pronunciation of the other name. No language would afford more instances of such provincial corruptions than the English; for instance, "Shotover Hill" (near Oxford) from *Château vert*, and "Cock Foster" (near Enfield) from *Bicoque Forestière*.

ἐλόντες δὲ ταύτην τὴν ἄγρην, οἱ Πέρσαι ἀφειδέως ἐφόνεον, οὐ φειδόμενοι οὔτε ὑποζυγίου οὐδενός, οὔτε ἀνθρώπων. ὥς δὲ ἄδην εἶχον κτείνοντες<sup>24</sup>, τὰ λοιπὰ αὐτῶν ἤλαυνον περιβαλλόμενοι παρά τε Μαρδόνιον καὶ ἐς τὸ στρατόπεδον. (40) Μετὰ δὲ τοῦτο τὸ ἔργον ἑτέρας δύο ἡμέρας διέτριψαν, οὐδέτεροι βουλόμενοι μάχης ἄρξαι. μέχρι μὲν γὰρ τοῦ Ἀσωποῦ ἐπήσαν οἱ βάρβαροι, πειρώμενοι τῶν Ἑλλήνων, διέβαινον δὲ οὐδέτεροι. ἡ μὲντοι ἵππος ἡ Μαρδονίου αἰεὶ προσέκειτό τε καὶ ἐλύπεε τοὺς Ἕλληνας· οἱ γὰρ Θηβαῖοι, ἅτε μηδίζοντες μεγάλως, προθύμως ἔφερον τὸν πόλεμον, καὶ αἰεὶ κατηγέοντο μέχρι μάχης· τὸ δὲ ἀπὸ τούτου παραδεκόμενοι Πέρσαι τε καὶ Μῆδοι μάλα ἔσκον<sup>25</sup> οἱ ἀπεδείκνυντο ἀρετάς. (41) Μέχρι μὲν νυν τῶν δέκα ἡμερῶν οὐδὲν ἐπὶ πλεῦν<sup>26</sup> ἐγένετο τούτων. ὥς δὲ ἑνδεκάτῃ ἐγεγόνεε ἡμέρῃ ἀντικατημένοισι<sup>27</sup> ἐν Πλαταιῇσι, οἱ τε δὴ Ἕλληνες πολλῶν πλεῦνες ἐγεγόνεσαν, καὶ Μαρδόνιος περιημέκτεε τῇ ἔδρῃ<sup>28</sup>, ἐνθαῦτα ἐς λόγους ἤλθον Μαρδονίος τε ὁ Γωβρύεω καὶ Ἀρτάβαζος ὁ Φαρνάκεος, ὃς ἐν ὀλίγοις Περσέων ἦν ἀνὴρ δοκίμος παρὰ Ξέρξῃ. βουλευομένων δὲ αἶδε ἦσαν αἱ γινώμαι· ἡ μὲν Ἀρταβάζου, ὥς ἡρέων εἶη<sup>29</sup>, ἀναξεύξαντας<sup>30</sup> τὴν ταχίστην πάντα τὸν στρατὸν, ἵεναι ἐς τὸ τεῖχος τὸ Θηβαίων, ἐνθα στίον τέ σφι ἐσσηνεῖσθαι<sup>31</sup> πολλὸν καὶ χρόνον τοῖσι ὑποζυγίοις·<sup>32</sup> κατ' ἡσυχίαν τε ἰζομένους δια-

24. ἄδην εἶχον κτείνοντες] Verbs signifying 'to be fatigued or satiated with doing any thing,' are constructed with a participle. *MA*, \*549, 7. This phrase is more frequently followed by a genitive case; ὥς ἔειχον βρώσεως, ἐξερνιψάμεθα, Hippol. in Ath. iv, 2; ἐπειδὴ τῶν τοιούτων ἄδην *cf.* Pla. Ch. 2; who also has ἄδην ἥδη ἐχουσιν ἡμῖν οἱ λόγοι περὶ τε τῆς πόλεως ταύτης καὶ τοῦ ὁμοίου ταύτῃ ἀνδρὲς, R. vii, 17. *VK*.

25. μάλα ἔσκον] 'were principally those.' *SW*.

26. ἐπὶ πλεῦν] v, 120; vi, 42, 46; *SW*. *ἐπὶ πλεόν*, ix, 107; 121. *VK*. The different forms of this adjective will be found, *MA*, 135.

27. ἀντικατημένοισι] ix, 39. *VK*. The dative of the participle is often introduced in definitions of time, when it is to be expressed that an action has taken place since a certain person has done this or that. *MA*, 390, c. Other examples are given by *BF*, on Th. iii, 29.

28. π. τῇ ἔδρῃ] τῇ μονῇ, *Suid.* προσ-

εδρεῖα καὶ προεδρεῖα, Hes. οὐχ ἔδρας ἔργον, οὐδ' ἀμβολὰς, Bacch. χωρῶμεν, ἐγκονῶμεν, οὐχ ἔ. ἀκμή, σάξω δέλοντες ἄνδρα γ' ὃς σπεύδει δάειν, Soph. Aj. 822; ἀναπαύσεως, Schol. *WS*. τῶν στρατιωτῶν ἀχθομένων τῇ ἔδρῃ, Thu. v, 7; (*WS*.) *VK*. οὐ βουλόμενος αὐτοὺς διὰ τὸ ἐν τῷ αὐτῷ καθημένους βαρύνεσθαι, *ib*.

29. ὥς εἶη] When any thing that has been said or thought by another is quoted as such, not as an idea of the writer, and yet not in the words of the speaker, but in narration, i. e. in indirect speech; then the optative is particularly put after *εἶη* and *ὥς*, whether the action be in the present, past, or future tense: ἔλεγον, ὥς ἄνθρωπος ἦκοι, ix, 44; χρησμὸν, ὥς αἱ νῆσοι ἀφανίστατο, vii, 6. *MA*, 529, 2.

30. ἀναξεύξαντας] viii, 60, 46; ix, 58. *WE*.

31. ἐσσηνεῖσθαι] ii, 12; Ionic = εἰσσηνεῖσθαι. *MA*, 253.

32. χρόνον τοῖσι δ.] τοῖς ἵπποις *χ*. *Diod.* xvi, 41; *χιλὸν κτήνεσι*, Phil. J. p. 870, a; *Heli. Aë.* viii, p. 398. *WE*.

‘πρήσσεσθαι, ποιῶντας τάδε. ἔχειν γὰρ χρυσὸν πολλὸν μὲν ἐπίσημον, πολλὸν δὲ καὶ ἄσημον, πολλὸν δὲ καὶ ἀργυρόν τε καὶ ἐκπώματα· τούτων φειδομένους μηδενὸς, διαπέμπειν ἐς τοὺς Ἕλληνας, Ἕλλη-  
 ‘των δὲ μάλιστα ἐς τοὺς προεστέωτας ἐν τῇσι πόλεσι· καὶ ταχέως  
 ‘σφέας παραδῶσειν τὴν ἐλευθερίην, μὴδὲ ἀνακινδυνεύειν<sup>33</sup> συμβάλ-  
 ‘λοντας.’ τούτου μὲν νυν ἡ αὐτὴ ἐγένετο καὶ Θηβαίων γνώμη<sup>34</sup>,  
 ὡς προειδότες πλεῦν τι καὶ τούτου· Μαρδονίου δὲ, ἰσχυροτέρῃ τε καὶ  
 ἀγνωμονεστέρῃ καὶ οὐδαμῶς συγγινωσκομένη. ‘δοκέειν τε γὰρ πολλῷ  
 ‘κρέσσονα εἶναι τὴν σφετέρην στρατιὴν τῆς Ἑλληνικῆς, συμβάλλειν  
 ‘τε τὴν ταχίστην, μὴδὲ περιορᾶν συλλεγομένους ἔτι πλεῦνας τῶν  
 ‘συλλελεγμένων, τὰ τε σφάγια τὰ Ἥγησιστράτου ἑᾶν χαίρειν<sup>35</sup>,  
 ‘μὴδὲ βιάζεσθαι<sup>36</sup>, ἀλλὰ νόμῳ τῷ Περσέων χρεωμένους συμβάλλειν.’  
 (42) Τούτου δὲ οὕτω δικαιοῦντος, ἀντέλεγε οὐδεὶς, ὥστε ἐκράτεε  
 τῇ γνώμῃ· τὸ γὰρ κράτος εἶχε τῆς στρατιῆς οὗτος ἐκ βασιλείου, ἀλλ’  
 οὐκ Ἀρτάβαζος· μεταπεμφόμενος ὧν τοὺς ταξιάρχους τῶν τελέων<sup>37</sup>,  
 καὶ τῶν μετ’ ἐωυτοῦ ἐόντων Ἑλλήνων τοὺς στρατηγούς, εἰρώτα, ‘εἰ  
 ‘τι εἶδεῖν<sup>38</sup> λόγιον περὶ Περσέων, ὡς διεφθαρέονται ἐν τῇ Ἑλ-  
 ‘λάδι;’ σιγῶντων δὲ τῶν ἐπικλήτων, τῶν μὲν οὐκ εἰδόντων τοὺς  
 χρησμούς, τῶν δὲ εἰδόντων μὲν, ἐν ἀδείῃ δὲ οὐ ποιουμένων τὸ λέγειν,  
 αὐτὸς Μαρδόνιος ἔλεγε· “Ἐπεὶ τοίνυν ὑμεῖς ἡ ἴστε οὐδὲν, ἡ οὐ  
 “τολμᾶτε λέγειν, ἀλλ’<sup>39</sup> ἐγὼ ἐρέω, ὡς εὐ ἐπιστάμενος. ἔστι  
 “λόγιον, ὡς χρεῶν ἐστὶ Πέρσας, ἀπικομένους ἐς τὴν Ἑλλάδα,  
 “ἂν διαρπάσαι τὸ ἱερὸν τὸ ἐν Δελφοῖσι, μετὰ δὲ τὴν διαρπαγὴν ἀπο-  
 “λέσθαι πάντας· ἡμεῖς τοίνυν, αὐτὸ τοῦτο ἐπιστάμενοι, οὐτε  
 “ἴμεν ἐπὶ τὸ ἱερὸν τοῦτο, οὐτε ἐπιχειρήσομεν διαρπάζειν, ταύτης τε  
 “εἵνεκα τῆς αἰτίας οὐκ ἀπολεόμεθα. ὥστε ὑμέων ὅσοι τυγχάνουσι

33. ἀνακινδυνεύειν] If, as seems natural, this verb refers to the Greeks, ἀνακινδυνεύσειν would appear more correct. BTH.

34. Θ. γνώμη] ix, 2. From all this we may infer that the bribery and corruption, which had made such frightful progress in the age of Philip of Macedon, were already becoming prevalent in Greece: παρὰ τοῖς Ἕλλησιν, οὐ τισιν, ἀλλὰ πᾶσιν ὁμοίως, φορὰν προδο-  
 τῶν καὶ δωροδοκῶν καὶ θεοῖς ἐχθρῶν ἀνθρώπων συνέθι γενέσθαι τσαύτην, ὅσην οὐδεὶς πω πρότερον μέμνηται γεγο-  
 ννῖαν, Dem. Co. 19. WE.

36. μὴδὲ βιάζεσθαι] εἰ δὲ μὴ χαίρειν ἑᾶν καὶ μὴ προσβιάζεσθαι, Plu. M. xix,

Herod. Vol. II.

p. 244, c. τὰ σφάγια may be under-  
 stood in Herodotus; ‘and not to force  
 the sacrifices,’ i. e. ‘and not to persevere  
 in fruitless efforts to extort from them  
 favourable prognostics in spite of their  
 present inauspicious appearances,’ WE.  
 Or we may understand ἐωυτοὺς after  
 the verb, and repeat ἑᾶν; ‘and not to  
 let these inauspicious sacrifices do vio-  
 lence to their feelings by restraining  
 them from battle.’ MA.

38. εἶδεῖν] MA, 230, 2.

39. ἀλλὰ] is often found in the  
 apodosis when the subject of this is  
 opposed to the subject of the protasis;  
 ἐπεὶ ὑμεῖς ..., ἀλλ’ ἐγὼ, ‘then I will  
 tell it.’ MA, 613.

“εὐνοοὶ εἰόντες Πέρσῃσι, ἤδεσθε τοῦδε εἵνεκα, ὥς περιεσομένους “ἡμέας <sup>40</sup> Ἑλλήνων.” Ταῦτά σφι εἶπας, δεύτερα ἐσήμηνε ‘παρα- τέεσθαι τε πάντα, καὶ εὐκρινέα ποιεέσθαι, ὥς ἅμα ἡμέρῃ τῇ ἐπι- ‘οὔσῃ <sup>41</sup> συμβολῆς ἐσομένης.’ (43) Τοῦτον δ’ ἔγωγε τὸν χρη- σμὸν, τὸν Μαρδόνιος εἶπε ἐς Πέρσας ἔχειν, ἐς Ἑλλυριοὺς <sup>42</sup> τε καὶ τὸν Ἑγγέλειον <sup>43</sup> στρατὸν <sup>44</sup> οἶδα πεποιημένον, ἀλλ’ οὐκ ἐς Πέρσας. ἀλλὰ τὰ μὲν Βάκιδι <sup>45</sup> ἐς ταύτην τὴν μάχην <sup>46</sup> πεποιημένα <sup>47</sup>,

“τὴν δ’ ἐπὶ Θερμῶδοντι <sup>48</sup> καὶ Ἀσωπῷ λεχεποίῃ  
“Ἑλλήνων σύνοδον, καὶ βαρβαρόφωνον ἰὺγῇν” <sup>49</sup>  
“τῇ πολλοὶ πεσέονται ὑπὲρ Λάχσιν τε μόρον τε  
“τοξοφόρων Μήδων, ὅταν αἵσιμον ἤμαρ ἐπέλθῃ,”

ταῦτα μὲν, καὶ παραπλήσια τούτοις ἄλλα Μουσαίῃ ἔχοντα οἶδα ἐς Πέρσας. ὁ δὲ Θερμῶδων ποταμὸς ῥέει μεταξύ Τανάγρης τε καὶ Γλίσαντος. <sup>50</sup>

(44) Μετὰ δὲ τὴν ἐπειρώτησιν τῶν χρησμῶν καὶ παραίνεσιν τὴν ἐκ Μαρδονίου, νύξ τε ἐγίνετο, καὶ ἐς φυλακὰς ἐτάσσοντο. ὥς δὲ

40. ὥς περιεσομένους ἡμέας] ‘because you think that we shall conquer the Greeks.’ The accusative absolute. *MA*, 568, 3.

41. ἐπιούσῃ] ἐπερχομένη, *Hes. SS.*

42. Ἑλλυριοὺς] Illyria answers in part to the modern Albania. *A.*

43. Ἑγγέλειον] *Arsiæ gens Liburnorum jungitur, usque ad flumen Tisium. pars ejus fuerit Mentores, Hymani, Eneheleæ, Buni, et quos Callimachus Peucetias appellat: nunc totum uno nomine Illyricum vocatur generatim*, *Pli. H. N. iii, 21. LR.*

44. στρατὸν] Pausanias, who describes the antiquities of Greece with so much accuracy, does not mention in his tenth book either this pillage of the temple of Delphi, or the calamities of the nations who took part in it. Appian speaks of the Autarians as a powerful Illyrian nation, *R. xii, 3*; and adds *Αὐταρίας δὲ ἐκ Θεοβλασίας Ἀπόλλωνος ἐς Ἰσχατον κακοῦ περιελθεὶν Μολιστόμῳ γὰρ αὐτοὺς καὶ Κελτοῖς τοῖς Κίμβροις λεγομένοις ἐπὶ Δελφοῦς συστρατεύσαι, καὶ φθαρῆναι μὲν αὐτίκα τοὺς πλείονας αὐτῶν, πρὶ ἐπιχειρήσεως, ὑετῶν σφίσι καὶ θυέλλης καὶ πρηστήρων ἐμπεσόντων. ἐκτιγνέσθαι δὲ ὑποστρέψασιν ἄπειρον βατράχων πλῆθος*

καὶ λοιμοὺς τῶν Ἑλλυριῶν, καὶ φθόρος Αὐταριέων μέλιστα κτλ. 4. Bacchus says to Cadmus *δοῦκων γενήσῃ (χρησμός ὡς λέγει Διός) ... βαρβάρων ἡγούμενος. πολλὰς δὲ πέρσεις ἀναρίθμῳ στρατεύματι πόλεις ὅταν δὲ Λαῶν χρηστήριον διαρπάσωσι, νόστον ἄλλιον πάλιν σχήσουσι*, *Eur. B. 1320: Cadmus afterwards exclaims ἐγὼ δ’ ὁ τλήμων, βαρβάρους ἀφίζομαι γέρον μέτοικος*: ἔτι δ’ ἐμοὶ τὸ δέσφατον, *eis Ἑλλάδ’ ἀγαγεῖν μεγάδα βάρβαρον στρατὸν καὶ τὴν δῆμαρτ’ ἐμὴν δέξω πῖ βωμοὺς καὶ τάφους Ἑλληνικοὺς, ἡγούμενος λόγχαισιν*, 1343. *MV. LR.*

45. Βάκιδι] viii, 20. *LR.*

46. ταύτην τὴν μ.] The battle of Plataea. *LR.*

47. πεποιημένα] The oracle is placed parenthetically; *LAU.* so that the construction is, ἀλλὰ οἶδα τὰ μὲν π. Β. ἔχοντα ἐς τ. τὴν μ. ... ταῦτα μὲν, καὶ ἄ. π. τ. πεποιημένα *M. ξ, ἐς Π. SW. s. vi, 13, 75.*

48. Θερμῶδοντι] afterwards called *Hæmon. A.*

49. ἰὺγῇν] *Æsch. P. 981. BL.*

50. Γλίσαντος] *exilem Glisanta Coroneamque, feracem messe Coroneam Baccho Glisanta colentes*, *Sta. Th. vii, 307. WE.*

πρόσω τῆς νυκτὸς<sup>51</sup> προσήλατο, καὶ ἡσυχίῃ ἐδόκεε εἶναι ἀνὰ τὰ στρατόπεδα, καὶ μάλιστα οἱ ἄνθρωποι εἶναι ἐν ὕπνῳ, τηλικαῦτα, προσελάσας ἵππῳ πρὸς τὰς φυλακὰς τὰς Ἀθηναίων, Ἀλέξανδρος ὁ Ἀμύντεω, στρατηγὸς τε ἔων καὶ βασιλεὺς Μακεδόνων, ἐδίξτο τοῖσι στρατηγοῖσι ἐς λόγους ἐλθεῖν. τῶν δὲ φυλάκων οἱ μὲν πλεῖνες παρέμενον, οἱ δ' ἔθεον ἐπὶ τοὺς στρατηγούς·<sup>52</sup> ἐλθόντες δὲ, ἔλεγον, 'ὥς ἄνθρωπος ἦκοι ἐπ' ἵππου ἐκ τοῦ στρατοπέδου τοῦ Μήδων<sup>53</sup>, ὃς ἄλλο μὲν οὐδὲν παραγυμνοῖ ἔπος, στρατηγούς δὲ ὀνομάζων, ἐθέλειν 'φησὶ ἐς λόγους ἐλθεῖν.' (45) Οἱ δὲ ἐπὶ ταῦτα ἤκουσαν, αὐτίκα ἔπεινον ἐς τὰς φυλακὰς. ἀπικομένοισι δὲ ἔλεγε Ἀλέξανδρος τάδε· "Ἄνδρες Ἀθηναῖοι, παραθήκην ὑμῖν τὰ ἔπεα τάδε τίθεμαι, ἀπόρρητα ποιούμενος<sup>54</sup> πρὸς μηδὲνα λέγειν ὑμᾶς ἄλλον ἢ Πανσανίην<sup>55</sup>, μή με καὶ διαφθείρητε· οὐ γὰρ ἂν ἔλεγον, εἰ μὴ μεγάλως ἐκηδόμην<sup>56</sup> συναπάσης τῆς Ἑλλάδος. αὐτὸς τε γὰρ Ἕλληνα γένος εἰμὶ τῶρχαῖον<sup>57</sup>, καὶ ἄντ' ἐλευθέρης δεδουλωμένην οὐκ ἂν ἐθέλοιμι ὁρᾶν τὴν Ἑλλάδα. λέγω δὲ ὧν, ὅτι Μαρδονίῳ τε καὶ τῇ στρατιῇ τὰ σφάγια οὐ δύναται καταθύμια γενέσθαι· πάλαι γὰρ ἂν ἐμάχεσθε· νῦν δὲ οἱ δέδοκται, τὰ μὲν σφάγια ἑᾶν χαίρειν, ἅμα ἡμέρῃ δὲ διαφανσκούσῃ συμβολὴν ποιέεσθαι. καταρρώδηκε γὰρ, μὴ πλεῖνες συλλεχθῆτε, ὥς ἐγὼ εἰκάζω. πρὸς ταῦτα ἐτοιμάζεσθε. ἦν δὲ ἄρα ὑπερβάλλεται τὴν συμβολὴν Μαρδόνιος καὶ μὴ ποιῆται, λιπαρέετε μένοντες·<sup>58</sup> ὀλίγων γάρ σφι ἡμερέων λείπεται σιτία. ἦν δὲ ὑμῖν ὁ πόλεμος ὅδε κατὰ νόον τελευτήσῃ, μνησθῆναι τινα χρὴ καὶ ἐμεῦ

51. πρόσω τῆς νυκτὸς] ὡς π. ἦν τῆς ν. ii, 121, 4; ἡ νύξ προέκυψεν, ἡ δὲ ἡμέρα ἤγγικεν, Romans, xiii, 12; τὸ πολὺ τῆς νυκτὸς προέβη, Heli. *Æ.* i, p. 26; ubi plerumque noctis processit, obscuro etiam tum lumine, Sal. J. 24; WE. μεσούσης ν. Plu. V. xvii, p. 327, n; πόρρω τῶν νυκτῶν, Pla. Con. 40; ὥς τὴν νύκτα ἠγγρύπνησαν, ἐκάθευδον μέχρι π. τῆς ἡμέρας, Xen. H. vii, 2, 19. VK.

52. στρατηγούς] "A man on horseback softly approached the camp of the Greeks, and addressing the sentinels, he told them to bring to him the Athenian Aristides, who immediately joined them;" Plu. V. xvii, p. 327, n. LR.

53. ἐκ τοῦ σ. τοῦ Μήδων] ἐς τὸ στρατόπεδον τὸ Μ. viii, 75. WE.

54. ἀπόρρητα ποιούμενος] ἄ. agrees with ἔπεα here, as with χρηστήρια in

ix, 94. Fufetius says to the Albans *Iketeύω ὑμᾶς ἄ. ποιήσασθαι*, Dion. A. R. iii, 23; αὐτὸς ἐν ἀπόρρητοις ἔγραφε (viz. γράμμασιν), App. vi, 10; WE. κατὰ φράσα αὐτοῖς, ἀπόρρητον ποιησάμενος, Arist. Eq. 645; SD. ἐν ἀπορρήτῳ π. λέγει ὅτι ἀκήκοε κτλ. Xen. A. vii, 6, 31. SH, on BO, 53.

55. ἢ Πανσανίην] Plutarch does not even make this exception. LR.

56. μεγάλως ἐκηδόμην] ἡ ἐν Πλαταιαῖς ἐπὶ Μαρδονίου γεγενημένη εἰσβολή of Alexander is mentioned, Socr. Ep. xxviii, p. 60. VK.

57. τῶρχαῖον] v, 22; Ἀλέξανδρος ὁ Περδίκκου πατὴρ καὶ οἱ πρόγονοι αὐτοῦ Τημενίδαι, τὸ ἀρχαῖον ὄντες ἐξ Ἀργούς, Thu. ii, 99; HUD. AO. οικείους ὄντας αὐτῷ τὸ ἄ. Thu. iv, 3. WS.

58. λιπαρέετε μένοντες] Verbs of 'persevering' are followed by a participle. MA, \*549, 7.

“ἐλευθερώσιος περί, δς Ἑλλήνων εἵνεκα οὕτω ἔργον παράβολον<sup>59</sup>  
 “ἔργασμαι ὑπὸ προθυμίας, ἐθέλων ὑμῖν δηλώσαι τὴν διάνοιαν τὴν  
 “Μαρδονίου, ἵνα μὴ ἐπιτέσωσι ὑμῖν οἱ βάρβαροι μὴ προσδεκομέ-  
 “νοισί κω, εἰμὶ δὲ Ἀλέξανδρος ὁ Μακεδών.” Ὁ μὲν, ταῦτα εἶπας,  
 ἀπήλαυσε ὀπίσω ἐς τὸ στρατόπεδον καὶ τὴν ἐνωτοῦ τάξιν.

(46) Οἱ δὲ στρατηγοὶ τῶν Ἀθηναίων, ἐλθόντες ἐπὶ τὸ δεξιὸν  
 κέρας, ἔλεγον Πανσανίῃ, τὰ περ ἤκουσαν Ἀλεξάνδρου. ὁ δὲ, τοῦτ' ἔ-  
 τ' ὁ λόγ' ἀπαρτήσας τοὺς Πέρσας, ἔλεγε τάδε· “Ἐπεὶ τοίνυν  
 “ἐς ἡῶ ἡ συμβολὴ γίνεται, ὑμέας μὲν χρεῶν ἐστί τοὺς Ἀθηναίους  
 “στῆναι κατὰ τοὺς Πέρσας, ἡμέας δὲ κατὰ τοὺς Βοιωτοὺς τε καὶ  
 “τοὺς κατ' ὑμέας τεταγμένους Ἑλλήνων, τῶνδε εἵνεκα· ὑμεῖς ἐπί-  
 “στασθε τοὺς Μήδους καὶ τὴν μάχην αὐτῶν, ἐν Μαραθῶνι μαχεσά-  
 “μενοι, ἡμεῖς δὲ ἅπειροί τέ εἰμεν καὶ ἀδαεῖς τούτων τῶν ἀνδρῶν·  
 “Σπαρτιητέων γὰρ οὐδεὶς πεπείρηται Μήδων. ἡμεῖς δὲ Βοιωτῶν καὶ  
 “Θεσσαλῶν ἔμπειροί εἰμεν. ἀλλ' ἀναλαβόντας τὰ ὅπλα χρεῶν ἐστί  
 “ἵεναι ὑμέας μὲν ἐς τὸδε τὸ κέρας, ἡμέας δὲ ἐς τὸ εὐώνυμον.” Πρὸς  
 δὲ ταῦτα εἶπαν οἱ Ἀθηναῖοι τάδε·<sup>60</sup> “Καὶ αὐτοῖσι ἡμῖν πάλαι ἀπ'  
 “ἀρχῆς, ἐπεὶ τε εἶδομεν κατ' ὑμέας τασσομένους τοὺς Πέρσας, ἐν νόφ'  
 “ἐγένετο εἰπεῖν ταῦτα, τὰ περ ὑμεῖς φθάντες προφέρετε·<sup>61</sup> ἀλλὰ  
 “γὰρ ἀρρώδεομεν, μὴ ὑμῖν οὐκ ἡδέες γένωνται οἱ λόγοι. ἐπεὶ δ' ὦν  
 “αὐτοὶ ἐμνήσθητε, καὶ ἡδομένοισι ἡμῖν οἱ λόγοι γεγόνασι, καὶ  
 “ἔτοιμοί εἰμεν ποιεῖν ταῦτα.” (47) Ὡς δ' ἤρκεσε ἀμφοτέροισι  
 ταῦτα, ἥως τε διέφαινε, καὶ διαλλάσσοντο τὰς τάξεις. γνόντες δὲ οἱ  
 Βοιωτοὶ τὸ ποιούμενον, ἐξαγορεύουσι Μαρδονίῳ. ὁ δ' ἐπεὶ τε ἤκουσε,  
 αὐτίκα μετιστάνας καὶ αὐτὸς ἐπειρᾶτο, παράγων τοὺς Πέρσας  
 κατὰ τοὺς Λακεδαιμονίους. ὥς δὲ ἔμαθε τοῦτο τοιοῦτο γινόμενον ὁ  
 Πανσανίης, γνούς, ὅτι οὐ λανθάνει, ὀπίσω ἦγε τοὺς Σπαρτιήτας  
 ἐπὶ τὸ δεξιὸν κέρας· ὥς δ' αὐτως καὶ ὁ Μαρδόνιος ἐπὶ τοῦ εὐωνύμου.  
 (48) Ἐπεὶ δὲ κατέστησαν ἐς τὰς ἀρχαίας τάξεις, πέμψας ὁ  
 Μαρδόνιος κήρυκα ἐς τοὺς Σπαρτιήτας, ἔλεγε τάδε· “ὦ Λακεδαι-  
 “μόνιοι, ὑμεῖς δὴ λέγεσθε εἶναι ἄνδρες ἄριστοι ὑπὸ τῶν τῇδε ἀνθρώ-  
 “πων, ἐκπαγλομένων<sup>62</sup>, ὥς οὐ τε φεύγετε ἐκ πολέμου, οὐ τε τάξιν

59. παράβολον] ἦκε ἐκ κινδύνων τὴν μέγιστον ἐννοίᾳ τῇ πρὸς ὑμᾶς αἰρούμενος, Plu. V. xvii, p. 327, z; VK. *periculosa plenum opus aleae tractas*, Hor. II O. i, 6.

60. τάδε] Plutarch tells us that the general officers of the Athenians considered the conduct of Pausanias very arbitrary: they thought, that by thus making them change their post at his

pleasure, that prince treated them as slaves; but the remonstrances of Aristides induced them to change this opinion; V. xvii, p. 328, a. LR.

61. φθάντες προφέρετε] ‘anticipating us, propose:’ we should say, ‘anticipate us in proposing.’ This use of the participle is noticed, MA, 553, obs. 1.

62. ἐκπαγλομένων] ἐκπάγλως θανατούμενων, Schol. on AE. It is a poet-



“ ἐκλείπετε, μένοντές τε<sup>63</sup> ἢ ἀπόλλυτε τοὺς ἐναντίους, ἢ αὐτοὶ ἀπόλ-  
 “ λυθε. τῶν δ’ ἄρ’ ἦν οὐδὲν ἀληθές. πρὶν γὰρ ἢ συμμίξαι ἡμέας ἐς  
 “ χειρῶν τε νόμον ἀπικέσθαι, καὶ δὴ φεύγοντας καὶ τάξιν ἐκλείποντας  
 “ ὑμέας εἶδομεν, ἐν Ἀθηναίοισι τε τὴν πρόπειραν ποιευμένους, αὐ-  
 “ τῶν τε ἀντία δούλων τῶν ἡμετέρων τασσομένους. ταῦτα οὐδαμῶς  
 “ ἀνδρῶν ἀγαθῶν ἔργα· ἀλλὰ πλείστον δὴ ἐν ὑμῖν ἐψεύσθημεν.  
 “ προσδεκόμενοι γὰρ κατὰ κλέος, ὥς δὴ πέμψετε ἐς ἡμέας κήρυκα  
 “ προκαλούμενοι καὶ βουλόμενοι \* μῶνοι μῶνοισι<sup>64</sup> Πέρσῃσι μά-  
 “ χεσθαι· ἄρτιοι ἐόντες ποιεῖν ταῦτα, οὐδὲν τοιοῦτο λέγοντας ὑμέας  
 “ εὔρομεν, ἀλλὰ πτόσσαντας μᾶλλον. νῦν ὦν, ἐπειδὴ οὐκ ὑμεῖς ἤρξατε  
 “ τούτου τοῦ λόγου, ἀλλ’ ἡμεῖς ἄρχομεν. τί δὴ οὐ πρὸ μὲν τῶν Ἑλ-  
 “ λήνων ὑμεῖς, ἐπεὶ τε δεδόξωσθε εἶναι ἀριστοὶ, πρὸ δὲ τῶν βαρβάρων  
 “ ἡμεῖς, ἴσοι πρὸς ἴσους<sup>65</sup> ἀριθμὸν ἐμαχεσάμεθα; <sup>66</sup> καὶ ἦν μὲν  
 “ δοκέη καὶ τοὺς ἄλλους μάχεσθαι, οἱ δ’ ὦν μετέπειτα μαχέσθων<sup>67</sup>  
 “ ὕστεροι· εἰ δὲ καὶ μὴ δοκέοι<sup>68</sup>, ἀλλ’ ἡμέας μόνους ἀποχρᾶν, ἡμεῖς  
 “ δὲ διαμαχεσόμεθα· ὁκότεροι δ’ ἂν ἡμέων νικῶσιν, τούτους τῷ  
 “ ἅπαντι στρατοπέδῳ νικᾶν.” (49) Ὁ μὲν, ταῦτα εἶπας τε καὶ  
 “ ἐπισχῶν χρόνον, ὥς οἱ οὐδεὶς οὐδὲν ὑπεκρίνετο, ἀπαλλάσσετο ὀπίσω·  
 “ ἀπελθὼν δὲ, ἐσήμαινε Μαρδονίῳ τὰ καταλαβόντα. ὁ δὲ, περὶ χαρῆς  
 “ γενόμενος καὶ ἐπαρθείς ψυχρῇ νίκῃ, ἐπῆκε τὴν ἵππον ἐπὶ τοὺς Ἑλ-  
 “ λήνας. ὥς δὲ ἐπήλασαν οἱ ἵπποταί, ἐσινέοντο πᾶσαν τὴν στρατιὴν τὴν  
 “ Ἑλληνικὴν, ἐσακοντίζοντές τε καὶ ἐστοχεύοντες, ὥστε ἵπποτοξόται<sup>69</sup>  
 “ τε ἐόντες καὶ προσφέρεσθαι ἄποροι· <sup>70</sup> τὴν τε κρήνην τὴν Γαργαφίην,

ical verb, found in *Æsch.* Ch. 211; *Eur.* Hc. 1139; O. 881. *BL.*

63. μένοντές τε] By this use of τε after the negative proposition, οὐ φεύγειν and μένειν are represented as closely connected, and one a consequence of the other. *MA*, 626.

64. μῶνοι μῶνοισι] ἀλλ’ ἐμοὶ μόνος μόνῳ μάχην ξυνάψας, ἢ, κτανὼν, ἐγὼ λαβὼν τοὺς παῖδας, ἢ, θανὼν, ἐμοὶ τιμὰς πατρός, καὶ δόμους ἔχων ἕφες, *Eur.* Hr. 807; ἤτα δ’ Αἴας πολέμῳ μόνῳ μόνος Ἐκτορι δίφ, title of *Hom.* Il. II; *KOE.* *VK.* *Eur.* M. 513. All the MSS omit either the one or the other of these two words.

65. ἴσοι πρὸς ἴσους] ἐπὶ τὰ λοχαγολέφ’ ἐπὶ τὰ πύλαις ταχθέντες I. π. I. *Soph.* An. 145.

66. τί οὐ ἐμαχεσάμεθα] ‘why should we not fight?’ *SW.*

67. μαχέσθων] Instead of the ter-

mination -ωσαν in the third person plural of the imperative, the form -ων is very much used in Ionic, Doric, and particularly Attic. *MA*, 197, 3. On the use of the imperative in this passage, consult *MA*, 523, 1.

68. δοκέη... δοκέοι] Observe that ἦν is followed by a subjunctive, and εἰ by an optative.

69. ἵπποτοξόται] Such were the Scythians, iv, 46; *SW.* the Parthians, App. C. iv, 59; the Arabians, Medes, and Parthians, ib. 88; whose practice it was to retreat rapidly after pouring in a volley of arrows; *Plu.* V. xxviii, p. 558, a; *WE.* *Scythas et versis animosum equis Parthum*, *Hor.* I O. xix, 10; *timet miles sagittas et celerem fugam Parthi*, II O. xiii, 16; *fidentemque fuga Parthum versisque sagittis*, *Vir. G.* iii, 31.

70. προσφέρεσθαι ἄποροι] ‘difficult

ἀπ' ἧς ὑδρεύετο πᾶν τὸ στράτευμα τὸ Ἑλληνικὸν, συνετάραξαν καὶ συνέχωσαν.<sup>71</sup> ἦσαν μὲν ὧν κατὰ τὴν κρήνην Λακεδαιμόνιοι τεταγμένοι μούνοι τοῖσι δὲ ἄλλοισι "Ελλῆσι ἡ μὲν κρήνη πρόσω ἐγένετο, ὡς ἕκαστοι ἔτυνον τεταγμένοι, ὁ δὲ Ἀσωπὸς ἀγχοῦ· ἐρυκόμενοι δὲ ἀπὸ τοῦ Ἀσωποῦ οὕτω δὴ ἐπὶ τὴν κρήνην ἐφοίτεον· ἀπὸ τοῦ ποταμοῦ γάρ σφι οὐκ ἐξῆν ὕδωρ φορέεσθαι ὑπὸ τε τῶν ἱππέων καὶ τοξευμάτων.<sup>72</sup> (50) Τούτου δὲ τοιούτου γινομένου, οἱ τῶν Ἑλλήνων στρατηγοί, ἄτε τοῦ τε ὕδατος στερηθείσης τῆς στρατιῆς, καὶ ὑπὸ τῆς ἵππου παρασσομένης, συνελέχθησαν περὶ αὐτῶν τε τούτων καὶ ἄλλων, ἐλθόντες παρὰ Πανσανίην ἐπὶ τὸ δεξιὸν κέρας. ἀλλὰ<sup>73</sup> γάρ, τούτων τοιούτων ἐόντων, μᾶλλον σφεας ἐπελύπεε, οὐ τε γὰρ σιτία εἶχον

to engage with,' i.e. 'to bring to close combat.' When Herodotus speaks of the Scythians as being πάντες ἱπποτοξόται, he asks κῶς οὐκ ἂν εἴησαν οὗτοι ἄμαχοι τε καὶ ἄποροι προσμίσγειν; iv, 46; VK. Thu. iv, 32.

71. συνέχωσαν] οἱ Σκύθαι ἐβουλεύοντο τὰ φρέατα καὶ τὰς κρήνας συγχοῦν, iv, 120; συγχέαι κρήνην, Pau. x, p. 840; τὴν κ. τὴν Γ. Μαρδόνιος καὶ ἡ ἵππος συνέχεεν ἡ Περσῶν, id. ix, 4. VK. The same author adds that the Plataeans afterwards had it cleared out, re-opened it, and restored it to its former state. BLG.

72. τοξευμάτων] The archers of the enemy, in all probability, lined the left bank of the river to a considerable extent.

73. ἀλλὰ] This is restored as being the reading of all the Mss. It is quoted, MA, 615. and is considered by SW, as not quite untenable. The following remarks are adduced in its support, and are founded on passages referred to by SEA, on VG, viii, 1, 6; and on HGV. If we divest the present construction of all extraneous matter, it will stand thus, ἀλλὰ γὰρ τούτων τοιούτων ἐόντων μᾶλλον σφεας ἐπελύπεε — οὐ γὰρ σιτία εἶχον — βουλευμένοισι δὲ ἔδοξε ἐς τὴν νῆσον ἵνα. Here two observations suggest themselves, (1) that ἀλλὰ γὰρ is followed by γὰρ, and (2) that ἀλλὰ γὰρ is followed by δέ. With respect to the first; sometimes the γὰρ which immediately follows ἀλλὰ is redundant; for instance, ἀλλὰ

γὰρ, ὅτι μὲν παλαιότατοι οὗτοι οἱ νόμοι εἰσι, σαφές· ὁ γὰρ Λυκοῦργος κατὰ τοὺς Ἡρακλείδους λέγεται γενέσθαι, Xen. R. L. 10. With regard to the second observation, it may be remarked, that when the reason of the proposition to which ἀλλὰ belongs, is explicitly stated, and is put first, introduced by ἀλλὰ γὰρ, then that other proposition, which has thus been deprived of the ἀλλὰ properly belonging to it, is supported by δέ instead; as ἀλλὰ γὰρ περιέχονται τοῦ οὐνόματος μᾶλλον τι τῶν ἄλλων ἰόντων· ἔστωσαν δὲ καὶ οἱ καθαρῶς γεγονότες Ἴωνες, i.e. ἀλλὰ ἔστωσαν κτλ. περιέχονται γὰρ κτλ.; i, 147; ἀλλὰ γὰρ τούτους ἔωμεν· σὺ δ' εἶπε, ἐν δικαστηρίοις οἱ ἀντίδικοι τί δρῶσιν, Pla. Phaed. t. x, p. 353. Compare ἀλλ', ὅτε γὰρ δὴ τὸ σὺν ἡμῖν ἀπέδραν, παταγοῦσιν ὅτε πτηνῶν ἀγέλαι· μέγαν αἰγυπιδὸν δ' ὑποδείσαντες τάχ' ἂν, ἐξαίφνης εἰ σὺ φανεῖης, σιγῇ πτήξειαν ἄφρονι, Soph. Aj. 167. Indeed the use of δέ in resuming the thread of discourse, when it has been broken by a parenthesis, is very frequent in our author, viii, 67, 1; τῇ δέ... ταύτῃ δέ, ix, 63. Here ἐπελύπεε is to be taken impersonally, or τὸδε is to be understood as with θεοί, ix, 68; and the sentence may be paraphrased thus, ἀλλὰ βουλευμένοισι ἔδοξε ἐς τὴν νῆσον ἵνα, τούτων γὰρ τοιούτων ἐόντων, τὸδε μᾶλλον σφεας ἐπελύπεε ὅτι οὐκ εἶχον σιτία; or καὶ γὰρ ταῦτα τοιαῦτα ἐόντα ἐλύπεε σφεας, καὶ δὴ καὶ τὸδε, ὅτι οὐκ εἶχον σιτία.

ἔτι, οἱ τέ σφεων ὀπέωνες<sup>74</sup>, ἀποπεμφθέντες ἐς Πελοπόννησον ὡς ἐπισιτιούμενοι, ἀποκεκλέατο ὑπὸ τῆς ἵππου, οὐ δυνάμενοι ἀπικέσθαι ἐς τὸ στρατόπεδον. (51) Βουλευομένοισι δὲ τοῖσι στρατηγοῖσι ἔδοξε, ἣν υπερβάλλονται κείνην τὴν ἡμέρην οἱ Πέρσαι συμβολὴν μὴ ποιεύμενοι<sup>75</sup>, ἐς τὴν νῆσον<sup>76</sup> ἵεναι. ἣ δὲ ἐστὶ ἀπὸ τοῦ Ἀσωποῦ καὶ τῆς κρήνης τῆς Γαργαφίδος, ἐπ' ἣ ἑστρατοπεδεύοντο τότε, δέκα σταδίους ἀπέχουσα, πρὸ τῆς Πλαταιῶν πόλιος. νῆσος δὲ οὕτω ἂν εἴη ἐν ἡπείρῳ σχιζόμενος ὁ ποταμὸς ἄνωθεν ἐκ τοῦ Κιθαιρώνος ῥέει κάτω ἐς τὸ πεδῖον, διέχων ἀπ' ἀλλήλων τὰ ῥέεθρα ὅσον περ τρία στάδια, καὶ ἔπειτα συμμίγγει ἐς τὴν αὐτὴν οὐνομα δὲ οἱ Ὀερὸν.<sup>77</sup> θυγατέρα δὲ ταύτην λέγουσι εἶναι Ἀσωποῦ οἱ ἐπιχώριοι. ἐς τοῦτον δὴ τὸν χώρον ἐβουλεύσαντο μεταναστῆναι, ἵνα καὶ ὕδατι ἔχῃσι χρᾶσθαι ἀφθόνῳ, καὶ οἱ ἱππείες σφέας μὴ σινοῖατο<sup>78</sup>, ὥσπερ κατ' ἰθὺ ἐόντων. μετακινέσθαι τε ἔδωκε τότε, ἐπεὶ τῆς νυκτὸς ἦ δευτέρῃ φυλακῇ<sup>79</sup>, ὡς ἂν

74. ὀπέωνες] for the Homeric form *ὀπάνους*; as *Ποσειδῶν*, vii, 129; for *Ποσειδάων*. *SW*.

75. *ὑπερβάλλονται μὴ ποιεύμενοι*] *HE*, on *VG*, vii, 12, 11.

76. *τὴν νῆσον*] 'the island' may very probably denote an insulated tract of land, not accessible without crossing a stream; as in the following passage, *ἦκε πρὸς τὴν καλουμένην νῆσον, χάραν πολύοχλον καὶ σιτοφόρον, ἔχουσαν δὲ τὴν προσηγορίαν ἀπ' αὐτοῦ τοῦ συμπτώματος. τῇ μὲν γὰρ ὁ Ῥοδανὸς τῇ δὲ ὁ Ἰσάρας προσαγορευόμενος, ῥέοντες παρ' ἑκατέραν τὴν πλευρὰν, ἀποκορυφούσιν αὐτῆς τὸ σχῆμα κατὰ τὴν πρὸς ἀλλήλους σύμπτωσιν. ἔστι δὲ παρὰ πηλῆσιν, τῷ μεγέθει καὶ τῷ σχήματι, τῷ κατ' Αἰγυπτὸν καλουμένῳ Δέλτα· πλὴν ἐκείνου μὲν θάλαττα τὴν μίαν πλευρὰν καὶ τὰς τῶν ποταμῶν ῥύσεις ἐπικεύρυνσι· ταύτης δ' ὄρη δυσπρόσοδα, καὶ δυσέμβολα, καὶ σφῆδον, ὡς εἰπεῖν, ἀπρόσιτα*, *Pol.* ii, 49, 5; *Tabulae Herod.* p. 6 and 4. s. *PK*, on *Genesis* x, 5; and *Numbers* xxi, 24. The chief difficulty in determining the formation of this insulated tract arises from a comparison of the map given in the above plate with that by *GELL*; both professing to be constructed from an actual survey, and yet differing widely in their details. I should be rather disposed to make the *Oëroë* a

branch of the *Asopus*, namely, the southern branch; which, in the latter map, is represented as running in a direction from the rising ground to the north of the *Oak-heads*, and in the rear of the second position of the Greeks. The relative magnitude of the *Asopus* and its branches seems hardly to be given with sufficient accuracy.

77. Ὀερὸν] "On the road from *Plataea* to *Thebes* we find the river *Περὸν* ('*Οερὸν*!') *θυγατέρα δὲ εἶναι τὴν Π.* ('*Π.*!') τοῦ Ἀσωποῦ λέγουσι," *Pau.* ix, 4. *Diodorus*, iv, 72; and *Apolodorus*, iii, 11, 5; make no mention of *Oëroë* among the daughters of *Asopus*. *WE. LR.*

78. ἔχῃσι...σινοῖατο] Compare *MA*, 520, obs. 2; *BUR*, on *Æ.* P. V. 210; and viii, 76, 44. By their change of position the Greeks 'thought that they should be sure to have plenty of water; and that they should in all probability be safe from the annoyance of cavalry.'

79. *δευτέρῃ φυλακῇ*] i.e. about four hours after sunset: the Greeks divided the night into three watches; *LR.* τῆς νυκτὸς αἱ διαίρεσεις, καθ' ὅς οἱ φύλακες τὰς φυλακὰς ἀλλήλοις ἐγχειρίζουσι, *Suid.* The Jews also had the same number of watches, till their conquest by Pompey, when the Roman division into four watches was introduced. *HU. SS. PC*, iii, 8.

μη ἰδοῖατο οἱ Πέρσαι ἑξορμωμένους, καὶ σφεας ἐπόμενοι ταράσσοιεν οἱ ἱππῶται. ἀπικομένων δὲ ἐς τὸν χώρον τούτων, τὸν δὴ ἡ Ἀσωπὶς Ὠερόῃ περισχίζεται, ῥέουσα ἐκ τοῦ Κιθαιῶνος, ὑπὸ τὴν νύκτα ταύτην ἐδόκει τοὺς ἡμίσεας ἀποστέλλειν τοῦ στρατοπέδου πρὸς τὸν Κιθαιῶνα, ὡς ἀναλάβοιεν τοὺς ὀπέωνας τοὺς ἐπὶ τὰ σιτία οἰχομένους· ἦσαν γὰρ ἐν τῷ Κιθαιῶνι ἀπολελαμμένοι.<sup>80</sup> (52) Ταῦτα βουλευσάμενοι, κείνην μὲν τὴν ἡμέρην πᾶσαν, προσκειμένης τῆς ἵππου, εἶχον πόνον ἄρτυτον. ὥς δὲ ἡ τε ἡμέρῃ ἔλῃγε καὶ οἱ ἱππῆες ἐπέπαυοντο, νυκτὸς δὴ γενομένης καὶ εὐούσης τῆς ὥρης, ἐς τὴν δὴ συνέκειτό σφι ἀπαλλάσσεσθαι, ἐνθαῦτα ἀερθέντες οἱ πολλοὶ ἀπαλλάσσοντο· ἐς μὲν τὸν χώρον, ἐς τὸν συνέκειτο, οὐκ ἐν νόφῃ ἔχοντες· οἱ δὲ, ὡς ἐκίνηθησαν, ἔφηνον ἄσμενοι τὴν ἵππον πρὸς τὴν Πλαταιῶν πόλιν· φεύγοντες δὲ, ἀπικνέονται ἐπὶ τὸ Ἡραῖον.<sup>81</sup> τὸ δὲ πρὸ τῆς πόλεως ἐστὶ τῆς Πλαταιῶν, εἴκοσι σταδίων ἀπὸ τῆς κρήνης τῆς Γαργαφίης ἀπέχον. ἀπικόμενοι δὲ, ἔθεντο πρὸ τοῦ ἱροῦ τὰ ὅπλα.

(53) Καὶ οἱ μὲν περὶ τὸ Ἡραῖον ἐστρατοπεδεύοντο· Πανσανίης δὲ, ὁρέων σφέας ἀπαλασσομένους ἐκ τοῦ στρατοπέδου, παρήγγελλε καὶ τοῖσι Λακεδαιμονίοισι, ἀναλαβόντας τὰ ὅπλα, ἰέναι κατὰ<sup>82</sup> τοὺς ἄλλους τοὺς προϊόντας· νομίσας αὐτοὺς ἐς τὸν χώρον ἰέναι, ἐς τὸν συνεθέκαντο. ἐνθαῦτα οἱ μὲν ἄλλοι ἄρτιοι ἦσαν τῶν ταξιαρχῶν πειθεσθαι Πανσανίῃ· Ἀμομφάρετος<sup>83</sup> δὲ ὁ Πολιάδew, λοχηγῶν τοῦ Πιτανητέων<sup>84</sup> λόχου<sup>85</sup>, οὐκ ἔφη· τοὺς ξείνους φεύξεσθαι,

81. Ἡραῖον] Thucydides mentions this 'temple of Juno,' iii, 68. *AO*.

82. κατὰ] 'according to,' i.e. 'the same way as;' *HE*, on *VG*, ix, 5, 3. 'after:' *MA*, 581, b. i, 84; iii, 4; the same as κατὰ πόδας τῶνδ', ix, 89. *SW*.

83. Ἀμομφάρετος] 'Α. ἀνὴρ θυμοειδὴς καὶ φιλοκίνδυνος, ἑκπαλαὶ πρὸς τὴν μάχην σπαργῶν, οὐκ ἔφη· λείψειν τὴν τάξιν, ἀλλ' αὐτόθι μένων μετὰ τῶν ἐαυτοῦ λοχιτῶν ὑποστήσεται Μαρδόνιον,' *Plu. V. xvii*, p. 328, e. *VK*.

84. Πιτανητέων] "There is a quarter of Sparta called Theomelidæ, in which are seen the tombs of the kings of the family of the Agidæ. Near it is the place where the Crotani assemble. The Crotani are the body of troops called the Pitaneatæ;" *Pau. iii*, 14; Ἀντώνιος ἀπὸ Σπάρτης μεταπεμφάμενος νεανίας Λακωνικὸν καὶ Πιτανάτην ἐκάλεε λόχον, *Herod. iv*, 13.

Thucydides positively asserts that there never was a company of this name at Lacedæmon. This historian, jealous of Herodotus, and never omitting an opportunity of contradicting him, perhaps quibbles here, because he has said 'the company of the Pitaneatæ,' instead of 'the company of the Crotani;' *BLG. LR*. οἱ ἄλλοι Ἕλληνες οὐκ ὁρθῶς οἰοῦνται τὸν Πιτανάτην λόχον αὐτοῖς (i.e. τοῖς Λακεδαιμονίοις) εἶναι, δς οὐδ' ἐγένετο πώποτε, *Thu. i*, 20. *WE. ML* thinks that this censure, if designed to touch Herodotus at all, was not meant for him particularly; but rather for Hellanicus and those earlier writers whom Herodotus in this instance carelessly followed. The denial of the existence of a Pitaneatæ λόχος is in other words a denial that the δῆμος of Pitane (iii, 55;) was ever of sufficient importance to allow of its

‘οὐδὲ, ἐκὼν εἶναι, αἰσχυνέειν τὴν Σπάρτην,’ ἐθώμαζέ τε ὀρέων τὸ ποιεύμενον, ἅτε οὐ παραγενόμενος τῷ προτέρῳ λόγῳ. ὁ δὲ Πausanίης τε καὶ ὁ Εὐρύναξ δεινὸν μὲν ἐποיעύντο τὸ μὴ κείθεσθαι ἐκείνῳ σφισι, δεινότερον δὲ ἔτι, κείνου ταῦτα νενωμένου<sup>86</sup>, ἀπολιπεῖν τὸν λόχον τὸν Πισανήτην, μὴ, ἣν ἀπολίπωσι ποιεύντες τὰ συνεθήκαντο τοῖσι ἄλλοις Ἕλλησι, ἀπόληται ὑπολειφθεὶς αὐτός τε Ἀμομφάρετος καὶ οἱ μετ’ αὐτοῦ. Ταῦτα λογιζόμενοι, ἀτρέμας εἶχον τὸ στρατόπεδον τὸ Λακωνικόν, καὶ ἐπειρῶντο κείθοντές μιν, ‘ὥς οὐ χρεὼν εἶη ταῦτα ποιεῖν.’ (54) Καὶ οἱ μὲν παρηγόρεον Ἀμομφάρετον, μῦθον Λακεδαιμονίων τε καὶ Τεγεγετῶν λελειμμένον. Ἀθηναῖοι δὲ ἐποίεον τοιάδε· εἶχον ἀτρέμας σφῆας αὐτοὺς, ἵνα ἐτάχθησαν, ἐπιστάμενοι τὰ Λακεδαιμονίων φρονήματα<sup>87</sup>, ὥς ἄλλα φρονούντων καὶ ἄλλα λεγόντων. ὥς δὲ ἐκινήθη τὸ στρατόπεδον, ἐπεμπόν σφεν ἱππέα οὐψόμενόν τε, εἰ πορεύεσθαι ἐπιχειροῖεν οἱ Σπαρτιῆται, εἴ τε καὶ τὸ παράπαν μὴ διανοεῖνται<sup>89</sup> ἀπαλλάσσεσθαι, ἐπείρεσθαι τε Πausanίην, ‘τὸ χρεὼν εἶη ποιεῖν;’ (55) Ὡς δὲ ἀπίκετο ὁ κήρυξ ἐς τοὺς Λακεδαιμονίους, ὥρα τέ σφῆας κατὰ χώραν τεταγμένους καὶ ἐς νεῖκεα ἀπικμένους αὐτῶν τοὺς πρώτους. ὥς γὰρ

inhabitants forming a constituent part of the national army; the military divisions in the old system of the Greeks, as well as of the Romans, corresponding entirely with the civil ones. *AO.* vi, 111, 6. *ML*, D. iii, 3, 7.

86. νενωμένου] i, 77; 68; ἐν νῷ ἔχοντας, *Hes.* ὁ ὑψηλὰ νενωμένος, *Anac.* *WE.*

87. τὰ Ἀ. φρονήματα] v, e. q. 58; ὁ πᾶσιν ἀνθρώποις ἐχθιστοὶ βροτῶν, Σπάρτης ἑνοικοί, δόλια βουλευτήρια, ψευδῶν ἀνακτες, μηχανοβόροι κακῶν, ἐλικτὰ, κοῦδεν ὕγιες, ἀλλὰ πᾶν περίε φρονούντες, ἀδικῶς ἐντυχεῖτ’ ἀν’ Ἑλλάδα. τί δ’ οὐκ ἐν ὁμῶν ἐστίν; οὐ πλείστοι φόνοι; οὐκ αἰσχροκερεῖς; οὐ λέγοντες ἄλλα μὲν γλώσση, φρονούντες δ’ ἄλλ’, ἐφευρίσκεισθ’ αἰ; εἰλοισθε, *Eur.* An. 445. *WE.* The Athenians are called μέλειοι Δῆλιοι καὶ νήπιοι, οἵτινες ἀφραδίῃσι δεῶν νόον οὐκ ἀδόντες συνθήκας πεποίησθ’ ἀνδρες χαροποιὶ πύθκοις (i. e. with the Spartans), καὶ κέρφοι τρήρωνες ἀλωπεκιδεῦσι πέπεισθε, ὧν δόλια ψυχὰ, δόλια φρένες, *Arist.* Pa. 1028; μεμίσσηκά σε, ὅστις ἐσπεῖω Λάκων, οἷόν οὔτε βωμὸς οὔτε πίστις οὔθ’ ὄρκος μένει, *Ach.* 282 ... 289;

φασὶ πρὸς Λακεδαιμονίους ποτὲ εἰπεῖν Ἰφικράτην Ἐφιδάλτου, ἐξαπατώντων τῶν Λακεδαιμονίων, καὶ προτενόντων πίστιν ἦντινα βούλεται λαμβάνειν, ὅτι ‘πίστιν ἂν σέται γενέσθαι μόνην, εἰ δείξαιεν, ὅπως, ἂν ἀδικεῖν βούλωνται, μὴ δυνήσονται, ἐπεὶ, ὅτι γ’ αἰεὶ βουλήσονται, εἰ εἰδέναι, ὥς ἂν οὐδὲ δύνωνται, πίστιν οὐκ εἶναι,’ *Dem.* Ar. 29; ἐχθρός μοι κείνος ὁμῶς Ἀφῖδαο πύλρσιν, ὅς χ’ ἕτερον μὲν κεύθῃ ἐνὶ φρεσὶν, ἄλλο δὲ γέλωρ, *Hom.* Il. I, 312; νοεῖ μὲν ἕτερα, ἕτερα δὲ τῇ γλώττῃ λέγει, *Pla.* the dr. *VK.* Σπαρτιάταις αἰμύλοις, *Lyc.* αἰμύλους τοὺς Λάκωνάς φησιν, ὡς ψεύστας καὶ δολίους, *Tzetz.* ambitio multos mortales falsos fieri subegit; aliud clausum in pectore, aliud pronuntium in lingua habere; magisque vultum, quam ingenium bonum habere, *Sal.* C. 10; *BNS.* *Dem.* Cr. 87; μήδ’ ἕτερον κεύθῃς κραδίῳ νόον, ἄλλ’ ἀγορεύων, *Phocyl.* κακὰ φρένες, ἀδὲ λάλημα· οὐ γὰρ ἴσον νοεῖ καὶ φθέγγεται· ἡπεροπευτάς, οὐδὲν ἀλαθεύων, δόλιον βρέφος, *Mosch.* i, 8; *Plau.* Tru. i, 2, 75; *Psalm* lv, 21; *TR.* Σπάρτη μὲν ὁμή, καὶ πεποικιλταί τρόποις, *Eur.* S. 198.

89. διανοεῖνται] *MA*, 507, 2.

δὴ παρηγορέοντο τὸν Ἀμομφάρετον ὃ τε Εὐρύναξ καὶ ὁ Πausanίης  
 ‘μὴ κινδυνεύειν μένοντας<sup>90</sup> μούνοὺς Λακεδαιμονίων,’ οὐ κως ἔπειθον  
 ἐς ὃ ἐς νείκέα τε συμπεσόντες ἀπικέατο, καὶ ὁ κήρυξ τῶν Ἀθηναίων  
 παρίστατό σφι ἀπιγμένους. νεικέων δέ, ὁ Ἀμομφάρετος λαμβάνει  
 πέτρον<sup>91</sup> ἀμφοτέρῃσι τῇσι χερσὶ, καὶ τιθεὶς πρὸ ποδῶν τῶν Πausa-  
 νίω, ‘ταύτῃ τῇ ψήφῳ<sup>92</sup> ψηφίζεσθαι’ ἔφη, ‘μὴ φεύγειν τοὺς  
 ‘ξείνους,’ ξείνους<sup>93</sup> λέγων τοὺς βαρβάρους. ὁ δέ, ‘μαινόμενον καὶ  
 ‘οὐ φρενήρεα’ καλέων ἐκείνον, πρὸς τε τὸν Ἀθηναίων κήρυκα ἐπειρω-  
 τῶντα τὰ ἐντεταλμένα, λέγειν ὁ Πausanίης ἐκέλευε τὰ παρεόντα  
 σφι πρήγματα, ἐχρήζε τε τῶν Ἀθηναίων ‘προσχωρῆσαι τε πρὸς  
 ‘ἑωντοὺς, καὶ ποιεῖν περὶ τῆς ἀπόδου τά περ ἂν καὶ σφεῖς.’ (56)  
 Καὶ ὁ μὲν ἀπαλλάσσετο ἐς τοὺς Ἀθηναίους. τοὺς δέ ἐπεὶ ἀνακρino-  
 μένους πρὸς ἑωντοὺς ἥως κατελάμβανε, ἐν τούτῳ τῷ χρόνῳ κατή-  
 μενος ὁ Πausanίης, οὐ δοκέων τὸν Ἀμομφάρετον λείψεσθαι, τῶν  
 ἄλλων Λακεδαιμονίων ἀποστειχόντων, (τὰ δὴ καὶ ἐγένετο,) σημήνας,  
 ἀπῆγε διὰ τῶν κολωνῶν<sup>94</sup> τοὺς λοιποὺς πάντας· εἶποντο δέ καὶ  
 Τεγεῖται. Ἀθηναῖοι δὲ ταχθέντες ἦσαν τὰ ἔμπαιιν ἡ<sup>95</sup> Λακεδαι-  
 μόνιοι. οἱ μὲν γὰρ τῶν τε ὄχθων ἀντείχοντο καὶ τῆς ὑπωρείης τοῦ  
 Κιθαιρῶνος, φοβερόμενοι τὴν ἵππον· Ἀθηναῖοι δέ, κάτω τραφθέντες  
 ἐς τὸ πεδῖον. (57) Ἀμομφάρετος δέ, ἀρχὴν τε<sup>96</sup> οὐδαμὰ δοκέων  
 Πausanίην τολμήσειν σφέας ἀπολιπεῖν, περιέχετο αὐτοῦ μένοντας  
 μὴ ἐκλιπεῖν τὴν τάξιν· προτερόντων δέ τῶν σὺν Πausanίῃ, κατα-  
 δόξας αὐτοὺς ἰδεῖν τέχνην<sup>97</sup> ἀπολιπεῖν αὐτὸν, ἀναλαβόντα τὸν λόχον  
 τὰ ὅπλα ἤγε βάδην<sup>98</sup> πρὸς τὸ ἄλλο στίφος.<sup>99</sup> τὸ δέ, ἀπελθὼν δσον

90. μένοντας] viz. αὐτόν τε Ἀμομφάρετον καὶ τοὺς μετ’ αὐτοῦ, ix, 53. WE.

91. πέτρον] ἀράμενος ταῦν χερσὶν π. μέγαν ὁ Ἀμομφάρετος, καὶ καταβαλὼν πρὸ τῶν ποδῶν τοῦ Πausανίου, ‘ταύτην’ ἔφη· ψήφον αὐτὸς περὶ τῆς μάχης τίθεσθαι, Plu. V. xvii, p. 328, v. VK.

92. ψήφῳ] He said and acted thus in allusion to the ‘pebbles,’ which were used in balloting. LR.

93. ξείνους, ξείνους] A similar repetition will be found ix, 11; and so, ἴδον ἴδον, iii, 12. WE.

95. τὰ ἔμπαιιν ἡ] i, 207; Thu. iii, 22; Luc. i, 677; iii, 249. BF. Consult also the philological note of AO.

96. ἀρχὴν τε] opposed to προτερόντων (ix, 66; from πρότερος) δέ τῶν σὺν Π. ‘but when those under Pausanias led the way or marched for-

wards.’ Instead of τε, the sense seems to require μέν; SW proposed the other enclitic, γε. s. viii, 132, 85.

97. ἰδεῖν τέχνην] ‘in a straight-forward fashion,’ AE. ‘without any disguise, openly;’ the same as ἐκ τῆς ἰδέης, ii, 161; HE, on VG, iii, 11, 2. ‘straight-way,’ iii, 127; ix, 37. SW.

98. βάδην] τὸ παλαιὸν Κίσιον ἔρκος προλιπόντες ἔσαν, οἱ μὲν ἐφ’ ἵππων, οἱ δ’ ἐπὶ ναῶν, πεζοὶ τε β. πολέμου στίφος παρέχοντες, Aesch. P. 17; ἡρέμα, σχολῇ, κατὰ βῆμα, Hes. ἄνω πρὸς τὸ ἰσχυρῶς ὀρθιον μόλις β. ἐπορεύοντο οἱ Ἴπποι, opposed to ἔθεον δέ καὶ Ἴπποι, Xen. A. iv, 8, 21; οἱ μὲν πελτασταὶ δρόμῳ ἔθεον, Χειρίσσοφος δέ β. ταχὺ (‘at quick march’) ἐφέπειτο σὺν τοῖς ὀπλίταις, 6, 17; BL. οὐ β. ἀλλ’ αἰετρίχων, C. ii, 2, 30; ὑπὸ προθυμίας καὶ μένους καὶ τοῦ σπεύδειν συμμίζαι,

τε δέκα<sup>100</sup> στάδια, ἀνέμενε τὸν Ἀμομφαρέτου λόχον, περὶ ποταμὸν Μολόντα<sup>1</sup> ἰδρυμένον Ἀργιόπιόν<sup>2</sup> τε χῶρον καλεόμενον, τῇ καὶ Δήμητρος Ἐλευσινίης ἱρὸν ἦσται ἀνέμενε δὲ τοῦδε εἵνεκα, ἵνα, ἣν μὴ ἀπολίπῃ τὸν χῶρον, ἐν τῷ ἐτετάχατο, ὃ Ἀμομφαρέτός τε καὶ ὁ λόχος, ἀλλ' αὐτοῦ μένωσι, βοηθέοι ὅπισω παρ' ἐκείνους. καὶ οἱ τε ἀμφὶ τὸν Ἀμομφάρετον παρεγίνοντό σφι, καὶ ἡ ἵπκος ἡ τῶν βαρβάρων προσέκειτο πᾶσα. οἱ γὰρ ἱππῶται ἐποίευν, οἶον καὶ ἐώθεσαν<sup>3</sup> ποιεῖν αἰεὶ· ἰδόντες δὲ τὸν χῶρον κεινὸν, ἐν τῷ ἐτετάχατο οἱ Ἕλληνες τῇσι προτέρησι ἡμέρησι, ἤλαννον τοὺς ἵππους αἰεὶ τὸ πρόσω, καὶ, ἅμα καταλαβόντες, προσεκέατό σφι.

(58) Μαρδόνιος δὲ, ὡς ἐπύθετο τοὺς Ἕλληνας ἀποικομένους ὑπὸ νύκτα, εἶδε τε τὸν χῶρον ἐρήμον, καλέσας τὸν Ληρισσαῖον Θώρκα καὶ τοὺς ἀδελφεοὺς αὐτοῦ Εὐρύπυλον<sup>4</sup> καὶ Θρασυδῆιον, ἔλεγε· ὦ παῖδες Ἀλεῦε<sup>5</sup>, ἔτι τί λέξετε, τάδε ὁρέοντες ἐρήμια; ὑμεῖς γὰρ οἱ πησιόχωροι ἐλέγετε, Ἀκεδαιμονίους οὐ φεύγειν ἐκ μά· ‘χης, ἀλλὰ ἄνδρας εἶναι τὰ πολέμια πρῶτους,’ τοὺς πρότερόν τε ‘μετισταμένους ἐκ τῆς τάξις εἶδετε, νῦν τε ὑπὸ τὴν παροικομένην νύκτα καὶ οἱ πάντες ὁρέομεν διαδράντας· διέδεξάν τε, ἐπεὶ σφεας ἔδεε πρὸς τοὺς ἀψευδέως ἀρίστους ἀνθρώπων μάχῃ διακριθῆναι, ὅτι, οὐδένες<sup>6</sup> ἄρα ἐόντες, ἐν οὐδαμοῖσι εἴουσι Ἕλλησι ἐναπεδεικνύατο.<sup>6</sup>

δρόμον τινὲς ἤρξαντο συνεφέλπετο δὲ καὶ πᾶσα ἡ φάλαγξ δρόμον καὶ αὐτὸς δὲ Κύρος, ἐπιλαθόμενος τοῦ β., δρόμον ἡγεῖτο, lb. iii, 3, 61; *HU*. ‘step by step, in ordinary marching time, at a foot-pace.’

99. στίφος] τάξιν πολεμικὴν, δχλον, σύστρεμμα, *Hes. Aesch. P.* 20; 372; *BL.* ix, 70; *Att. Al.* i, 16.

100. δέκα] By skirting along the slopes, Pausanias increased the distance, which was but ten stadia in a direct line from the spring to the island. *WE*.

1. Μολόντα] This I imagine to be the first stream which Pausanias would reach in marching to the south-west from Gargaphia.

2. Ἀργιόπιον] This may be identified in position with the middle of the three hillocks given by *GELL*.

3. ἐώθεσαν] ἐνωπύοντο τὴν στρατὴν δασκοντιζόντες τε καὶ ἐστοζέοντες, ix, 49.

4. π. Ἀλεῦεω] Ἀλεῖα π. *Pin. P.* x, 8; *WE.* vii, 6; ix, 1. *LAU*.

5. οὐδένες] Sophocles and most writers would have said οὐδέν. The best authors, indeed, sometimes use the plural οὐδένες, as *Xen.* (*H.* v, 3, 10; vi, 4, 4; vii, 4, 8; *SD*.) *Isæ.* and *Dem.* but not in the present signification of ‘worthless good-for-nothing characters.’ Sophocles says οὐκ ἤξιον τοὺς μηδένας, *Aj.* 1133; i. e. τοὺς μηδέν ὄντας or τοὺς οὐδαμονοὺς, *Schol. VK*. ‘men of no consideration:’ *σεμνοὶ ἐν ἀρχαῖς ἦμενοι κατὰ πτόλιν, φρονοῦσι δὴμου μείζον, ὄντες οὐδένες*, *Eur. An.* 697; Ἑλλάδος τῆς ταλαιπώρου στένω, ἡ, δέλουσα δρῶν τι κεδνὸν βαρβάρους, τοὺς οὐδένας καταγελῶντας ἐξανήσει, *I. A.* 370; *I.* 596. *MA*, 437, obs. 1. s. *Arist. Av.* 577.

6. διέδεξαν... ἐναπεδεικνύατο] ‘they have clearly proved... that, being in fact but cowards at heart, they used to show themselves off (or to be made a great show of) among the Greeks who are equally worthless.’ *Æ. LR. SW.* s. iii, 72, 83.

“καὶ ὑμῖν μὲν, εὐοῦσι Περσέων ἀπείροισι, πολλὰ ἔκ γε ἐμεῦ ἐγίνετο  
 “συγγνώμη, ἐπαινεόντων τούτους, τοῖσι τι καὶ συνηδέατε”<sup>7</sup> Ἀρταβ-  
 “ζου δὲ Θῶμα καὶ μᾶλλον ἐποιεῦμην, τὸ καὶ καταβρῶδῃσαι Λακεδαι-  
 “μονίους, καταβρῶδῃσαντά τε ἀποδέξασθαι γνώμην δειλοτάτην<sup>8</sup>,  
 “ὥς χρεὼν εἶη ἀναζεύξαντας τὸ στρατόπεδον ἵνα ἐς τὸ Θηβαίων  
 “ἄστυ πολιορκησόμενοις” τὴν ἔτι πρὸς ἐμεῦ βασιλεὺς πεύσεται.  
 “Καὶ τούτων μὲν ἐτέρωθι ἔσται λόγος” νῦν δὲ ἐκείνοισι ταῦτα ποιεῦσι  
 “οὐκ ἐπιτρεπτέα ἐστὶ, ἀλλὰ διωκτέοι εἰσὶ, ἐς δὲ καταλαμφθέντες δώ-  
 “σουσι ἡμῖν τῶν δὴ ἐποίησαν Πέρσας πάντων δίκας.” (59) Ταῦτα  
 εἶπας, ἦγε τοὺς Πέρσας δρόμῳ, διαβάντας τὸν Ἀσπὸν, κατὰ στίβον  
 τῶν Ἑλλήνων, ὥς δὴ<sup>9</sup> ἀποδιδρσκόντων ἐπέειχε τε ἐπὶ Λακεδαι-  
 μονίους τε καὶ Τεγεάτας μούρους” Ἀθηναίους γὰρ τραπομένους ἐς  
 τὸ πεδίον ὑπὸ τῶν ὄχθων οὐ κατῶρα. Πέρσας δὲ ὀρέοντες ὠρμημέ-  
 νους διώκειν<sup>10</sup> τοὺς Ἕλληνας οἱ λοιποὶ τῶν βαρβαρικῶν τελῶν  
 ἄρχοντες, αὐτίκα πάντες ἦσαν τὰ σμήνη, καὶ εἰδιῶκον, ὥς ποδῶν  
 ἕκαστος εἶχον, οὔτε κόσμῳ οὔδενι κοσμηθέντες, οὔτε τάξι. καὶ οὗτοι  
 μὲν βοῇ τε καὶ ὀμίλῳ<sup>11</sup> ἐπήϊσαν, ὥς ἀναρπασόμενοι<sup>12</sup> τοὺς Ἕλληνας.  
 (60) Πausanias δὲ, ὥς προσέκειτο ἡ ἵππος, πέμψας πρὸς τοὺς  
 Ἀθηναίους ἱππέα, λέγει τάδε· “Ἄνδρες Ἀθηναῖοι, ἀγῶνος<sup>13</sup> με-  
 “γίστου προκειμένου, ἐλευθέρην εἶναι ἡ δεδολῳμένην τὴν Ἑλλάδα,  
 “προδεδόμεθα ὑπὸ τῶν συμμάχων ἡμεῖς τε οἱ Λακεδαιμόνιοι καὶ  
 “ὑμεῖς οἱ Ἀθηναῖοι, ὑπὸ τὴν παροιχομένην νύκτα διαδράντων. νῦν  
 “ὦν δέδοκται<sup>14</sup> τὸ ἐνθεῦτεν τὸ ποιητέον ἡμῖν” ἀμυνομένους γὰρ τῇ  
 “δυνάμει ἀριστὰ περιστέλλειν<sup>15</sup> ἀλλήλους. εἰ μὲν νῦν ἐς ὑμέας  
 “ὥρμησε ἀρχὴν<sup>16</sup> ἡ ἵππος, χρῆν δὴ ἡμέας τε, καὶ τοὺς μετ’ ἡμέων τὴν

7. συνηδέατε] from συνειδέναι; ‘with whom you are also in some respect acquainted.’ SW.

8. δειλοτάτην] ix, 41. TX.

9. δὴ] is here used in irony; MA, 603. ‘forsooth.’

10. ὠρμημένους διώκειν] The infinitive stands after verbs of motion, to express an object. Instead of this, Xenophon says εἰς τὸ διώκειν ὀρμήσαντες, A. i, 8, 18; MA, 535, 5, b. ὠρμέατο βοηθέν, ix, 61.

11. βοῇ τε καὶ ὀμίλῳ] a. vii, 211, 73; κεκλόμενοι καθ’ ὀμιλον ἐπ’ αὐτῷ πάντες ἐβησαν, Hom. Il. A, 460. WE. ὀμίλῳ may be put adverbially; ὀμιλαδὸν ἐστιχόμεντο, Apol. Rh. iv, 1181; from ἐστιχόμεντο ἱλαδὸν, Hom. Il. B, 92. Mardonius ἐπεφέρετο τοῖς Λακεδαιμο-

νίοις β. πολλὰ καὶ πατάγῳ τῶν βαρβαρικῶν, ὥς οὐ μάχης ἐσομένης, ἀλλὰ φεύγοντας ἀναρπασόμενους τοὺς Ἕλληνας, Plu. V. xvii, p. 329, a; VK. σοφίῃ καὶ μὴ βίῃ τε καὶ ὀμίλῳ, iii, 127. δ. means properly ‘with all the forces collected in one body:’ but the expression seems to have passed into a proverb. MA. πεφοβημένοι ἦλθον δ. Il. φ, 606.

12. ἀναρπασόμενοι] ὥς δ. τοὺς Φωκέας, φερόμενοι, viii, 28. VK.

13. ἀγῶνος] An allusion to the public games of Greece, at which prizes were proposed. LR. ἀγὼν ‘a contest;’ ἀγῶν ‘bringing.’

14. δέδοκται κτλ.] The construction is δ. τὸ (i. e. δ or τί) π. ἐστὶ ἡ. τὸ ἐν. where τὸ ἐν. is the same as the adverb simply. SW.



“Ἑλλάδα οὐ προδιδόντας Τεγεήτας, βοηθέειν ἡμῖν νῦν δὲ, ἐς ἡμέας  
 “γὰρ ἅπαντα κεχώρηκε, δίκαιοί ἐστε<sup>16</sup> ἡμεῖς πρὸς τὴν πιεζομένην  
 “μάλιστα τῶν μοιρῶν ἀμυνέοντες ἰέναι. εἰ δ’ ἄρα αὐτοὺς ἡμέας  
 “καταλελάβηκε ἀδύνατόν τι βοηθέειν, ἡμεῖς δ’ ἡμῖν τοὺς τοξότας  
 “ἀποπέμψαντες χάριν θέσθε. συνοίδαμεν δὲ ἡμῖν<sup>17</sup> ὑπὸ τὸν παρε-  
 “όντα τόνδε πόλεμον ἐοῦσι πολλὸν προθυμοτάτοις, ὥστε καὶ ταῦτα  
 “ἐσακούειν.” (61) Ταῦτα οἱ Ἀθηναῖοι ὥς ἐπύθοντο, ὠρμέατο  
 βοηθέειν καὶ τὰ μάλιστα ἐπαμύνειν. καὶ σφί ἤδη στείχουσι ἐπιτί-  
 θενται οἱ ἀντιταχθέντες Ἑλλήνων τῶν μετὰ βασιλείος γενομένων,  
 ὥστε μηκέτι δύνασθαι βοηθῆσαι τὸ γὰρ προσκείμενόν<sup>18</sup> σφας  
 ἐλύπεε. οὕτω δὴ μουνωθέντες Λακεδαιμόνιοι καὶ Τεγεῆται, ἑόντες σὺν  
 ψιλοῖσι ἀριθμὸν οἱ μὲν πεντακισμῦριοι<sup>19</sup>, Τεγεῆται δὲ τρισχίλιοι,  
 (οὔτοι γὰρ οὐδαμὰ ἀπεσχίζοντο ἀπὸ Λακεδαιμονίων,) ἐσφαγιάζοντο,  
 ὥς συμβαλέοντες Μαρδονίῳ καὶ τῇ στρατιῇ τῇ παρεούσῃ. καὶ, οὐ γὰρ  
 σφί ἐγίνετο τὰ σφάγια χρυσά, ἐπιπτόν τε αὐτῶν ἐν τούτῳ τῷ χρόνῳ  
 πολλοὶ, καὶ πολλῶν πλεῖνες ἐτρωματίζοντο.<sup>20</sup> φράζαντες γὰρ τὰ  
 γέβρα<sup>21</sup>, οἱ Πέρσαι ἀπίεσαν τῶν τοξευμάτων πολλὰ ἀφειδέως οὕτω,

16. δίκαιοί ἐστε] i, 39, 8. Many verbs, which are used impersonally in other languages, followed by a proposition dependent upon them, particularly where the accusative is constructed with the infinitive, in Greek usually take the chief word of the following proposition as a subject. The expressions δηλὸν ἐστί, δίκαιόν ἐστι &c. are most usually thus constructed: ἐγὼ δ’ ἐλεύθερος δίκαιός εἰμι τῶνδ’ ἀπηλλάχθαι κακῶν, Soph. An. 405; MA, 296. τὸν μισθὸν ἔφασαν δίκαιοι εἶναι ἀπολαβόντες, οὕτω ἐξίέναι, viii, 137; δ, ἐσμέν φυλάξαι τὴν αὐτὴν τάξιν, Stra. vi, p. 407, α; Pla. Cto, 4; Eur. S. 197; WE. Hi. 1302; MG. 1084; MV. Hr. 143; 776; Dem. Aph. i, 18; Mi. 28; Xen. H. i, 7, 4; Arist. N. 1265; 1416; MR. BNS. Pl. 1030. To these the following examples may be added from Dem. alone; Cr. 2; 16; 18; 38; 79; F. L. 35 twice; N. X. 9; Ne. 18; Pr. 18; 20; 46; Ep. 2. s. Liv. iv, 49, n.

17. ἡμῖν] This is incorrectly given as an instance of a ‘reflexive’ pronoun in the dative, by MA, 547, 2. s. v, 91, 14.

18. τὸ προσκείμενον] ἡ ἱππος ἢ τῶν βαρβάρων προσέκειτο πᾶσα, ix, 57;

οἱ ἱππῶται προσεκέατό σφί, ib. ἡ 7. ἡ Μαρδονίου αἰεὶ προσέκειτό τε καὶ ἐλύετε τοὺς Ἕλληνας, ix, 40. WE. We may understand μέρος τοῦ στρατοῦ; at any rate τὸ προσκείμενον is equivalent to οἱ προσκείμενοι, LAU. i, 97, 5. τὸ τῶν Θηβαίων ἱππικὸν προσέκειτο, Thu. vii, 30.

19. πεντακισμῦριοι] ix, 28; 29. LR. 20. ἐτρωματίζοντο] ix, 72.

21. φράζαντες τὰ γέβρα] ‘after forming a rampart of their bucklers,’ These bucklers consisted of wicker frames covered with hides: γέβρον τε τράγωνον σκέπασμα ἐκ στερεᾶς βύρσης, φ’ ἀντὶ ἀσπίδος ἐχρῶντο Σκύθαι ἐν τοῖς πολέμοις ἐσκεπασμένοι, Harp. Περσικά μὲν ἐστὶν ὄπλα, δερμάτινα κυρίως, καταχρηστικῶς δὲ, ἅπαν σκέπασμα, εἴτε δερμάτινον, εἴτε ἐξ ἄλλης τινὸς ὕλης, γέβρον ἐλέγετο, Etym. M. TY. In describing the arms of the Persians, Herodotus says εἶχον ἀντὶ ἀσπίδων γέβρα, vii, 61; Xenophon mentions the γέβρον frequently: in a battle between the Egyptians and the Persians, ἐπελεονέκουν οἱ Αἰγύπτιοι καὶ πλήθει καὶ τοῖς ὄπλοις τὰ τε γὰρ δόρατα ἰσχυρά τε καὶ μακρὰ, αἱ τε ἀσπίδες πολλὸν μᾶλλον τῶν θωράκων καὶ τῶν γέβρων καὶ στεγάζουσι τὰ σώματα, καὶ πρὸς τὸ ὠθεῖσθαι συνεργά-

ώστε, πιεζομένων τῶν Σπαρτιητέων, καὶ τῶν σφαγίων οὐ γινομένων, ἀποβλέψαντα<sup>22</sup> τὸν Πανσανίην πρὸς τὸ 'Ηραῖον<sup>23</sup> τὸ Πλαταιέων, ἐπικαλέσασθαι τὴν Θεὸν, χρηζίζοντα μῆδαμῶς σφέας ψενσθῆναι τῆς ἐλπίδος. (62) Ταῦτα δ' ἔτι τούτου ἐπικαλυμένον, προεξαναστάντες πρότεροι οἱ Τεγεῆται ἐχώρεον ἐς τοὺς βαρβάρους καὶ τοῖσι Λακεδαιμονίοισι αὐτίκα μετὰ τὴν εὐχὴν τὴν Πανσανίῳ ἐγένετο θυομένοισι τὰ σφάγια χρηστά.<sup>24</sup> ὥς δὲ χρόνῳ<sup>25</sup> κοτὲ ἐγένετο, ἐχώρεον καὶ οὗτοι ἐπὶ τοὺς Πέρσας, καὶ οἱ Πέρσαι ἀντίοι, τὰ τόξα μετέντες.<sup>26</sup> ἐγένετο δὲ πρῶτον περὶ τὰ γέβρα μάχη. ὥς δὲ ταῦτα ἐπεπτώκεε, ἥδη ἐγένετο μάχη ἰσχυρὴ παρ' αὐτὸ τὸ Δημήτριον, καὶ χρόνον ἐπὶ πολλὸν, ἐς ὃ ἀπίκοντο ἐς ὠθισμόν<sup>27</sup> τὰ γὰρ

ζονται, πρὸς τοῖς ὁμοῖς οὖσαι. συγκλείσαντες οὖν τὰς ἀσπίδας ἐχώρουν καὶ ἐώθουν. οἱ δὲ Πέρσαι οὐκ ἐδύναντο ἀντέχειν, ἅτε ἐν ἡκραις ταῖς χερσὶ τὰ γέβρα ἔχοντες κτλ. C. vii, 1, 33; στρατεῦντα ἔχοντες τὰ ἀγχιέμαχα ὅλα καλούμενα, θάρακ' αὖτε περὶ τοῖς στέροισι καὶ γέβρον ἐν τῇ ἀριστερῇ, (οἷον περ γράφονται οἱ Π. ἔχοντες,) ἐν δὲ τῇ δεξιᾷ μάχαιραν ἢ κοπίδα, ib. i, 2, 13; ii, 1, 9; 21; i, 2, 9; iii, 2, 7. s. viii, 71, 24; Ju. ii, 46. ED. The Persians are represented as *προθέμενοι* πολλὰ τῶν γέβρων, after which the Greeks *προπτεσόντες* ἐξέωθον τὰ γέβρα, Plu. V. xvii, p. 329, f; ἐγένετο πρῶτον περὶ τὰ γέβρα μάχη ὥς δὲ ταῦτα ἐπεπτώκεε, ix, 62; WE. οἱ Πέρσαι *συνεφόρησαν* τὰ γ. ἄρκος εἶναι σφί, ix, 99, 84; ἕως μὲν τοῖσι Πέρσῃσι ὀρθία ἦν τὰ γ. ἡμύνοντο· ἐπεὶ δὲ τῶν Ἀθηναίων ὁ στρατὸς ἔργον εἶχοντο, ἐνθεύτεν ἑτεροιοῦτο τὸ πρῆγμα· διωσάμενοι γὰρ τὰ γ. οὗτοι, φερόμενοι ἐσέπεσον ἅλεις ἐς τοὺς Πέρσας, ix, 102. BLG. LR. In the ancient system of warfare this rampart answered the same purpose as gabions are employed for, now that fire-arms have been invented. LAU. The gabion is a kind of basket, made of osier-twigs, of a cylindrical form, and varying in its dimensions (from one foot high and one foot in diameter to six feet by three) according to the purpose for which it is used. The largest sort serve in sieges to carry on the approaches under cover, when they come pretty near the fortification. The smallest are those which are

placed along the top of a parapet to cover the troops in firing over it. The intermediate size is used in field works. Batteries are often made of gabions. NICHOLSON'S Brit. Enc.

22. ἀποβλέψαντα] Pausanias, turning towards τὸ 'Ηραῖον, εἶξας Κιθαιρωνίᾳ Ἡρᾷ καὶ θεοῖς ἄλλοις οἱ Πλαταιῖδα γῆν ἔχουσιν, Plu. V. xvii, p. 329, f. VK.

23. 'Ηραῖον] ix, 52. LR.

24. χρηστά] Plutarch omits the adjective, ἅμα ταῖς εὐχαῖς ἐφάνη τὰ ἱερὰ, καὶ νίκην οἱ μάντις ἐμήνουν, V. xvii, p. 329, f. VK. WE. s. ix, 19, 5.

25. χρόνῳ] 'at length'; τὸ χωρίον αἰρεῖ χρ. Dion. A. R. t. ii, p. 33, 25; χρ. σὺν ὄμμα, μυρίαῖς ἐν ὁμαῖς προσεῖδον, Eur. Ph. 313; VK. ἀρ' ἐμέλλομέν ποθ' ὁμᾶς ἀποσοθήσειν τῷ χρ. Arist. V. 460. LR.

26. μετέντες] It is not likely that they 'laid aside' their bows, till the rampart was forced.

27. ὠθισμόν] vii, 225; 'actual collision, close conflict, the shock and push and tug of war, justling, a struggle'; in more colloquial language, 'a tussle.' *συνέβη τοὺς πλείστους τῶν Ἀττωλῶν διὰ τὴν πτολίαν, αὐτοὺς ὅφ' αὐτῶν, φεύγοντας, ἐν ταῖς πόλιν συμπατηθῆναι. ὁ μὲν οὖν Ἀλέξανδρος ἐν χειρῶν νόμῳ κατ' αὐτὸν ἔπεσε τὸν κίνδυνον· ὁ δὲ Ἀρχίδαμος ἐν τῷ περὶ τὰς πόλιν ὠθισμῷ καὶ πνιγμῷ διεφθάρη*, Pol. iv, 58, 8; *pilis inter primum trepidationem abjectis temere magis quam emissis, pugna jam in manus, jam ad gladios, ubi Mars est atrocissi-*

δόρατα ἐπιλαβανόμενοι κατέκλων οἱ βάρβαροι. λήματι<sup>28</sup> μὲν νυν καὶ ῥώμῃ οὐκ ἔσσοιες ἦσαν οἱ Πέρσαι· ἀνοπλοὶ<sup>29</sup> δὲ ἵόντες καὶ πρὸς ἀνεπιστήμονες ἦσαν, καὶ οὐκ ὁμοῖοι τοῖσι ἐναντίοις σοφίην· προεξάσσοντες δὲ κατ' ἓνα, καὶ δέκα, καὶ πλευνές τε καὶ ἐλάσσονες συστρεφόμενοι<sup>30</sup>, ἐσέπιπτον ἐς τοὺς Σπαρτιάτας, καὶ διεφθείροντο.

(63) Τῇ δὲ ἐνύγχανε αὐτὸς ἐὼν Μαρδόνιος, ἀπ' ἵππου τε μαχόμενος λευκοῦ, ἔχων τε περὶ ἑωυτὸν λογάδας Περσέων τοὺς ἀρίστους χιλοὺς<sup>31</sup>, ταύτῃ δὲ καὶ μάλιστα τοὺς ἐναντίους ἐπέσαν. ὅσον μὲν νυν χρόνον Μαρδόνιος περιῆν, οἱ δὲ ἀντεῖχον, καὶ ἀμυνόμενοι κατέβαλλον<sup>32</sup> πολλοὺς τῶν Λακεδαιμονίων· ὥς δὲ Μαρδόνιος<sup>33</sup> ἀπέθανε, καὶ τὸ περὶ ἐκείνον τεταγμένον, ἐὼν ἰσχυρότατον, ἔπεσε, οὕτω δὴ καὶ οἱ ἄλλοι ἐτράποντο, καὶ εἶξαν τοῖσι Λακεδαιμονίοισι. πλεῖστον γὰρ σφεας ἐδηλέετο ἡ ἐσθῆς<sup>34</sup>, ἐρήμος εἶυσα ὄπλων· πρὸς γὰρ ὅπλι-

mus, venerat, Liv, ii, 46; SW. ἦν τῶν ἱππέων ὥσιμος, τῶν μὲν ἐκβαίνειν ἐκ τοῦ ποταμοῦ, τῶν δ' εἰργεῖν τὴν ἐκβασιν, Arr. Al. i, 16.

28. λήματι] s. vii, 99, 60. BL. To the same purpose also even Plutarch speaks; Περσῶν πολλοὺς οὐκ ἀπράκτως οὐδὲ ἀθύμως πικτόντας, V. xvii; and at least as much is implied by Pla. La. 19. MT, ix, 3.

29. ἀνοπλοὶ v, 97, 38. As long as the Persian had only to contend with the Asiatic nations, whose principal weapon of offence was the bow, the use of his light, though large, buckler must have given him a manifest advantage. But we see the inadequacy of his arms and armour in close conflict with the ponderous shield and long pike of the Greek. LAU. Now, when the rampart was broken through by the Greeks, the Persians had not even time to resume the bucklers of which it had been composed. And if they could have done so, these would have been no match for the shields of the Greeks. They had, indeed, περὶ τὸ σῶμα κιθῶνας χειρῶν τοὺς ποικίλους, λεπίδας σιδηρέας ὅψιν ἰχθυοειδέος, vii, 61; but whether this was really of iron may be doubted. SW. WE.

30. συστρεφόμενοι] προεκθίνοντες καὶ ξυστρεφόμενοι, Thu. vii, 30; 'forming themselves into a compact body, and in this form rushing forwards.' The above passage seems imitated from

Herodotus. συστρέφειν and συστρέφειν signify 'to concentrate all one's powers, to condense one's forces.' TY, on A. Ct. 34. BF.

31. χιλοὺς] vii, 40; viii, 113. LR.

32. κατέβαλλον] τοῖς δόρασι τύπτοντες πρόσωπα καὶ στέρνα τῶν Περσῶν, πολλοὺς κ. Plu. V. xvii, p. 329, r. WE. ἀπέκτεινον, κατέλυνον, ἐνέκων, ἐρήπιον, Hes. πάϊσας ἐς τὸ πρόσσωπον τῷ δόρατι, καταβάλλει τὸν Μιθριδάτην . . . καὶ καταβάλλει καὶ τοῦτον Ἀλέξανδρος πάϊσας τῷ ξυστῇ διὰ τοῦ δώρακος ἐς τὸ στέρνον, Arr. Al. i, 16. SS. This signification is very common in Pol. as iii, 94, 6; v, 14, 6; 17, 4; vi, 37, 3; 39, 3; ix, 7, 5; x, 32, 5; xxxiii, 7, 6. SW.

33. Μαρδόνιος] "In Asiatic armies, the jealousy of despotism being adverse to that close succession of various ranks in command, which, in the European, contributes so much to the preservation of order in all events, the death of the commander-in-chief can scarcely fail to superinduce complete confusion, and the certain ruin of the enterprise;" MT, ix, 3.

34. ἡ ἐσθῆς] 'their dress which was long and cumbersome:' Πέρσαι τὴν Μηδικὴν ἐσθῆτα, νομίσαντες τῆς ἐσωτῶν εἶναι καλλίω, φορέουσι, i, 135; περὶ μὲν τῆσι κεφαλῇσι εἶχον, τὰ ἄρα s καλεομένους, πῖλους ἀπαγέας· περὶ δὲ τὸ σῶμα, κιθῶνας χειρῶν τοὺς· περὶ δὲ τὰ σκέλεα, ἀναξυρίδας, vii, 61; (δ Κῦ-

τας ἑόντες γυμνήτες<sup>35</sup> ἀγῶνα ἐποιεῦντο. (64) Ἐνθαῦτα ἡ τε δίκη τοῦ φόνου τοῦ Λεωνίδεω, κατὰ τὸ χρηστήριον<sup>36</sup>, τοῖσι Σπαρτιατῆσι ἐκ Μαρδονίου ἐπιτελέετο, καὶ νίκην ἀναφέρεται καλλίστην ἀπασιών, τῶν ἡμεῖς ἴδμεν, Πανσανίης ὁ Κλεομβρότου τοῦ Ἀναξανδρίδεω. ἀποθνήσκει δὲ Μαρδόνιος ὑπὸ Ἀειμνήστου<sup>36</sup>, ἀνδρὸς ἐν Σπάρτῃ λογίμου.

(65) Ἐν δὲ Πλαταιῇσι οἱ Πέρσαι ὡς ἐτράποντο ὑπὸ τῶν Λακεδαιμονίων, ἔφευγον οὐδένα κόσμον ἐς τὸ στρατόπεδον τὸ ἐωυτῶν καὶ ἐς τὸ τεῖχος τὸ ξύλινον<sup>37</sup>, τὸ ἐποιήσαντο ἐν μοίρῃ τῇ Θηβαίδι. Θῶμα δέ μοι, ὅκως, παρὰ τῆς Δήμητρος τὸ ἄλσος μαχομένων, οὐδὲ εἰς ἐφάνη τῶν Περσέων οὔτε ἐσελθῶν ἐς τὸ τέμενος, οὔτε ἐναποθανόν, περὶ τε τὸ ἱρὸν οἱ πλείστοι ἐν τῷ βεβήλῳ ἔπεσον. δοκέω δὲ, εἴ τι περὶ τῶν θείων πρηγμάτων δοκέειν δεῖ, ἡ θεὸς αὐτῇ σφεας οὐκ ἐδέξατο, ἐμπρήσαντας τὸ ἱρὸν τὸ ἐν Ἐλευσίνι ἀνακτόριον.<sup>38</sup> αὕτη μὲν νυν ἡ μάχη ἐπὶ τοσοῦτο ἐγένετο.

(66) Ἀράξας<sup>39</sup> δὲ ὁ Φαρνάκεος αὐτίκα τε οὐκ ἀρέσκετο<sup>40</sup>

ρος) στολὴν εἴλετο τὴν Μ. αὐτὸς τε φορεῖν, καὶ τοὺς κοινῶνας ταύτην ἔπεισεν ἐνδύεσθαι· αὕτη γὰρ αὐτῷ συγκρύπτειν ἔδωκε, εἰ τίς τι ἐν τῷ σώματι ἐνδεὲς ἔχοι, καὶ καλλίστους καὶ μεγίστους ἐπιδεικνύναι τοὺς φοροῦντας. καὶ γὰρ τὰ ὑποδήματα τοιαῦτα ἔχουσιν, ἐν οἷς μάλιστα λαβεῖν ἐστὶ καὶ ὑποτιθεμένων τι, ὥστε δοκεῖν μείζους εἶναι ἢ εἶσι, Xen. C. viii, 1, 40; Diod. ii, 6; vestis, ut Medis, perlucida ac fluida, Jus. xli, 2; indumentis plerique eorum ita operiuntur lumine colorum fulgentibus vario, ut, licet sinus lateraque disuta relinquant flatibus agitari ventorum, inter calceos tamen et verticem nihil videatur intectum, Amm. xviii, 6. This was the dress afterwards adopted by the Parthians. That of the Greeks, if long, was not loose; and when they were on a journey, or went into battle, they took it up as high as the knee and fastened it close round the body with a girdle. LR.

35. χρηστήριον] 'the presage;' viii, 114; LR. iii, 153, 82. The word is used in just the same manner (vi, 140;) of an answer given by the Pelasgians of Lemnos to the Athenians, "ἐπεὰν βορέη ἀνέμω αὐτημέρον νῆὺς ἐξάνισθ' ἐκ τῆς ὑμετέρης ἐς τὴν ἡμετέραν, τότε παραδώσομεν." τοῦτο εἶπαι, ἐπιστά-

μενοι τοῦτο εἶναι ἀδύνατον γενέσθαι, vi, 139. TX.

36. Ἀειμνήστου] τὸν Μαρδόνιον ἀνὴρ Σπαρτιάτης, ὄνομα Ἀρίμνηστος, ἀποκτινύνσι, λίθῳ τὴν κεφαλὴν πατάξας, Plu. V. xvii, p. 330, c. Arimnestus was a Platæan name, ix, 72, 76; ὁ Ἀ. ἐν τῇ πρὸς Μ. μάχῃ Πλαταιεύσιν ἠγήσατο, Pau. ix, 4; Plu. V. xvii, p. 325, c; and so was Aemnestus, Thu. iii, 52. VK. WE.

37. ξύλινον] ix, 15; LR. 70. SW. s. vii, 142, 3.

38. ἀνακτόριον] ix, 57; τὸ σεμνὸν ἀνάκτορον τοῖν θεῶν, Ath. v, 51; iv, 64; ἀνακτόριον ἱερὸν, Hes. WE. Euripides often uses the shorter form of the word; An. 43; 1146; I. T. 41; 66; Tr. 15; I. 55; VK. S. 99. Though used of other temples, it belongs properly to that of the Eleusinian Ceres. MR.

39. Ἀράξας] ix, 41. SW.

40. οὐκ ἀρέσκετο] 'was dissatisfied.' This sort of meiosis (a figure of rhetoric, where more is meant than meets the ear) is not uncommon: οὐκ ἀρεσκόμενος τῇ κρίσει, iii, 34; διαίτη οὐδαμῶς ἠρέσκετο Ξυθυκῇ, iv, 78; οὐκ ἂν τῇ ἐν Ἀργεὶ καταστάσει, Thu. ii, 68; D. Cass. p. 324, 76; and often. BF. s. PK, on Deuteronomy xvii, 3.

κατ' ἀρχάς λειπομένον Μαρδονίου ἀπὸ βασιλέως, καὶ τότε πολλὰ ἀπαγορεύων οὐδὲν ἤνυη, συμβάλλειν οὐκ ἔων' ἐποίησέ τε αὐτὸς τοιάδε, ὡς οὐκ ἀρεσκόμενος τοῖσι πρήγμασι τοῖσι ἐκ Μαρδονίου ποι-ευμένοισι. τῶν ἐστρατήγεε ὁ Ἀρτάβαζος, εἶχε δὲ δύναμιν οὐκ ὀλίγην ἀλλὰ καὶ ἐς τέσσερας μυριάδας ἀνθρώπων περὶ ἑωυτὸν, τού-τους, ὅκως ἡ συμβολὴ ἐγένετο, εὖ ἐξεπιστάμενος, τὰ ἔμελλε ἀποδέ-σσεσθαι ἀπὸ τῆς μάχης, ἥϊε κατηρτισμένος<sup>41</sup>, παραγγείλας κατὰ τωτὸν ἰέναι πάντας, τῇ ἂν αὐτὸς ἐξηγήται, ὅκως ἂν αὐτὸν ὀρέωσι σπουδῆς ἔχοντα.<sup>42</sup> ταῦτα παραγγείλας, ὡς ἐς μάχην ἦγε δῆθεν τὸν στρατόν. προτερέων δὲ τῆς ὁδοῦ, ὦρα καὶ δὴ φεύγοντας τοὺς Πέρσας. οὕτω δὴ οὐκέτι τὸν αὐτὸν κόσμον κατηγέετο, ἀλλὰ τὴν ταχίστην ἐτρόχαζε<sup>43</sup> φεύγων, οὔτε ἐς τὸ ξύλινον οὔτε ἐς τὸ Θηβαίων τεῖχος, ἀλλ' ἐς Φωκέας, ἐθέλων ὡς τάχιστα ἐπὶ τὸν Ἑλλήσποντον ἀπικέσθαι. καὶ δὴ οὗτοι μὲν ταύτῃ ἐτράποντο.

(67) Τῶν δὲ ἄλλων Ἑλλήνων τῶν μετὰ βασιλέως ἐθελοκακείον-των, Βιωτοὶ Ἀθηναίοισι ἐμαχέσαντο χρόνον ἐπὶ συγχρόν. οἱ γὰρ μηδίζοντες τῶν Θηβαίων<sup>44</sup>, οὗτοι εἶχον προθυμίαν οὐκ ὀλίγην, μαχεόμενοι τε καὶ οὐκ ἐθελοκακείοντες, οὕτω ὥστε τριηκόσιοι αὐτῶν οἱ πρῶτοι καὶ ἄριστοι ἐνθαῦτα ἔπεσον ὑπὸ Ἀθηναίων' ὡς δὲ ἐτρά-ποντο καὶ οὗτοι, ἔφευγον ἐς τὰς Θήβας, οὐκ ἤπερ οἱ Πέρσαι καὶ τῶν ἄλλων συμμάχων ὁ πᾶς ὄμιλος, οὔτε διαμαχισάμενος οὐδενί, οὔτε τι ἀποδεξάμενος, ἔφευγον. (68) Δημοῖ<sup>45</sup> τε ἐμοί, ὅτι πάντα τὰ πρήγματα τῶν βαρβάρων ἡρτητο<sup>46</sup> ἐκ Περσέων, εἰ καὶ τότε οὗτοι, πρὶν ἢ καὶ συμμίζαι τοῖσι πολεμίοις, ἔφευγον, ὅτι καὶ τοὺς Πέρσας ὤρων. οὕτω τε πάντες ἔφευγον, πλὴν τῆς ἵππου τῆς τε ἄλλης καὶ τῆς Βιωτίης.<sup>47</sup> αὕτη δὲ τοσαῦτα προσωφέλεε τοὺς φεύγοντας, αἰεὶ

41. κατηρτισμένος] 'having mar-shalled in due order.' This participle governs τούτους, which precedes; and is to be taken in an active or middle sense. s. iii, 136, 49; i, 27, 94. It is opposed to οὐκέτι τὸν αὐτὸν κόσμον κατηγέετο just following. νόμφαι χορὸν ἀρτίζοντο, Theoc. xiii, 43. SW.

43. ἐτρόχαζε] ἔτρεχε. SW.

44. οἱ μηδίζοντες τῶν Θ.] The largest and most powerful party at Thebes favoured the Persians, but not the whole population: ix, 86; 87; SW. τῆς αἰτίας ταύτης δημοσίᾳ σφίσιν οὐ μέ-εσσι, ὅτι ἐν ταῖς Θήβαις ὀλιγαρχία, καὶ οὐχὶ ἡ πάτριος πολιτεία, τηνικαῦτα ἴσχυεν, Pau. ix, 6. WE.

45. δημοῖ] ii, 117; i. e. δηλόν ἐστι. SW. It does not seem quite accurate to give this as an instance where εἰ after δημοῖ is rendered 'that'; it is rather equivalent to ἐπεὶ 'since,' as in v, 78, 82; ix, 100. MA, 617, 2; or 608, iv. 'If even these fled because the Persians did, it is a proof to me, that every thing depended on the Persians:.' here τόδε may be understood, as with ἐπελύπεε, ix, 50.

46. ἡρτητο] ἐστὶ Περσέων συχρὰ γένεα' ἐστὶ δὲ τάδε, ἐξ ὧν ὅλλοι πάν-τες ἀρτέαται Πέρσαι: Πασαργάδαι, Μα-ράφιοι, Μάσπιοι, i, 125. WE.

47. Βιωτίης] On the Boeotian ca- valry consult AO, on Th. ii, 9.

τε πρὸς τῶν πολεμίων ἄγχιστα ἑοῦσα, ἀπείργονσά τε τοὺς φίλους φεύγοντας ἀπὸ τῶν Ἑλλήνων. (69) Οἱ μὲν δὴ νικῶντες εἶποντο, τοὺς *Ῥέρξω* διώκοντες τε καὶ φονεύοντες· ἐν δὲ τούτῳ τῷ γινομένῳ φόβῳ<sup>48</sup> ἀγγέλλεται τοῖσι ἄλλοισι Ἕλλησι, τοῖσι τεταγμένοισι περὶ τὸ Ἡραῖον<sup>49</sup> καὶ ἀπογενομένοισι τῆς μάχης, ὅτι ἡ μάχη τε γέγονε, καὶ νικῶεν οἱ μετὰ Πανσανίω· οἱ δὲ, ἀκούσαντες ταῦτα, οὐδένα κόσμον ταχθέντες, οἱ μὲν ἀμφὶ Κορινθίους<sup>50</sup> ἐτράποντο διὰ τῆς ὑπωρέης καὶ τῶν κολωνῶν τὴν φέρουσιν ἄνω, ἰθὺ τοῦ ἱοῦ τῆς Δήμητρος· οἱ δὲ ἀμφὶ Μεγαράας τε καὶ Φλιασίους διὰ τοῦ πεδίου τὴν λειωτάτην τῶν ὁδῶν. ἐπεὶ τε δὲ ἀγχοῦ τῶν πολεμίων ἐγίνοντο οἱ Μεγαράες καὶ Φλιασίοι, ἀπιδόντες σφέας οἱ τῶν Θηβαίων ἱππῶται ἐπειγομένους οὐδένα κόσμον, ἤλαυνον ἐπ' αὐτοὺς τοὺς ἱπποὺς, τῶν ἱππάρχει Ἀσωπόδωρος ὁ Τιμάνδρου. ἐσπεσόντες δὲ, κατεστόρεσαν<sup>51</sup> αὐτῶν ἐξακοσίους, τοὺς δὲ λοιποὺς κατήραξαν<sup>52</sup> διώκοντες ἐς τὸν Κιθαιῶνα. Οὗτοι μὲν δὴ ἐν οὐδενὶ λόγῳ ἀπώλονται.

(70) Οἱ δὲ Πέρσαι καὶ ὁ ἄλλος ὄμιλος, ὥς κατέφυγον ἐς τὸ ξύλινον τεῖχος, ἔφθησαν ἐπὶ τοὺς πύργους ἀναβάντες, πρὶν ἢ τοὺς Λακεδαιμονίους ἀπικέσθαι. ἀναβάντες δὲ, ἐφράξαντο<sup>53</sup>, ὥς ἡδυνέατο ἄριστα, τὸ τεῖχος. προσελθόντων δὲ τῶν Λακεδαιμονίων, κατεστή-

48. *φόβῳ* 'rout,' πεφοβημένοι, ix, 70; 'having been driven in disorder.' This is the Homeric sense of these words. *SW.* αὐτοῦ σχέθον ἵππους φιεμένους φοβέσθαι, II. Π, 506; ἐπεὶ ἔβησαν φεύγοντες, οἱ μὲν δὴ παρ' ὅχου ἐρητύοντο μένοντες, πεφοβημένοι, O, 1 ff; Τρῶες π. ἤλθον ὁμίλῳ προτὶ ἄστυ, Φ, 606. To the advice ἀλλ' ἄγε δὴ χαζόμεν' ἐφ' ἵππων, the answer is μὴ τι φόβονδ' ἀγόρευε, E, 249; φ. ἔχε μῶνυχας ἵππους and φύγαδε τρέπε μ. I. are synonymous, Θ, 139; 157.

49. Ἡραῖον] ix, 52. *LR.*

50. οἱ ἀμφὶ Κορινθίους] and just below, οἱ ἄ. Μεγαράας τε καὶ Φλιασίους, are the same as οἱ Κορινθιοί, οἱ Μεγαράες and οἱ Φλιασίοι. *SW. MA*, 271, 2. s. i, 62, 60.

51. κατεστόρεσαν] καταστορέειν is another form of καταστρωννύειν. κατέστρωντο, viii, 53; ix, 76; *SW.* οἱ Πέρσαι κατὰ τὰς εἰσόδους ἐφεπόμενοι, πολλοὺς καταστρώννυσαν τοὺς δ' εἰς τὰς τάφρους ἐμπύκτωντας ἐπείσηδωντες ἐφόνεον, Xen. C. iii, 3, 64. The for-

mer verb in some editions was displaced by ἀπέκτειναν, which was merely a gloss. *SS.*

52. κατήραξαν] Appian has imitated this, τοὺς δὲ λοιποὺς ἐς τὰς πέτρας κ. R. viii, 15; τὸ ἄλλο στράτευμα νικηθὲν ὑπὸ τῶν Σαρακοσίων κατηράχθη ἐς τὰ τευχίσματα, Thu. vii, 6; πολλοὺς ἀπέκτεινε τῶν ναυτῶν, κατέρβαξε (one Ms has κατήραξε) δ' εἰς τὴν θάλατταν πάντας, ἱππίας ἔχων καὶ ψιλοὺς τινάς, Dem. Ar. 40; *VK. κ.* (the Mss have the same variation here) ἐς τὸν χάρακα τοὺς πολεμίους, Plu. V. x, 8. *MV.* οὐ τὴν ἐμβολὴν ἐδέξαντο τῶν ἱππέων οἱ Ἰνδοί, ἀλλὰ κατηράχθησαν ὥσπερ εἰς τεῖχος τι φίλιον τοὺς ἐλέφαντας, Arr. A. v, 17; μὴ καταβραχθῶσι πρὸς χωρίον, Dion. A. R. ix, 58; καταραχθεὶς ἐς τὸ τεῖχος, D. Cass. 512, 87; 514, 89; 805, 82; 555, 67. The more ancient orthography was perhaps with a single *p.* *BF.*

53. ἐφράξαντο] 'they ranged themselves in a defensive attitude along the wall.' *SW.*

κεῖ σφι τειχομαχίῃ ἐρῶμενεστέρα. ἔως μὲν γὰρ ἀπῆσαν οἱ Ἀθηναῖοι, οἱ δ' <sup>54</sup> ἡμύνοντο, καὶ πολλῶ πλεον εἶχον τῶν Λακεδαιμονίων, ὥστε οὐκ ἐπισταμένων τειχομαχεῖν <sup>55</sup> ὥς δέ σφι οἱ Ἀθηναῖοι προσῆλθον, οὕτω δὲ ἰσχυρὴ ἐγένετο τειχομαχίῃ καὶ χρόνον ἐπὶ πολὺν. τέλος δέ, ἀρετῇ τε καὶ λιπαρίῃ ἐπέβησαν Ἀθηναῖοι τοῦ τείχεος, καὶ ἥριπον τῇ δὲ ἐσεχέοντο <sup>56</sup> οἱ Ἕλληνες. πρῶτοι δὲ ἐσῆλθον Τεγεῖται ἐς τὸ τεῖχος, καὶ τὴν σκηνὴν τὴν Μαρδονίου οὗτοι ἦσαν οἱ διαρκάσαντες <sup>57</sup>, τὰ τε ἄλλα ἐξ αὐτῆς καὶ τὴν φάτνην τῶν ἱππων, ἐοῦσαν χαλκῆν πᾶσαν <sup>58</sup> καὶ θῆξ ἀξίην. τὴν μὲν νυν φάτνην ταύτην τὴν Μαρδονίου ἀνέθεσαν ἐς τὸν νηὸν τῆς Ἀλέξης <sup>59</sup> Ἀθηναίης Τεγεῖται· τὰ δὲ ἄλλα <sup>60</sup> ἐς τῷτό, ὅσα περ ἔλαβον, ἐσήνεικαν τοῖσι Ἕλλησι. οἱ δὲ βάρβαροι οὐδὲν ἐτι στίφος ἐποίησαντο, πεσόντος τοῦ τείχεος, οὗ τε τις αὐτῶν ἀλκῆς ἐμέμνητο, ἀλύκταζόν τε οἶα ἐν ὀλίγῳ <sup>61</sup> χώρῳ πεφοβημένοι τε καὶ πολλὰι μυριάδες κατειλημένοι <sup>62</sup> ἀνθρώπων. παρῇν τε τοῖσι Ἕλλησι φονεύειν οὕτω, ὥστε τριήκοντα μυριάδων στρατοῦ, καταδεουσέων τεσσέρων <sup>63</sup>, τὰς ἔχων Ἀρτάβαζος ἔφενυγε, τῶν λοιπῶν μὴδὲ τρεῖς χιλιάδας περιγενέσθαι. <sup>64</sup> Λακεδαι-

54. δέ] is frequently found in the apodosis, when the protasis contains a limitation of time. *MA*, 616, 3.

55. τειχομαχεῖν] *Plu.* V. xvii, p. 330, v. Lycurgus had forbidden his citizens to engage in sieges, τὸ πυργομαχεῖν, t. ii, p. 228, v; *VK.* PC, iii, 10. *Pau.* ix, 9, 1; *BF.* Λακεδαιμόνιοι, ὡς αὐτοῖς πρὸς τοὺς ἐν Ἰθάμῃ ἐμμένοντο ὁ πόλεμος, Ἀθηναίους ἐπεκαλέσαντο ὅτι τειχομαχεῖν ἐδόκουν δυνατοὶ εἶναι τοῖς δὲ πολιορκίας μακρὰς καθεστηκυίας τοῦτον ἐνδεᾶ ἐφαίετο, *Thu.* i, 102. *TX.* This deficiency on the part of the Lacedaemonians was partly the reason why they made such strong objections to the fortification of Athens, ib. 90.

56. ἐσεχέοντο] οἱ μὲν ὥσπερ πύλας τεῖχος ῥήξαντες εἰσεχέοντο, *Aristid.* t. i, p. 241; t. iii, p. 315. *VK.*

57. οἱ διαρκάσαντες] The participle with the article, is often found in the predicate; and, then, in conjunction with the copula (or substantive verb), it forms an energetic paraphrase of the verb: 'these it was who plundered the tent,' *MA*, 269, obs.

58. πᾶσαν] 'all,' for *δλην*. *HE*, on *VG*, iii, 10, 4.

59. Ἀλέξης] i, 66. *LR.*

60. ἄλλα] The seat of Mardonius, the feet of which were of silver, together with his scimitar valued at three hundred darics, fell to the lot of the Athenians; who placed them in the citadel as a memorial of their victory; *Dem.* c. Ti. 33. *LR.*

61. ὀλίγῳ] is here used to signify, 'small, narrow,' in imitation of the poets. *VK.*

62. κατειλημένοι] ἀπειλημένους occurs in a similar sense, *Thu.* ii, 4; v, 59; ἀπολελαμμένοι, ix, 51; v, 101; *VK.* v, 119, 23.

63. τεσσέρων] und. μυριάδων. *LR.*

64. περιγενέσθαι] *Περδίκκῃ*, τῇ κατὰ τὴν τοῦ βαρβάρου ποτὲ ἐπιστρατείας βασιλεύοντι Μακεδονίας, τοὺς ἀναχωροῦντας ἐκ Πλαταιῶν τῶν βαρβάρων ἀπὸ τῆς ἡττῆς διαφθεῖραντι καὶ τέλειον τἀτύχημα ποιήσαντι τῷ βασιλεῖ, *Dem.* Cont. 9. Perdiccas however did not succeed to the throne of Macedon till long afterwards. *LR.* It is possible however either that Perdiccas might have solicited admission to the citizenship at Athens, on the ground of his father's services; or that he had the command of the Macedonian forces on this occasion. *MT*, ix, 3.

μονίων δὲ τῶν ἐκ Σπάρτης ἀπέθανον οἱ πάντες<sup>65</sup> ἐν τῇ συμβολῇ εἰς καὶ ἑνενήκοντα, Τεγεγετέων δὲ ἑκατάδεκα, Ἀθηναίων<sup>66</sup> δὲ δύο καὶ πενήτηκοντα.<sup>67</sup>

(71) Ἡρίστεισε δὲ τῶν βαρβάρων πεζὸς μὲν ὁ Περσέων, ἵππος δὲ ἡ Σακέων, ἀνὴρ δὲ λέγεται Μαρδόνιος· Ἑλλήνων δὲ, ἀγαθῶν γενομένων καὶ Τεγεγετέων καὶ Ἀθηναίων, ὑπερεβάλλοντο ἀρετῇ Λακεδαιμόνιοι. ἄλλω μὲν οὐδενὶ ἔχω ἀποσημήνασθαι· ἅπαντες γὰρ οὗτοι τοὺς κατ' ἐωντοὺς ἐνίκων· ὅτι δὲ κατὰ τὸ ἰσχυρότερον προσεεῖχθησαν καὶ τούτων ἐκράτησαν. καὶ ἄριστος ἐγένετο μακρῷ. Ἀριστοδῆμος κατὰ γνώμας τὰς ἡμετέρας· ὅς, ἐκ Θερμοπυλῆων μῦνος<sup>68</sup> τῶν τρηκοσίων σωθεὶς, εἶχε ὄνειδος καὶ ἀτιμίην. μετὰ δὲ τοῦτον ἥριστεισαν Ποσειδώνιος τε καὶ Φιλοκύνων καὶ Ἀμομφάρετος ὁ Σπαρτιήτης. καὶ τοι, γενομένης λίσσης, ὅς<sup>69</sup> γένοιτο αὐτῶν ἄριστος; ἔγνωσαν οἱ παραγεγνημένοι Σπαρτιητέων, Ἀριστοδῆμον μὲν, βουλόμενον φανερώς ἀποθανεῖν<sup>70</sup> ἐκ τῆς παρεούσης οἱ αἰτίας, λυσσώντά τε καὶ ἐκλιπόντα τὴν τάξιν ἔργα ἀποδέξασθαι μεγάλα· Ποσειδώνιον δὲ, οὐ βουλόμενον ἀποθνήσκειν, ἄνδρα γενέσθαι ἀγαθόν· τοσοῦτόν τοῦτον εἶναι ἀμείνω· ἀλλὰ ταῦτα μὲν καὶ φθόνῳ ἂν εἴποιεν.<sup>71</sup> οὗτοι δὲ, τοὺς κατέλεξα πάντας<sup>72</sup>, πλὴν Ἀριστοδήμου, τῶν ἀποθανόντων ἐν ταύτῃ τῇ μάχῃ τίμιοι ἐγένοντο· Ἀριστοδῆμος δὲ, βουλόμενος ἀποθανεῖν διὰ τὴν προειρημένην αἰτίαν, οὐκ ἐτιμήθη. (72) Οὗτοι μὲν τῶν ἐν Πλαταιῇσι ὀνομαστότατοι ἐγένοντο. Καλλικράτης γὰρ ἔξω τῆς μάχης ἀπέθανε, ἐλθὼν ἀνὴρ κάλλιστος<sup>73</sup> εἰς τὸ στρατόπεδον τῶν τότε Ἑλλήνων, οὐ μόνον αὐτῶν Λακεδαιμο-

65. οἱ πάντες] 'in all.' *MA*, 268, *obs.* *HE*, on *VG*, iii, 10, 4.

66. Ἀθηναίων] These were all, according to Clidemus, ἐκ τῆς Αἰωντίδος φυλῆς ἀγωνισαμένης ἄριστα, *Plu.* V. xvii, p. 330, *z.* *VK*.

67. πενήτηκοντα] The total number of the slain on the side of the Greeks was 1360; *ib.* *VK*. Lysias agrees with Herodotus, O. F. p. 107 or 195. The interest which the Lacedæmonians and Athenians afterwards had in courting the other Grecian states may sufficiently account for the epitaphs, barrows, and other inconclusive evidence to which Plutarch has appealed in contradiction of our author. He is besides inconsistent with himself. It does however seem strange that Herodotus should not mention the Plataeans; who are mentioned

as τιμηθέντες τὰ πρῶτα, in *Thu.* iii, 56. Plutarch also says that the Greeks decreed to them the first honours for military merit. *MT*, ix, 3.

68. μῦνος] vii, 229 ... 231. *LR.* *WE*.

70. ἀποθανεῖν] *PC*, iv, 1, 4.

71. ἂν εἴποιεν] The optative is used, in connexion with ἂν, in order to give to a proposition an expression of uncertainty, doubt, a mere conjecture, a bare possibility. *MA*, 514, 2.

72. πάντας] to agree with τοὺς; instead of πάντες, in reference to οὗτοι. This enallage is very common in the poets. *SW*.

73. κάλλιστος] ἰδέε κ. Ἑλλήνων, *Plu.* V. xvii, p. 329, *c.*; *LR.* Νίφεις, ὅς κ. ἀνὴρ ὑπὸ Ἰλίων ἦλθε, *Hom.* II. B, 673.



νίων, ἀλλὰ καὶ τῶν ἄλλων Ἑλλήνων ὅς, ἐπειδὴ ἐσφαγιάζετο Πανσανίης, κατήμενος <sup>74</sup> ἐν τῇ τάξει, ἐτρωματίσθη τοξεύματι τὰ πλευρά. καὶ δὴ οἱ μὲν ἐμάχοντο, ὁ δ' ἐξηνεγμένος ἐδυσθανάτεε <sup>75</sup> τε καὶ ἔλεγε πρὸς Ἀρίμνηστον <sup>76</sup>, ἄνδρα Πλαταιέα, 'οὐ μέλειν οἱ, ὅτι πρὸ τῆς Ἑλλάδος ἀποθνήσκει, ἀλλ' ὅτι οὐκ ἐχρήσατο τῇ χειρὶ, καὶ ὅτι οὐδὲν ἐστὶ οἱ ἀποδεδεγμένον ἔργον ἑωυτοῦ ἀξίον, προθυμνεύμενον ἀποδέξασθαι.' (73) Ἀθηναίων δὲ λέγεται εὐδοκιμῆσαι Σωφάνης ὁ Εὐτυχιδεω, ἐκ δήμου Δεκελεῆθεν. (74) Τούτου τοῦ δήμου ἑὼν ὁ Σωφάνης, καὶ ἀριστεύσας τότε Ἀθηναίων, διζοῦς λόγους λεγομένους ἔχει τὸν μὲν, 'ὥς ἐκ τοῦ ζώσῃος τοῦ Θῶρηκος ἐφόρει χαλκῇ ἀλύσι δεδεμένην ἄγκυραν σιδηρῆν· τὴν, ὅπως πελάσειε ἀπικνεύμενος τοῖσι πολεμίοισι, βαλλέσκετο, ἵνα δὴ μιν οἱ πολέμιοι, ἐκπίπτοντες <sup>77</sup> ἐκ τῆς τάξης, μετακινήσας μὴ δυναίατο· γινομένης δὲ φυγῆς τῶν ἐναντίων, δέδοκτο, τὴν ἄγκυραν ἀναλαβόντα, οὕτω διώκειν.' οὗτος μὲν οὕτω λέγεται ὁ δ' ἕτερος τῶν λόγων, τῷ πρότερον λεχθέντι ἀμφισβητήσας, λέγεται, 'ὥς ἐπ' ἀσπίδος αἰεὶ περιθεούσης καὶ οὐδαμὰ ἀτρεμίζούσης ἐφόρει ἐπίσημον <sup>78</sup> ἄγκυραν, καὶ οὐκ ἐκ τοῦ Θῶρηκος δεδεμένην σιδηρῆν.' (76) Ὡς δὲ τοῖσι Ἑλλήσι ἐν Πλαταιῇσι κατέστρωγτο οἱ βάρβαροι, ἐνθαυτὰ σφί ἐπῆλθε γυνὴ αὐτόμολος. ἥ, ἐπειδὴ ἔμαθε ἀπολωλότας τοὺς Πέρσας καὶ νικῶντας τοὺς Ἕλληνας, εὐῶσα παλλακὴ Φαρανδάτεος <sup>79</sup> τοῦ Τεάσπιος, ἀνδρὸς Πέρσεω, κοσμησαμένη χρυσῷ πολλῷ καὶ αὐτὴ καὶ αἱ ἀμφίπολοι, καὶ ἐσθῆτι τῇ καλλίστῃ

74. κατήμενος] ὡς δυνάμενος (ὁ Πανσανίας) οὐκ ἐκαλλιέριε [s. ix, 19, 5;] προστάξε τοῖς Λακεδαιμονίοις, τὰς ἀσπίδας πρὸ ποδῶν δεμένους, ἀτρέμα καθέζεσθαι, Plu. V. xvii, p. 329, v; where it is added that, as they were sitting, Callicrates was struck by an arrow. This custom was not unusual among the ancients; λεκτοὺς ἀθροίσας δεῦρ' Ἀθηναίων κόρους ἦξω, παρ' ὅπλοισι δ' ἤμενος, πέμψω λόγους Κρέοντι, Eur. S. 366; Κἄδμου λαὸς ἦστο πρόσθε τειχέων, 674; Κρέων ἦστ' ἐφ' ὅπλοισι σίγα, 683. WE.

75. ἐδυσθανάτεε] δυσθανάτων is another form; Athenag. Mor. Res. 4; VK. πᾶν σῶμ' ἔνω κάτω ἥσπαiren, ἡδάλαξε, δυσθνήσκον φόνω, Eur. E. 842; BL. Rh. 787; and the same poet uses the adjective, δυσθανάτων κρατήρων πληρώματα, I. 1051; vitæque cum gemitu fugit indignata sub umbras, Vir. Æ. xii, 952.

76. Ἀρίμνηστον] He had commanded the Plataeans at Marathon also; Pau. ix, 4. LR. s. ix, 64, 36.

77. ἐκπίπτοντες] i. e. προεξαίσοντες, ix, 62; and either ἐπὶ αὐτὸν, or καὶ ἐσπίπτοντες ἐς αὐτὸν, as in ix, 64; may be understood. SW.

78. ἐπίσημον] 'the device, or figure, of:' Λάκων ἐπὶ τῆς ἀσπίδος μυῖαν ἔχων ἐ. Plu. t. ii, p. 234, c. WE. It is difficult to conceive what is intended by 'the shield always running round and never being at rest.' SW. s. Eur. Ph. 1142; Æsch. Th. 491.

79. Φαρανδάτεος] Μαρῶν καὶ Κόλχων ἦρχε Φαρανδάτης ὁ T. vii, 79; WE. Πανσανίου τὸ ἔργον τὸ ἐς τὴν Κῶαν γυναικα ἐν ἐπαλφῇ τίθεμαι μάλιστα· ἦν τινα, ἀνδρὸς οὐκ ἀδόξου παρὰ Κῶοις θυγατέρα οὖσαν Ἠγηγορίδου τοῦ Ἀνταγόρου, Φ. ὁ Τεάσπιδος ἀνὴρ Πέρσης παλλακὴν εἶχεν ἀκουσαν, κτλ. Pau. iii, 3. VK.

τῶν παριούσων, καταβᾶσα ἐκ τῆς ἀρμαμάξης<sup>80</sup>, ἐχώρει ἐς τοὺς Λακεδαιμονίους ἐτι ἐν τῇσι φονῇσι ἐόντας. ὁρῶσα δὲ πάντα ἐκείνα διέποντα Πανσανίην, πρότερόν τε τὸ οὖνομα ἐξεπισταμένη καὶ τὴν πάτρην, ὥστε πολλάκις ἀκούσασα, ἔγνω τε τὸν Πανσανίην, καὶ λαβομένη τῶν γονάτων, ἔλεγε τάδε “Ὡ βασιλεῦ<sup>81</sup> Σπάρτης, “ῥύσαι<sup>82</sup> με τὴν ἰκέτιν αἰχμαλώτου δουλοσύνης. σὺ γὰρ καὶ ἐς τόδε “ὦνσας, τούσδε ἀπολέσας, τοὺς οὔτε δαιμόνων οὔτε θεῶν ὅπιν<sup>83</sup> “ἔχοντας. εἰμὶ δὲ γένος μὲν Κῆη, θυγάτηρ δὲ Ἥγητορίδew τοῦ “Ἀνταγόρεω. βίη δὲ με λαβὼν ἐν Κῷ<sup>84</sup> εἶχε<sup>85</sup> ὁ Πέρσης.” Ὁ δὲ ἀμειβεταὶ τοῖσδε “Γύναι<sup>86</sup>, θάρσει, καὶ ὥς ἰκέτις, καὶ εἰ δὴ πρός “τούτῳ τυγχάνεις ἀληθέα λέγουσα, καὶ εἰς θυγάτηρ Ἥγητορίδew “τοῦ Κῆου, ὃς ἐμοὶ ξείνος μάλιστα τυγχάνει ἐὼν τῶν περὶ κείνους “τοὺς χώρους οἰκνέμενων.” Ταῦτα εἶπας, τότε μὲν ἐπέτρεψε τῶν ἐφόρων τοῖσι παρεῦσι, ὕστερον δὲ ἀπέπεμψε ἐς Αἴγινα<sup>87</sup>, ἐς τὴν αὐτὴν ἤθελε ἀπικέσθαι. (77) Μετὰ δὲ τὴν ἄπιξιν<sup>88</sup> τῆς γυναικὸς, αὐτίκα μετὰ ταῦτα ἀπίκοντο Μαντινέες ἐπ’ ἐξεργασμένοισι<sup>89</sup> μα-

81. βασιλεῦ] Pausanias was not ‘king,’ but ‘regent’ for Plistarchus, ix, 10, 54; ἀνδρα γένους τε τοῦ βασιλείου ὄντα καὶ ἐν τῷ παρόντι τιμὴν ἔχοντα Πλεισταρχον γὰρ τὸν Λεωνίδου, ὄντα βασιλέα καὶ νέον ἐτι, ἀνελπίδως ὡν ἐπετρόπευεν, Thu. i, 132. The agitated state of this lady’s mind may easily account for the mistake. WE. Pau. iii, 4. LR.

82. ῥύσαι] v, 49, 33; Ἑλλάδα πᾶσαν ῥυσάμενοι δουλοσύνας, Ep. in Aristid. t. iii, p. 648; WE. δ. στυγερὰς ῥ. πόλιας, Ep. in Diod. xi, 33; ῥύσαι ‘rescue’ (ix, 78; 90;) is more energetic than λύσαι ‘release,’ (ix, 99;) which was the old reading. λῦειν αἰχμαλώτων rests, properly, with the slave-owner. Compare v, 33. It would not be necessary (with SW.) to read λύσον, as we have in Hom. παῖδα δὲ μοι λύσαι τε φίλην, τὰ δ’ (ῥ’ ?) ἄποινα δέχεσθαι, Il. A, 20; where δέλετε ‘be pleased’ is to be understood, if the sentence is really elliptical. It must not, however, be denied that the reading in this passage of Homer is doubtful.

83. ὅπιν] viii, 143; VK. οὐδὲ θεῶν ὅπιν εἰδότες, Hes. O. D. 185; δ. δ. οὐκ ἀλέγοντες, ib. 249; 704; Th. 222.

84. Κῷ] Cos, Ceos, Cea, or Merope, was the native land of Hippo-

crates and Apelles; it is now called Stan-Co. LR. It produced the whetstone, which also bore the name of cos. A.

85. εἶχε] und. ὡς παλλακὴν. This verb is often put absolutely, ὡς γυναῖκα being understood. VK. “Whose wife shall she be of the seven, for they all had her?” i. e. “to wife,” St Matthew xxii, 28; Agrippa alteram habebat, i. e. uxorem, Suet. ii, 63. SS.

86. γύναι] is the title by which queens and princesses are addressed in solemn style: Hom. Il. Γ, 204; O. T, 221; Soph. C. R. 642; SS. Eur. Hc. 222; 753; 991. It is by this appellation also that our Saviour addresses his mother, St John ii, 4; xix, 26. It is a term of respect, and resembles the English “Lady,” or “Madam,” rather than “Woman.”

87. Αἴγινα] Pausanias says that he sent her to Cos, with all her property; iii, 4. LR. This is very possible; but we cannot suppose that he did so, till affairs were in a more settled state.

88. ἄπιξιν] ‘departure.’ Compare ix, 17; Dion. A. R. x, 8. SS.

89. ἐπ’ ἐξεργασμένοισι] This is explained by what follows, μαθόντες ὅτι ὕστεροι ἤκουσι τῆς συμβολῆς; so δ. ἀπικόμενοι τ. σ. vi, 120. VK.

θόντες δὲ, ὅτι ὕστεροι ἦκουσι τῆς συμβολῆς, συμφορὴν ἐποיעύντο μεγάλην, ἅξιοί τε ἔφασαν εἶναι σφέας ζημιῶσαι.<sup>90</sup> πυνθανόμενοι δὲ τοὺς Μήδους<sup>91</sup> τοὺς μετὰ Ἀρταξάζου φεύγοντας, τούτους ἐδίωκον<sup>92</sup> μέχρι Θεσσαλίας· Λακεδαιμόνιοι δὲ οὐκ ἔων φεύγοντας διώκειν. οἱ δὲ, ἀναχωρήσαντες ἐς τὴν ἐωντῶν, τοὺς ἡγεμόνας τῆς στρατιῆς ἐδίωξαν ἐκ τῆς γῆς. μετὰ δὲ Μαντινέας ἦκον Ἡλεῖοι. καὶ ὡσαύτως οἱ Ἡλεῖοι τοῖσι Μαντινεῦσι, συμφορὴν ποιησάμενοι, ἀπαλλάσσοντο· ἀπελθόντες δὲ, καὶ οὗτοι τοὺς ἡγεμόνας ἐδίωξαν. Τὰ κατὰ Μαντινέας μὲν καὶ Ἡλείους τοσαῦτα. (78) Ἐν δὲ Πλαταιῇσι ἐν τῷ στρατοπέδῳ τῶν Αἰγινητέων ἦν Λάμπων<sup>93</sup> ὁ Πύθω, Αἰγινητέων τὰ πρῶτα<sup>94</sup>, ὃς ἀνοσιώτατον ἔχων λόγον ἔτετο<sup>95</sup> πρὸς Πausanίην. ἀπικόμενος δὲ σπουδῇ ἔλεγε τάδε· “ὦ παῖ Κλεομβρότου, ἔργον “ ἔργασαί τοι ὑπερφυῖες μέγαθός τε καὶ κάλλος· καὶ τοι θεὸς παρέ- “ ὤκε, ῥυσάμενον τὴν Ἑλλάδα, κλέος καταθέσθαι μέγιστον Ἑλλή- “ νων, τῶν ἡμεῖς ἴδμεν. σὺ δὲ καὶ τὰ λοιπὰ τὰ ἐπὶ τούτοις ποιήσον, “ ὅκως λόγος τὸ σε ἔχῃ ἔτι μέζων, καὶ τις ὕστερον φυλάσσηται τῶν “ βαρβάρων μὴ<sup>96</sup> ὑπάρχειν<sup>97</sup> ἔργα ἀτάσθαλα ποίειν ἐς τοὺς Ἑλ- “ ληνας. Λεωνίδεω γὰρ ἀποθανόντος ἐν Θερμοπύλῃσι, Μαρδόνιος “ τε καὶ Ξέρξης ἀποταμόντες τὴν κεφαλὴν ἀνεσταύρωσαν. τῷ σὺ “ τὴν ὁμοίην<sup>98</sup> ἀποδιδούς, ἔπαινον ἔξεις πρῶτα μὲν ὑπὸ πάντων “ Σπαρτιητέων, αὐτὶς δὲ καὶ πρὸς τῶν ἄλλων Ἑλλήνων. Μαρδό- “ νιον γὰρ ἀνασκοπίσας, τετιμώρησαι ἐς πάτρων τὸν σὸν Λεω- “ νίδην.” Ὁ μὲν, δοκέων χαρίζεσθαι, ἔλεγε τάδε. (79) Ὁ δ’ ἀνταμείβετο τοῖσδε· “ὦ ξεῖνε Αἰγινητά, τὸ μὲν εὐνοεῖν<sup>99</sup> τε καὶ “ προορᾶν, ἀγαμαί σε· γνώμης μέντοι ἡμάρτηκας χρηστῆς. ἐξάρας “ γὰρ με ὕψου καὶ τὴν πάτρην καὶ τὸ ἔργον, ἐς τὸ μηδὲν κατέβαλες,

90. ζημιῶσαι] The construction is ἅξιοι εἶναι τινα (ἦτοι Μαρδόνιον, ἦτοι τοὺς Ἑλληνας) ζημιῶσαι σφέας, which is equivalent to ἅ. εἶναι τοῦ ζημιωθῆναι. SW. MA, 532, obs. 2. Livy has imitated this expression, *forsitan non indigni simus, qui nobismet ipsi multam irrogemus*, xxx, 30, 16; G. but has rendered it, as if it were *εὐνοεῖν* instead of *σφέας*. SW.

91. Μήδους] Πάρθων καὶ Χορασμίων (ἦρχε) Ἀρτάξας ὁ Φαρνάκειω, vii, 66; s. iv, 144, 3. LR.

92. ἐδίωκον] i, 123, 10. LR. Diodorus, xi, 32; says that those who pursued the fugitives were the Corinthians, the Sicyonians, the Phliasiens, WE. καὶ τῶς ἑτέροι. SW.

93. Λάμπων] This Lampon was of a family not less illustrious for the number of prizes which they obtained at the Isthmian and the Nemean games, than for their descent. Pind. N. v; I. v; vi. LR.

95. ἔτετο] MA, 213.

96. φυλάσσηται μὴ] HE, on VG, vii, 12, 11. MA, 533, 5.

98. τὴν ὁμοίην] The ellipsis is variously supplied; οὐκ ἀπέδοσαν τὴν δ. vi, 21; viz. μοῖραν or δίκην, FL. ποιῶν, BO. τιμὴν, i. e. τιμωρίαν, Eust. SBL. SH, on BO, 176; 223.

99. τὸ εὐνοεῖν] The infinitive is here joined with the neuter article and stands as a substantive, in the accusative. MA, 540.

“ παραινέων νεκρῷ λυμαίνεσθαι<sup>100</sup>, καὶ ἦν ταῦτα ποιέω, φὰς ‘ ἄμεινόν  
 “ ‘ με ἀκούσεσθαι. ’ τὰ πρέπει μάλλον βαρβάροισι ποιεῖν, ἥπερ Ἑλ-  
 “ λησι· καὶ ἐκείνοισι δὲ ἐπιφθονέμεν. ἐγὼ δ’ ὦν τούτου εἵνεκα μήτε  
 “ Αἰγινήτησι ἄδοιμι, μήτε τοῖσι ταῦτα ἀρέσκειται· ἀποχρῶ δ’ ἐμοὶ <sup>1</sup>,  
 “ Σπαρτιήτησι ἀρεσκόμενον, ὅσια μὲν ποιεῖν, ὅσια δὲ καὶ λέγειν.  
 “ Δεωνίδῃ δὲ, τῷ με κελεύεις τιμωρῆσαι, φημὶ μεγάλως τετιμωρῆσθαι·  
 “ ψυχῇσὶ τὲ τῇσι τῶνδε ἀναριθμήτοισι τετίμηται αὐτός τε καὶ οἱ ἄλλοι  
 “ οἱ ἐν Θερμοπύλῃσι τελευτήσαντες. σὺ μέντοι ἔτι, ἔχων λόγον τοιόνδε,  
 “ μήτε <sup>2</sup> προσέλθῃς ἔμοιγε, μήτε συμβουλευσῇς, χάριν ἴσθι τε ἐὼν  
 “ ἀπαθής. ” <sup>3</sup> ὁ μὲν, ταῦτα ἀκούσας, ἀπαλλάσσετο. (80) Πανσανίης  
 δὲ, κήρυγμα ποιισάμενος, μηδένα ἄπτεσθαι τῆς ληΐης, συγκομίζειν  
 ἐκέλευε τοὺς εἰλωτας τὰ χρήματα. οἱ δὲ, ἀνὰ τὸ στρατόπεδον σκιδνά-  
 μενοι, εὗρισκον σκηνὰς <sup>4</sup> κατεσκευασμένας χρυσῷ καὶ ἀργύρῳ, κλίνας <sup>5</sup>  
 τε ἐπιχρυσούς καὶ ἐπαργύρους, κρητῆράς τε χρυσέους, καὶ φιάλας τε  
 καὶ ἄλλα ἐκπώματα, σάκκους τε ἐπ’ ἀμαξέων εὗρισκον, ἐν τοῖσι λέ-  
 βητες ἐφαίνοντο ἐνέοντες χρύσειοι τε καὶ ἀργύρειοι· ἀπὸ τῶν κειμέ-  
 νων νεκρῶν ἐσκύλευον ψέλια τε καὶ στρεπτούς καὶ τοὺς ἀκινάκας,  
 ἐόντας χρυσέους· ἐπεὶ ἐσθῆτός γε ποικίλης λόγος ἐγένετο οὐδὲ εἰς.  
 ἐνθαῦτα πολλὰ μὲν κλέπτοντες ἐπώλεον πρὸς τοὺς Αἰγινήτας οἱ εἰ-  
 λωτες, πολλὰ δὲ καὶ ἀπεδείκνυσαν, ὅσα αὐτῶν οὐκ οἶα τε ἦν κρύψαι·  
 ὥστε Αἰγινήτησι οἱ μεγάλοι πλοῦτοι ἀρχὴν ἐνθεύτεν ἐγένοντο, οἱ  
 τὸν χρυσὸν, ἅτε ἐόντα χαλκὸν δῆθεν, παρὰ τῶν εἰλωτέων ὠνέοντο. <sup>6</sup>  
 (81) Συμφορήσαντες δὲ τὰ χρήματα, καὶ δεκάτην <sup>7</sup> ἐξελόντες τῷ

1. ἐμολ] s. v, 32; Thu. i, 128... 135. WE.

2. μήτε] In all propositions, which, without being dependent upon another, contain a wish, a prohibition, or a petition, μή is used. MA, 608, 4.

3. χάριν ἴσθι ἐὼν ἀπαθής] ‘ consider it a kindness that you are not punished.’ The latter words contain the foundation of the former; or express the exciting cause of such an emotion of the mind. MA, 551. Pau. iii, 3. WE. VK. s. iii, 21, 10.

4. σκηνὰς] ix, 82; ἡ σκηνὴ Τηριβάζου ἐδάω, καὶ ἐν αὐτῇ κλίνας ἀργυρόποδες, καὶ ἐκπώματα, καὶ οἱ ἀρτοποιοὶ καὶ οἱ οἰνοχόοι φάσκοντες εἶναι, Xen. A. iv, 4, 13; castra Darii hostis victor intraverat, omni quidem opulentia ditia: ingens auri argenteique pondus, non belli sed luxuriæ apparatus, diripuerant milites; cumque plus raperent, passim

strata erant itinera vilioribus sarcinis, quas in comparatione meliorum avaritia contempserat, Curt. iii, 11, 19. HU.

5. κλίνας κτλ.] κ. τε ἐ. κ. ἐ. καὶ φ. χρυσέας, καὶ εἴματα πορφύρεα, καὶ κιθῶνας, νηήσας πυρὴν μεγάλην, κατέκαιε, i, 50. These were merely ‘ overlaid with gold and silver;’ those mentioned, ix, 82; were of ‘ solid gold and silver.’ WE.

6. ὠνέοντο] When Charles the Bold, Duke of Burgundy, was conquered by the Swiss at Granson, they took his silver plate for tin, and threw away many of his valuable jewels. His diamond, one of the finest which there were then in Europe, was sold for a florin; Ph. DE COMINES, Mem. v, 2. WE. LR. Juv. xi, 100 ff. (nn.)

7. δεκάτην] viii, 27; und. μοῖραν, FI, in BO, 176. viii, 121; 122. PC, iii, 12.

ἐν Δελφοῖσι θεῶ, ἀπ' ἧς ὁ τρίπους<sup>8</sup> ὁ χρύσεος ἀνετίθη, ὁ ἐπὶ τοῦ τρικαρῆνου ὄφις τοῦ χαλκίου<sup>9</sup> ἐπεστεῶς ἄγχιστα τοῦ βωμοῦ· καὶ τῷ ἐν Ὀλυμπίῃ θεῷ ἐξελόντες<sup>10</sup>, ἀπ' ἧς δεκάτην χάλκεον Δία<sup>11</sup> ἀνέθηκαν· καὶ τῷ ἐν Ἰσθμῷ θεῷ, ἀπ' ἧς ἐπτάτην χάλκεος Ποσειδῶν ἐξεγένετο· ταῦτα ἐξελόντες, τὰ λοιπὰ διαίρειντο, καὶ ἔλαβον ἕκαστοι, τῶν αἱρεῖται ἦσαν καὶ τὰς παλλακὰς τῶν Περσέων καὶ τὸν χρυσὸν καὶ τὸν ἄργυρον καὶ ἄλλα χρήματά τε καὶ ὑποζύγια. Ὅσα μὲν νυνὶ ἐξαίρετα τοῖσι ἀριστεύουσι αὐτῶν ἐν Πλαταιῇσι ἐδόθη, οὐ λέγεται πρὸς οὐδαμῶν, δοκέω δ' ἐγώ γε καὶ τούτοις δοθῆναι. Πανσανίην δὲ πάντα δέκα ἐξαίρεθαι τε καὶ ἐδόθη, γυναῖκες, ἵπποι, τάλαντα, κάμηλοι· ὥς δὲ αὐτῶς καὶ τὰ ἄλλα χρήματα. (82) Λέγεται δὲ καὶ τάδε γενέσθαι· ὥς Ξέρξης<sup>12</sup>, φεύγων ἐκ τῆς Ἑλλάδος, Μαρδονίῃ τὴν κατασκευὴν<sup>13</sup> καταλίπει τὴν ἐνωτοῦ· Πανσανίην ὦν, ὁρέοντα τὴν Μαρδονίου κατασκευὴν<sup>14</sup> χρυσῶν τε καὶ ἀργύρων καὶ παραπετάσμασι ποικίλοισι κατεσκευασμένην, κελεῦσαι τοὺς τε ἀρτοκόπους<sup>15</sup> καὶ τοὺς ὀψοποιοὺς· κατὰ ταῦτα καθὼς Μαρδονίῃ δὲῖνον παρασκευάζειν.<sup>17</sup> ὥς δὲ κελυνόμενοι οὗτοι ἐποίησαν ταῦτα, ἐνθαῦτα τὸν Πανσανίην, ἰδόντα κλίνας τε χρυσέας καὶ ἀργυρέας εὖ ἐστρωμένας, καὶ τραπέζας τε χρυσέας καὶ ἀργυρέας, καὶ παρασκευὴν μεγαλοπρεπέα τοῦ δειπνῶντος, ἐκπλαγέντα τὰ προκείμενα ἀγαθὰ<sup>16</sup>, κελεῦσαι ἐπὶ γέλωτι<sup>17</sup> τοὺς ἐνωτοῦ δικήκονους· παρασκευάσαι Λακωνικὸν δειπνῶν.<sup>18</sup> ὥς δὲ τῆς θοίνης ποιηθείσης ἦν πολὺ τὸν τὸ μέσον<sup>18</sup>, τὸν Πανσανίην γελάσαντα μεταπέμψασθαι τῶν Ἑλλήνων τοὺς στρατηγούς· συνελθόντων δὲ τούτων, εἶπεν τὸν Πανσανίην, δεικνύντα ἐς ἐκατέρην τοῦ δειπνῶντος τὴν παρασκευὴν· Ἄνδρες Ἕλληνες, τῶνδε εἵνεκα ἐγὼ ὑμέας συνήγαγον, βουλόμενος ὑμῖν τοῦδε τοῦ Μῆδων ἡγεμόνος τὴν ἀφροσύνην δεῖξαι· ὅς,

8. τρίπους] Thu. i, 132. AO. This was melted down by the Phocians; Pau. x, 13. WE.

9. ὄφις χαλκίου] This δράκων χαλκοῦς still existed in the time of Pausanias. WE. Compare GIB, t. iii, 17. AO.

10. ἐξελόντες] und. δεκάτην. LAU.

11. Δία] Pau. v, 23. WE.

12. Ξέρξης κτλ.] This chapter is introduced by Ath. iv, 15; in speaking of the Spartan meals. WE.

13. κατασκευὴν] 'establishment.' This word properly applies to what is 'stationary'; παρασκευὴ to what is 'temporary' and 'occasional.' But

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the two words are sometimes applied to the same thing. AO, on Th. i, 10; and ii, 85. Both here, and just below, Athenæus has παρασκευήν.

14. κατασκευὴν] In this place we should rather expect σκηνήν; on account of κατεσκευασμένην, 'furnished, fitted up,' which follows. SW.

15. ἀρτοκόπους] ἀρτοποιούς, Ath. V. K. Compare Xen. A. iv, 4, 21; with Genesis xl, 1.

16. ἀγαθὰ] ἐπὶ τῶν πρὸς ἀπόλαυσιν καὶ εὐωχίαν σιτίων καὶ ποτίων ἐχρήσατο Ξενοφῶν, Suid. SS. naturam pascere, atque explere bonis rebus, Lucr. iii, 1016.

‘ “ τοιῆνδε <sup>19</sup> δίαταιν <sup>20</sup> ἔχων, ἦλθε ἐς <sup>21</sup> ἡμέας οὕτω οἷζυρῆν <sup>22</sup> ἔχον-  
 “ τας ἀπαιρησόμενος.” Ταῦτα μὲν Πανσανίνη λέγεται εἰπεῖν πρὸς  
 τοὺς στρατηγούς τῶν Ἑλλήνων. (83) Ὑστέρῳ μέντοι χρόνῳ μετὰ  
 ταῦτα καὶ τῶν Πλαταιέων εὗρον συγχολὶ δῆκας <sup>23</sup> χρυσοῦ καὶ ἀργύρου  
 καὶ τῶν ἄλλων χρημάτων. ἐφάνη δὲ καὶ τόδε, ὕστερον ἔτι τούτων  
 τῶν νεκρῶν περιψιλωθέντων τὰς σάρκας· συνεφόρεον γὰρ τὰ ὁστέα  
 οἱ Πλαταιέες ἐς ἓνα χώρον· εὐρέθη κεφαλὴ οὐκ ἔχουσα βαφὴν <sup>24</sup> οὐ-  
 δεμίαν, ἀλλὰ ἐξ ἐνὸς ἐοῦσα ὁστέον· ἐφάνη δὲ καὶ γνάθος, καὶ τὸ ἄνω  
 τῆς γνάθου, ἔχουσα ὀδόντας μουννοφύεας <sup>25</sup>, ἐξ ἐνὸς ὁστέου πάντας,  
 τοὺς τε ὀδόντας καὶ τοὺς γομφίους· <sup>26</sup> καὶ πενταπήχεος ἀνδρὸς ὁστέα  
 ἐφάνη. (84) Ἐπεὶ τε δὲ <sup>27</sup> Μαρδονίου δευτέρῃ ἡμέρῃ ὁ νεκρὸς  
 ἠφάνιστο, ὑπ’ ὅτε μὲν ἀνθρώπων, τὸ ἀτρεκές οὐκ ἔχω εἰπεῖν· πολ-  
 λούς δὲ τινὰς ἤδη καὶ παντοδαπούς ἤκουσα θάψαι Μαρδόνιον, καὶ  
 δῶρα μεγάλα οἶδα λαβόντας πολλοὺς παρὰ Ἀρτόντew τοῦ Μαρδο-  
 νίου παιδὸς διὰ τοῦτο τὸ ἔργον· ἄστις μέντοι ἦν αὐτῶν ὁ ὑπε-

19. τοιῆνδε] The Swiss made a similar representation to Charles the Bold, in the hope of checking his impetuosity: *Ph. de Comines*, *Mem.* v, 2. *W.E.* φασὶν ἄνδρα συνελπίτην ἐπιδημήσαντα τῇ Σπάρτῃ, καὶ συνεστιάθοντα ἐν τοῖς φειδίτοις, εἰπεῖν “ εἰκότως ἀνδρείοις ἀπάντων εἰσι Λακεδαιμόνιοι· ἔλαιο γὰρ τις, εἰ φρονῶν, μυριάκις ἀποθανεῖν, ἢ οὕτως εὐτελοὺς διαίτης μεταλαβεῖν,” *Ath.* iv, 15.

20. δίαταιν] ‘food, drink, and clothing,’ *Thu.* vii, 74; *App. A.* iv, 13; *BF.* ‘style of living.’

21. ἦλθε ἐς] With these words ‘as an enemy, in arms,’ is often implied; οὐδὲ σὺν τοῖσδ’ ἦλθον εἰς Κόδμου χθόνα, *Eur. S.* 533; ἦν ἐλθόντων πόλιν, 1204; 1218; εἰ π. ἤξεις, *Hs.* 374; τοὺς βαρβαρούς τοὺς ἐπὶ πᾶσαν ἐλθόντας τὴν Ἑλλάδα, *Iso.* de *B.* 10; ἀπαντῆσαι τῷ ἐρχομένῳ ἐπ’ αὐτὸν, *St Luke* xiv, 31. The full expression occurs also, οὐ τοὶ σὺν θελοῖς ἦλθον ἐς τὴν σὴν χθόνα, *Eur. I.* 1291. *MR.*

22. οἷζυρῆν] For this Ionic adjective, *Athenæus* has the common word *ταλαίπωρον*. *VK.*

23. δῆκας] iii, 130. The full construction here is δ. ἐκ χρυσοῦ καὶ ἀργύρου, καὶ τινὰ τῶν ἄλλων χρημάτων. *SW.* Might it not mean ‘chests full of gold and silver, and of all other va-

luables?’ *κεκρυμμένας* δ. *χ.* *Eur. Hc.* 1128.

24. βαφὴν] ‘suture.’ *Pliny* describes the bones of the head, as *serratis pectinatum structa compagibus*, *H. N.* xi, 37. *Aratus* says that he has seen skulls, on the top of which there was but a single line; and that there are many without any suture. The skull of *Albert marquis of Brandenburg*, surnamed “the Achilles of Germany,” who was born 1414 A.D. had no sutures. *LR.* Such a skull used to be seen in the catacombs of Paris. *LAU.*

25. μουννοφύεας] *Pyrrhus*, king of Epirus, had also his teeth of one entire bone, though distinctly marked. So had *Euryphytes* of Cyrene, and many others. *Prusie, regis Bithyniæ, filius, eodem nomine quo pater, pro superiori ordine dentium unum os æqualiter extentum habuit, nec ad speciem deforme, neque ad usum ulla ex parte incommodum*, *V. Max.* i, 8. *VK. LR.*

26. γομφίους] Ἀττικῶς μύλους, Ἑλληνικῶς, *Moer.* τοὺς ὀπισθίους ὀδόντας, *Suid.* ‘the grinders’ or ‘double teeth.’ *SH.* on *BO.* 187.

27. ἐπεὶ τε δὲ] The apodosis is wanting, being absorbed in the following discussion. *MA.*

λόμενός τε καὶ θάψας τὸν νεκρὸν τὸν Μαρδόνιον; οὐ δύναμαι ἀτρεκέως πυνθέσθαι. ἔχει δέ τινα φάτιν καὶ Διονυσιοφάνης<sup>28</sup>, ἀνὴρ Ἐφέσιος, θάψαι Μαρδόνιον. ἀλλ' ὁ μὲν τῷ τούτῳ ἐτάφη. (85) Οἱ δὲ "Ἑλλήνες ὡς ἐν Πλαταιῇσι τὴν λήτην διείλοντο, ἔθαπτον τοὺς ἑωυτῶν<sup>29</sup>, χωρὶς ἕκαστοι.<sup>30</sup> Λακεδαιμόνιοι μὲν τριῖας ἐποιήσαντο θήκας, ἐνθα μὲν τοὺς ἱρένας<sup>31</sup> ἔθαψαν, τῶν καὶ Ποσειδώνιος<sup>32</sup> καὶ Ἀμομφάρετος<sup>33</sup> ἦσαν καὶ Φιλοκύνων τε καὶ Καλλικράτης.<sup>34</sup> ἐν μὲν δὲ ἐν τῶν τάφων ἦσαν οἱ ἱρένες, ἐν δὲ τῷ ἑτέρῳ οἱ ἄλλοι Σπαρτιῆται, ἐν δὲ τῷ τρίτῳ οἱ εἰλωτες. Οὗτοι μὲν οὕτω ἔθαπτον· Τεγεῆται δὲ χωρὶς πάντας ἀλέας· καὶ Ἀθηναῖοι τοὺς ἑωυτῶν ὁμοῦ, καὶ Μεγαρέες τε καὶ Φλιάσιοι τοὺς ὑπὸ τῆς ἵππου διαφθαρέντας.<sup>35</sup> Τούτων μὲν δὴ πάντων πλήρεις ἐγένοντο οἱ τάφοι· τῶν δὲ ἄλλων ὅσοι καὶ φαίνονται ἐν Πλαταιῇσι ἐντέτες τάφοι, τούτους δὲ, ὡς ἐγὼ πυνθάνομαι, ἐπαισχυνομένους<sup>36</sup> τῇ ἀπεστοῖ<sup>37</sup> τῆς μάχης, ἐκάστους χώματα<sup>38</sup> χῶσαι<sup>39</sup> κεινὰ<sup>40</sup>, τῶν ἐπιγινομένων εἵνεκεν ἀνθρώπων. ἐπεὶ καὶ Αἰγινητέων ἐστὶ αὐτόθι καλεόμενος τάφος, τὸν ἐγὼ ἀκούω καὶ δέκα ἔτεσι ὕστερον μετὰ ταῦτα, δεηθέντων

28. Διονυσιοφάνης] Pau. ix, 2. WE.

29. τοὺς ἑωυτῶν] FI, and SH, on BO, 183.

30. χωρὶς ἕκαστοι] the Lacedæmonians and the Athenians had each a separate burial-place; the other Greeks had one in common; Pau. ix, 2. LR.

31. ἱρένας] εἰρήνην παρὰ Λακεδαιμονίους ἐν τῷ πρώτῳ ἐνιαυτῷ ὁ παῖς Ῥωβίδας καλεῖται, τῷ δευτέρῳ προμικκιζόμενος, τῷ τρίτῳ μικκιζόμενος, τῷ τετάρτῳ πρόπαις, τῷ πέμπτῳ παῖς, τῷ ἕκτῳ μελλεῖρην. ἐφησέναι δὲ παρ' αὐτοῖς ὁ παῖς ἀπὸ ἐτῶν ἰδ' μέχρι καὶ κ'. βαρυνόμενος δὲ τὸ μελλεῖρην ὥσπερ πνύμην, ἀπύθμην αὐχὴν, ὑψαύχην. ΓΛ. εἰρένας καλοῦσι τοὺς ἔτος ἡδὲ δεύτερον ἐκ παίδων γεγονότας μελλεῖρενας δὲ, τῶν παίδων τοὺς προσεστυάτους, Plu. V. iii, p. 50, v; and afterwards οὗτος οὖν ὁ εἰρήνη, εἰκοσι ἔτη γεγονώς, ἔρχει τῶν ὑποτεταγμένων ἐν ταῖς μάχαις. PW. VK. WE.

32. Ποσειδώνιος] ix, 71; where Philocyon is also mentioned. SW.

33. Ἀμομφάρετος] ix, 53 ... 57; 71. SW.

34. Καλλικράτης] ix, 72. SW.

35. διαφθαρέντας] ix, 69. LR.

36. ἐπαισχυνομένους] This verb in the New Testament governs the accusative. SS.

38. χώματα] θνήματα γῆς, δχθας, Hes. μῆματα, τάφους, Pol. O. 'barrows'; ἔστι αὐτόθι Ἀλυάττω τοῦ Κροίσου πατρὸς σῆμα, τοῦ ἡ κρητὶς μὲν ἐστὶ λίθων μεγάλων, τὸ δὲ ἄλλο σῆμα, χῶμα γῆς, i, 93; 184; Pau. ix, 17; Æsch. Th. 947; Ch. 711; Soph. An. 1230; ὁρθὸν χ. Ἀχιλλεῖου τάφου, Eur. Hc. 221; 522; μηδὲ νεκρῶν ὡς φθιμένων χ. νομιζέσθω τύμβος σᾶς ἀλόχου, Al. 1015; τάφων χώματα γαίας, S. 56. BL.

39. χῶσαι] μοι τύμβος οὐ χωσθήσεται, Eur. I. A. 1442; τύμβον τε χῶσον, κατίθες μνημεῖά μοι, I. T. 703; WE. οἱ μὲν ἐν χωστοῖς τάφοις κεύται πεσόντες, Rh. 411; τύμβον ὁρθόκρανον οἰκέας χθονὸς χῶσαντες, Soph. An. 1217; τάφον χῶσουσα, 80; τυμβοχόρα χειρώματα, Æsch. Th. 1024. BL.

40. κεινὰ] hence called 'cenotaphs': manes vocabat Hectorum ad tumulum; viridi quem cespitem inanem, et geminas, causam lacrymis, sacraverat aras, Vir. Æ. iii, 303.

τῶν Αἰγινητέων, χῶσαι Κλεάδην τὸν Αὐτοδίκου, ἄνδρα Πλαταιαίᾳ, πρόξεινον<sup>41</sup> ἰόντα αὐτῶν.

(86) Ὡς δ' ἄρα ἔθαψαν τοὺς νεκροὺς ἐν Πλαταιῇσι οἱ Ἕλληνες, αὐτίκα βουλευομένοισι σφί ἐδόκεε στρατεῦσθαι ἐπὶ τὰς Θήβας, καὶ ἐξαίτεειν αὐτῶν<sup>42</sup> τοὺς μηδίσαντας, ἐν πρώτοισι δὲ αὐτῶν Τιμηγενίδην<sup>43</sup> καὶ Ἀτταγῖνον<sup>44</sup>, οἱ ἀρχηγέται ἀνὰ πρώτους ἦσαν· ἦν δὲ μὴ ἐκδιδῶσι, μὴ ἀπανίστασθαι<sup>45</sup> ἀπὸ τῆς πόλιος πρότερον, ἢ ἐξέλωσι. ὥς δέ σφί ταῦτα ἔδοξε, οὕτω δὴ, ἐνδεκάτῃ ἡμέρῃ ἀπὸ τῆς συμβολῆς, ἀπικόμενοι ἐπολιόρκεον Θηβαίους, κελεύοντες ἐκδιδόναι τοὺς ἄνδρας· οὐ βουλομένων δὲ τῶν Θηβαίων ἐκδιδόναι, τήν τε γῆν αὐτῶν ἔταμνον καὶ προσέβαλλον πρὸς τὸ τεῖχος.

(87) Καὶ, οὐ γὰρ ἐπαύοντο σινεόμενοι, εἰκοστῇ ἡμέρῃ ἔλεξε τοῖσι Θηβαίοισι Τιμηγενίδης τάδε<sup>46</sup> “Ἄνδρες Θηβαῖοι, ἐπειδὴ οὕτω “δέδοκται τοῖσι Ἕλλησι, μὴ πρότερον ἀπαναστῆναι<sup>47</sup> πολιορ- “κέοντας, ἢ ἐξέλωσι Θήβας, ἢ ἡμέας αὐτοῖσι παραδῶτε, νῦν ὦν “ἡμέων εἵνεκα γῆ ἡ Βοιωτὴ πλέω μὴ ἀναπλήσῃ.<sup>48</sup> ἄλλ', εἰ μὲν “χρημάτων χρητίζοντες πρὸς ὅχημα<sup>49</sup> ἡμέας ἐξαίτεόνται, χρήματά “σφί δῶμεν ἐκ τοῦ κοινού· σὺν γὰρ τῷ κοινῷ καὶ ἐμυδίσαμεν, οὐ δὲ “μῶνον ἡμέας· εἰ δὲ ἡμέων ἀληθῶς δεόμενοι πολιορκέουσι, ἡμεῖς “ἡμέας αὐτοὺς ἐς ἀντιλογίην παρέξομεν.” Κάρτα τε ἔδοξε εὖ λέγειν καὶ ἐς καιρὸν, αὐτίκα τε ἐπεκηρυκεύοντο πρὸς Παισανίην οἱ Θηβαῖοι, θέλοντες ἐκδιδόναι τοὺς ἄνδρας. (88) Ὡς δὲ ὠμολόγησαν ἐπὶ τούτοις, Ἀτταγῖνος μὲν ἐκδιδρῆσκει ἐκ τοῦ ἄστεος, παῖδας δὲ αὐτοῦ ἀπαχθέντας Παισανίης ἀπέλυσε τῆς αἰτίας, φὰς ‘τοῦ μηδισμαῦ παῖδας οὐδὲν εἶναι μεταιτίους.’ τοὺς δὲ ἄλλους ἄνδρας τοὺς ἐξέδοσαν οἱ Θηβαῖοι, οἱ μὲν<sup>49</sup> ἐδόκεον ἀντιλογίης τε κυρήσειν, καὶ

41. *πρόξεινον*] The *πρόξενος* in some respects resembled a ‘consul’ in modern times; he had charge of the interests of that state of which he was the ‘public host’ and in some points the ‘representative.’ Its ambassadors lodged with him. *LR. LAU.* i, 27, 99; viii, 143. *WE.*

42. *αὐτῶν*] On account of the *αὐτῶν* which follows so closely, it will be better to take this as governed by the verb and as synonymous with *ἐξ αὐτῶν* or *παρ' αὐτῶν*. *SW.*

43. *Τιμηγενίδην*] ix, 38.

44. *Ἀτταγῖνον*] ix, 15; 16.

45. *ἀπανίστασθαι*] In the middle voice [as well as in the second aorist,

which has a neuter signification, vi, 45, 73; ix, 87, 45; s. i, 45, 45;] this verb signifies ‘to retire from a besieged place, to raise the siege;’ *Thu.* vii, 48; *App. C.* iii, 61. *BF.* s. vi, 133, 56.

46. *τάδε*] When Calais was besieged by Edward III, Eustace de St Pierre, and five others of the principal inhabitants, declared themselves willing to suffer death for their friends and fellow-citizens. The entreaties of queen Philippa induced the English monarch to behave with magnanimity towards those who had thus placed themselves in his power: s. *HUME*, t. ii, 14.

49. *οἱ μὲν*] If this refers to those who were delivered up, it will be



δὴ χρήμασι ἐπεκρίθησαν διωθέεσθαι· ὁ δὲ ὡς παρέλαβε, αὐτὰ ταῦτα ὑπονοῶν, τὴν στρατιὴν τὴν συμμάχων ἅπασαν ἀπῆκε, καὶ ἐκείνους ἀγαγὼν εἰς Κόρινθον διέφθειρε. Ταῦτα μὲν τὰ ἐν Πλαταιῇσι καὶ Θήβῃσι γενόμενα.

(89) Ἀρτάβαζος<sup>50</sup> δὲ ὁ Φαρνάκεος, φεύγων ἐκ Πλαταιῶν, καὶ δὴ καὶ πρόσω ἐγίνετο. ἀπικόμενον δέ μιν οἱ Θεσσαλοὶ παρὰ σφέας ἐπὶ τε ξείνια ἐκάλεον, καὶ ἀνειρώτευν περὶ τῆς στρατιῆς τῆς ἄλλης, οὐδὲν ἐπιστάμενοι τῶν ἐν Πλαταιῇσι γενομένων. ὁ δὲ Ἀρτάβαζος, γνούς, ὅτι, εἰ ἐθέλοι σφι πᾶσαν τὴν ἀληθινήν τῶν ἀγώνων εἰπεῖν, αὐτὸς τε κινδυνεύσει ἀπολέσθαι καὶ ὁ μετ' αὐτοῦ στρατός· ἐπιθήσεσθαι γάρ οἱ πάντα τινὰ οἶετο πυνθανόμενον τὰ γεγονότα· ταῦτα ἐκλογιζόμενος, οὔτε πρὸς τοὺς Φωκίας ἐξηγόρευε οὐδὲν, πρὸς τε τοὺς Θεσσαλοὺς ἔλεγε τάδε· “Ἐγὼ μὲν, ὦ ἄνδρες Θεσσαλοὶ, ὡς ὁρᾶτε, ἐπίγομαι τε κατὰ τὴν ταχίστην ἐλὼν εἰς Θρητή· κη<sup>51</sup>, καὶ σπουδὴν ἔχω, πεμφθεὶς κατὰ τι πρῆγμα ἐκ τοῦ στρατοῦ· πέδου μετὰ τῶνδε· αὐτὸς δὲ ὑμῖν Μαρδόνιος<sup>52</sup>, καὶ ὁ στρατὸς αὐτοῦ, ὅς τοις κατὰ πόδας ἐμεῦ ἐλαύνων προσδόκιμός ἐστι. τοῦτον καὶ “ξεινίζετε, καὶ εὖ ποιεῦντες φαίνεσθε. οὐ γὰρ ὑμῖν ἐς χρόνον ταῦτα “ποιεῦσι μεταμελήσει.” Ταῦτα δὲ εἰπας, ἀπέλανε σπουδῇ τὴν στρατιὴν διὰ Θεσσαλίας τε καὶ Μακεδονίας ἰθὺ τῆς Θρητικής, ὡς ἀληθῶς ἐπειγόμενος, καὶ τὴν μεσόγαιαν τάμνων<sup>53</sup> τῆς ὁδοῦ. καὶ ἀπικνέεται εἰς Βυζάντιον, καταλιπὼν τοῦ στρατοῦ τοῦ ἑωυτοῦ συγχρόνους ὑπὸ Θρητικῶν τε κατακοπέντας κατ’ ὁδὸν, καὶ λιμῷ συστάντας<sup>54</sup> καὶ καμάτῃ· ἐκ Βυζαντίου δὲ διέβη πλοίοισι.<sup>54</sup> Οὗτος μὲν οὕτω ἀπενόστησε εἰς τὴν Ἀσίην.

(90) Τῆς δὲ αὐτῆς ἡμέρης, τῆς περ ἐν Πλαταιῇσι τὰ τρῶμα ἐγένετο, συνεκέρησε γενέσθαι καὶ ἐν Μυκάλῃ τῆς Ἰωνίης. ἐπεὶ<sup>55</sup> γὰρ ἐν τῇ Δίῃ κατέατο οἱ Ἕλληνες, οἱ ἐν τῇσι νηυσὶ ἅμα Λευτυχίδῃ τῷ Λακεδαιμονίῳ ἀπικόμενοι, ἦλθόν σφι ἄγγελοι ἀπὸ Σάμου, Λάμπων<sup>56</sup> τε Θρασυκλέος καὶ Ἀθηναγόρης Ἀρχεστρατίδῃ καὶ

merely an instance of anacoluthia; but it may also refer to the Thebans. SW.

50. Ἀρτάβαζος] Ἀ. Φαρνάκου, φ. ἐκ Π. προσήλθεν εἰς Θετταλίαν κτλ. Poly. vii, 33, 3. VK.

51. ἐλὼν ἐς Θ.] ἦλθε εἰς Αἴγυπτον, iii, 63. WE.

52. Μαρδόνιος] “Μ. νενικηκὸς ἔπεται, καὶ τὰ ἔργα τῆς νίκης αὐτὸς ἀπαγγελεῖ,” Poly. vii, 33, 3. VK.

55. τάμνων] Plu. M. i, p. 7, v. BÆ.

53. λ. συστάντας] vii, 170; συνηγμένους, Hes. ‘contracted, pinched.’ VK. LR. s. i, 208, 58; ‘conflicting, struggling;’ i, 214; τοιοῦτῳ πόνῳ συνίστασαν, viii, 74. SW. Compare the sufferings of the army under Xerxes, viii, 115. WE.

54. δ. πλοίοισι] ὅπως τις ἐθέλοι διαβῆναι, χρὴν πλοῖον διαβαίνειν, i, 186; L. of Hom. 19. WE.

55. ἐπεὶ] viii, 130... 132. SW.

56. Λάμπων κτλ.] SH, on BO, 289.

Ἡγησίστρατος Ἀρισταγόρῳ, πεμφθέντες ὑπὸ Σαμίων λάθρῃ τῶν τε Περσέων καὶ τοῦ τυράννου Θεομήτορος<sup>57</sup> τοῦ Ἀνδροδάμαντος, τὸν κατέστησαν Σάμου τύραννον οἱ Πέρσαι. ἐπελθόντων δὲ σφεων ἐπὶ τοὺς στρατηγούς, ἔλεγε Ἡγησίστρατος πολλὰ καὶ παντοῖα· ὥς, ἦν μόνον ἰδῶνται αὐτοὺς οἱ Ἴωνες, ἀποστήσονται ἀπὸ Περσέων, καὶ ὥς οἱ βάρβαροι οὐκ ὑπομενέουσι· ἦν δὲ καὶ ἅρα ὑπομείνωσι, οὐκ ἑτέραν ἄγρην τοιαύτην εὐρεῖν ἂν αὐτούς. Θεοὺς τε κοινούς ἀνακαλέων, προέτρεπε αὐτοὺς ῥύσασθαι<sup>58</sup> ἄνδρας Ἑλλήνας ἐκ δουλοσύνης, καὶ ἀπαμῦναι τὸν βάρβαρον. εὐπετές τε αὐτοῖσι ἔφη ταῦτα γίνεσθαι· τὰς τε γὰρ νέας αὐτῶν κακῶς πλέειν, καὶ οὐκ ἀξιωμαχοῦς κείνοισι εἶναι· αὐτοὶ<sup>59</sup> τε, εἴ τι ὑποπτεύουσι, μὴ δόλῳ αὐτοὺς προάγοιεν, ἐτοῖμοι εἶναι ἐν τῇσι νηυσὶ τῇσι ἐκείνων ἀγόμενοι δμηροὶ εἶναι. (91) Ὡς δὲ πολλὸς ἦν λισσόμενος ὁ ξείνος ὁ Σάμιος, εἶρετο Λευτυχίδης, εἴτε κληδόνος εἵνεκεν Σέλων πυθέσθαι, εἴτε καὶ κατὰ συντυχίην, Θεοῦ ποιεύντος.<sup>60</sup> Ὡς ξεῖνε Σάμιε, τί τοι τὸ οὐνομία; ὁ δὲ εἶπε, Ἡγησίστρατος. ὁ δὲ, ὑπαρπάσας<sup>60</sup> τὸν ἐπιλοιπον λόγον, εἴ τινα δρμητο λέγειν ὁ Ἡγησίστρατος, εἶπε· Δέκομαι τὸν οἰωνόν, τὸν Ἡγησίστρατον<sup>61</sup>, ὃ ξεῖνε Σάμιε. σὺ δὲ ἡμῖν ποίει ὅπως αὐτός τε δὸς πίστιν ἀποπλεύσειαι, καὶ οἱ σὺν σοὶ ἔοντες οἶδε, ἥ μὲν Σαμίους ἡμῖν προθύμους ἔσεσθαι συμμάχους. (92) Ταῦτά τε ἅμα ἡγόρευε, καὶ τὸ ἔργον προσῆγε.<sup>62</sup> αὐτίκα

57. Θεομήτορος] viii, 85. VK.

58. αὐτοὶ] MA, 535.

59. Θεοῦ ποιεύντος] This expression shows a belief not only in a general but in a particular Providence. LR.

61. τὸν Ἡγησίστρατον] 'the Leader of an Army,' (Augustus) bellorum omnium eventus ante praesensit. apud Actium descendenti in aciem, asellus cum asinario occurrit: Eutychus homini, bestiae Nicom erat nomen. utriusque simulacrum aeneum victor posuit in templo, in quod castrorum suorum locum vertit, Suet. ii, 96. In the rebuilding of the Capitol, Vespasian employed milites, quis fausta nomina, Tac. H. iv, 53; WE. that is, those from whose names prosperity and durability might be augured; for instance, Salvius, Longinus, Statorius &c; as opposed to such ominous names as boded brevity, weakness, or adversity; viz. Curtius, Minucius, Furius, Hostilius, &c. This was a common practice; cum imperator exercitum, censor

populum, lustraret, bonis nominibus, qui hostias ducerent, eligebantur: quod idem in delectu consules observant, ut primus miles fiat bono nomine, Cic. D. i, 45; (refer also to the following chapter;) publicis lustris etiam nomina victimas ducentium prospera eligimus, Pl. xxviii, 2, 5; DO. quid nomen tibi est? VI. Lucridi nomen in patria fuit. TO. nomen atque omen quantivis est pretii! DO. mihi quoque Lucridem confido fore te, Plau. Pe. iv, 4, 71; L. rs. quis istio est? CA. Charinus. rs. euge! jam Χαρίων οὐλὸν ποίω, Ps. ii, 4, 22; VK. ὅπως καὶ ὁ Κρέων Εὐριπίδῃ (Ph. 868...874); πεποίγηται τὸν Τειρεσίαν ἰδὼν ἔχοντα τὰ στέφη, καὶ ἀκούσας, ἅπὸ τῶν πολεμίων ἀπαρχὰς αὐτὸν εὐχεσθαι διὰ τὴν τέχνην· ὁλὼν θέμεν, φησὶ, καλλίστικα σὰ στέφη ἐν γὰρ κλύδωνι κείμεθα, ὅπως ὁλοθῇ σὺ, Pla. A. ii, 24. BNS. s. PC, ii, 17.

62. ταῦτά...προσῆγε] τ. τε δ. Εξέρχης ἐπολεε, κ. ἐπεμπε κτλ. viii, 97; τ. τε δ.

γὰρ οἱ Σάμιοι πίστιν τε καὶ ὄρκια ἐποιεῦντο συμμαχίης περὶ πρὸς τοὺς Ἕλληνας. Ταῦτα δὲ ποιήσαντες, οἱ μὲν ἀπέπλεον· μετὰ σφέων γὰρ ἐκέλευε πλέειν τὸν Ἥγησίστρατον, οἰωνὸν τὸ οὖνομα ποιεύμενος· οἱ δὲ Ἕλληνες, ἐπισχόντες ταύτην τὴν ἡμέρην, τῇ ὑστεραίῃ ἐκαλλιέροντο, μαντευομένου σφί Δηϊφόνου τοῦ Εὐηνίου, ἀνδρὸς Ἀπολλωνιήτεω, Ἀπολλωνίης<sup>63</sup> δὲ τῆς ἐν τῷ Ἰονίῳ<sup>64</sup> κόλπῳ.

(96) Τοῖσι δὲ Ἕλλησι ὡς ἐκαλλιέρησε, ἀνήγον τὰς νέας ἐκ τῆς Δήλου πρὸς τὴν Σάμον. ἐπεὶ δὲ ἐγένοντο τῆς Σαμῖς πρὸς Καλάμοισι<sup>65</sup>, οἱ μὲν, αὐτοῦ ὁρμισάμενοι κατὰ τὸ Ἡραῖον τὸ ταύτη, παρεσκευάζοντο ἐς ναυμαχίην· οἱ δὲ Πέρσαι, πυθόμενοί σφεας προσπλέειν, ἀνήγον καὶ αὐτοὶ πρὸς τὴν ἡπειρον τὰς νέας τὰς ἄλλας, τὰς δὲ Φοινίκων ἀπῆκαν ἀποπλέειν. βουλευόμενοι γάρ σφί ἐδόκεε ναυμαχίην μὴ ποιέεσθαι· οὐ γὰρ ὦν ἐδόκεον ὁμοῖοι εἶναι· ἐς δὲ τὴν ἡπειρον ἀπέπλεον, ὅκως ἔωσι ὑπὸ τὸν πεζὸν στρατὸν τὸν σφέτερον, εἶντα ἐν τῇ Μυκάλῃ· ὅς, κελεύσαντος Ξέρξεω, καταλειμμένος τοῦ ἄλλου στρατοῦ Ἰωνίην ἐφύλασσε. τοῦ πληθὸς μὲν ἦν ἕξ μυριάδες· ἐστρατήγεε δὲ αὐτοῦ Τιγράνης, κάλλιε τε καὶ μεγάθει ὑπερφέρων Περσέων. ὑπὸ τοῦτον μὲν δὴ τὸν στρατὸν ἐβουλευσάντο καταφυγόντες οἱ τοῦ ναυτικοῦ στρατηγοὶ ἀνειρῶσαι τὰς νέας, καὶ περιβαλέσθαι ἔρκος, ἔρυμα τῶν νεῶν, καὶ σφέων αὐτῶν κρησφύγετον. (97) Ταῦτα βουλευσάμενοι, ἀνήγοντο. ἀπικόμενοι δὲ παρὰ τὸ τῶν Ποτινίων<sup>66</sup> ἱρὸν τῆς Μυκάλης ἐς Γαίσωνα<sup>67</sup> τε καὶ Σκολοπέοντα<sup>68</sup>, τῇ Δήμητρος Ἐλευσινίης ἐστὶ ἱρὸν, τὸ Φίλιστος ὁ Πασι-

ηγόρευε, κ. πέμπει (ἔπεμπε!) κτλ. ib. 5. This form of expression is frequent in Eur. *VK.* προσῆγε τὸ ἔργον, [und. τῷ λόγῳ, *ED.*] 'he added the performance' or 'the thing itself:'. *SW.* s. iii, 135. *BÆ.*

63. Ἀπολλωνίης] Pau. vi, 14; *WE.* now Pollina. *LR.* A.

64. Ἰονίῳ] 'The Ionian sea or gulf,' which was the southern part of the Adriatic, must not be confounded with ἡ θάλασσα ἡ Ἰώνων, which was the eastern part of the Ægean: *LR.* s. A, and v, 50, 60. Prometheus tells Io, οἰστρήσασα τὴν παρακτίαν κέλευθον, ἦξας πρὸς μέγαν κόλπον· ῥέας χρόνον δὲ τὸν μέλλοντα πόντιος μυχὲς Ἴονιος κεκλήσεται, τῆς σῆς πορείας μῆμα τοῖς πᾶσι βροτοῖς, *Æsch.* P. V. 861.

65. Καλάμοισι] Ἀλεξις ὁ Σάμιος,

ἐν δευτέρῳ Ὄρων Σαμακῶν, mentions τὴν ἐν Σάμῳ Ἀφροδίτην, ἣν οἱ μὲν ἐν Καλάμοις ('in the Reeds') καλοῦσιν, οἱ δὲ ἐν Ἐλεῖ ('in the Marsh'), *Ath.* xiii, 31. *LR.*

66. Ποτινίων] und. Θεῶν or Φουρίων, i. e. the Eumenides or Furies; Aleceto, Tisiphone, and Megæra: s. *Soph.* (E. C. 84). The ellipsis is not noticed by *BO.*

67. Γαίσωνα] ὁ Γαῖσων, οὗ Ἀρχέστρατος μνημονεύει, ἡ Γαῖσωνις λίμνη ἐστὶ, μεταξὺ Πριήνης καὶ Μιλήτου, ἡνωμένη τῇ θαλάττῃ, ὡς Νεδώνθης ὁ Κυζικηνὸς ἰστορεῖ ἐν τῇ ἑκτῇ τῶν Ἑλληνικῶν. Ἐφορος δ' ἐν τῇ πέμπτῃ, 'ποταμὸν εἶναι,' φησὶ, 'τὸν Γαῖσωνα περὶ Πριήνην, ὃν εἰσερεῖν εἰς λίμνην,' *Ath.* vii, 87. *LR.*

68. Σκολοπέοντα] Another river, nowhere else mentioned. *LR.*

κλέος ἰδρύσατο, Νεῖλεω<sup>69</sup> τῷ Κόδρου<sup>70</sup> ἐπισπόμενος ἐπὶ Μιλήτου κτιστὴν<sup>71</sup>, ἐνθαῦτα τὰς τε νέας ἀνείρυσαν, καὶ περιεβάλλοντο ἔρκος καὶ λίθων καὶ ξύλων, δένδρεα ἐκκόψαντες ἡμερα, καὶ σκόλοπας<sup>72</sup> περὶ τὸ ἔρκος κατέπηξαν. καὶ παρεσκευάδατο, ὡς πολιορκησόμενοι, καὶ ὡς νικήσοντες, ἐπ' ἀμφοτέρα· ἐπιλεγόμενοι γὰρ παρεσκευάζοντο.

(98) Οἱ δὲ Ἕλληνες, ὡς ἐπύθοντο οἰχωκότας τοὺς βαρβάρους ἐς τὴν ἡπειρον, ἤχθοντο ὡς ἐκπεφυγότων· ἐν ἀπορίῃ τε εἵχοντο<sup>73</sup>, ὅ τι ποιέωσι, εἴτε ἀπαλλάσσωνται ὀπίσω, εἴτε καταπλέωσι ἐπ' Ἑλλησπόντου. τέλος δ' ἔδοξε τούτων μὲν μηδέτερα ποιεῖν, ἐπιπλέειν δὲ ἐπὶ τὴν ἡπειρον. παρασκευασάμενοι ὧν ἐς ναυμαχίην καὶ ἀποβάθρας<sup>74</sup> καὶ τὰ ἄλλα, ὅσων ἔδεε, ἔπλεον ἐπὶ τῆς Μυκάλης. ἐπεὶ δὲ ἀγχοῦ τε ἐγίνοντο τοῦ στρατοπέδου, καὶ οὐδεὶς ἐφαίνετό σφι ἐπαναγόμενος, ἀλλὰ ὥρων νέας ἀνελκυσμένας ἔσω τοῦ τείχεος, πολλὸν δὲ πεζὸν παρακεκριμένον παρὰ τὸν αἰγιαλὸν, ἐνθαῦτα πρῶτον μὲν ἐν τῇ νηὶ παραπλέων, ἐγχρίμψας<sup>75</sup> τῷ αἰγιαλῷ τὰ μάλιστα Λευτυχίδης, ὑπὸ κήρυκος<sup>76</sup> προηγόρευε τοῖσι Ἰωσι, λέγων· “Ἄνδρες Ἰωνες, ὅσοι ὑμῶν τυγχάνουσι ἐπακούοντες, μάθετε τὰ λέγω·” “πάντως γὰρ οὐδὲν συνήσουσι Πέρσαι τῶν ἐγὼ ὑμῖν ἐντέλλομαι. ἐπεὰν συμμίσγωμεν, μεμνησθαί τινα χρὴ ἐλευθερίας μὲν πάντων·” “πρῶτον, μετὰ δὲ τοῦ συνθήματος<sup>77</sup> Ἡἷας· καὶ τὰδε ἴστω καὶ ὁ μὴ ἐσακούσας ὑμῶν πρὸς τοῦ ἐπακούσαντος.” ὧν τὸς δὲ οὗτος ἐὼν τυγχάνει νόος τοῦ πρήγματος καὶ ὁ Θεμιστοκλέος ὁ ἐπ' Ἀρτεμισίφ.<sup>78</sup> ἦ γὰρ δὴ, λαθόντα τὰ ῥήματα τοὺς βαρβάρους, ἔμελλε τοὺς Ἰωνας

69. Νεῖλεω] Pau. vii, 2; Νηλεὺς, Stra. xiv, p. 939. WE.

70. Κόδρου] The last king of Athens, who devoted himself for the good of his country: LR. Codrus pro patria non timidus mori, Hor. iii O. xix, 2.

71. κτιστὴν] Ionic = κτίσω. AE.

72. σκόλοπας] ‘palisades, sharp stakes, a sort of *chevaux-de-frise*.’ LAU.

73. ἐν ἀπορίῃ εἵχοντο] ‘were held in perplexity as to what they should do:’ s. iii, 129, 5.

74. ἀποβάθρας] καὶ διαβάθρας, ἄς σκάλας (i.e. *scalas* in Latin) καλοῦσιν, Poll. O. in speaking of the fitting up of a ship. It was a sort of draw-bridge, formed by a heavy plank, which was lowered down to the shore by cordage, for the purpose of landing, or

of embarking, LR. or of boarding an enemy: TX. ‘gang-boards;’ Thu. iv, 12; BF. WE. Liv. xxviii, 36, 3.

75. ἐγχρίμψας] ἐγχρίμψαντες τὴν βάρην τῇ γῇ, ii, 60. VK. προσπελάσας, Suid. WE. The older form of the verb wanted the μ, which was inserted, in a subsequent age, for euphony’s sake. RK.

76. ὑπὸ κήρυκος] ὑπὸ stands with active verbs in order to express the means by which the action is effected; Thu. vi, 32; κηρύκεον ὄρο, Eur. Al. 753; MA, 592, α. Theoph. in Sto. xlii, p. 280; Xen. R. L. p. 286, c. Diodorus speaks of this herald as μεγαλοφρονεταύτου ἐν τῷ στρατοπέδῳ, xi, 34. WE.

77. συνθήματος] ‘watch-word.’ SIV.

78. Ἀρτεμισίφ] viii, 22. VK.

πείσειν, ἢ, ἔπειτα ἀνευχεθέντα ἐς τοὺς βαρβάρους, ποιήσεν ἀπίστοις τοῖσι "Ελλησι. (99) Δευτυχίδεω δὲ ταῦτα ὑποθεμένου, δεύτερα δὴ τὰδε ἐποίουν οἱ "Ελληνες" προσχόντες τὰς νέας ἀπέβησαν<sup>79</sup> ἐς τὸν αἰγιαλόν. Καὶ οὗτοι μὲν ἐτάσσοντο· οἱ δὲ Πέρσαι, ὡς εἶδον τοὺς "Ελληνας παρασκευαζομένους ἐς μάχην, καὶ τοῖσι "Ιωσι παραινέσαντας, τοῦτο μὲν, ὑπονοήσαντες τοὺς Σαρμίους τὰ "Ελλήνων φρονέειν, ἀπαιρόνται τὰ ὅπλα. οἱ γὰρ ὦν Σάμιοι, ἀπικομένων "Αθηναίων αἰχμαλώτων ἐν τῇσι νηυσὶ τῶν βαρβάρων, τοὺς ἔλαβον ἀνὰ τὴν "Αττικὴν λελειμμένους οἱ Ξέρξεω, τούτους, λυσάμενοι πάντας, ἀποέμπουσι ἐποδιάσαντες ἐς τὰς "Αθήνας· τῶν εἵνεκεν οὐκ ἤκιστα ὑποψίην ἔχον, πεντακοσίας κεφαλὰς<sup>80</sup> τῶν Ξέρξεω πολεμίων λυσάμενοι. τοῦτο δὲ, τὰς διόδους τὰς ἐς τὰς κορυφὰς τῆς Μυκάλης φερούσας προστάσσουσι τοῖσι Μιλησίοισι φυλάσσειν<sup>81</sup>, ὡς ἐπισταμένοισι δῆθεν μάλιστα τὴν χώραν. ἐποίουν δὲ τούτου εἵνεκεν, ἵνα ἐκτὸς τοῦ στρατοπέδου ἔωσι. τούτους μὲν "Ιώνων, τοῖσι καὶ κατεδόκεον<sup>82</sup> νεοχμὸν<sup>83</sup> ἂν τι ποιέειν δυνάμιοι ἐπιλαβομένοισι, τρόποισι τοιούτοις προσφυλάσσοντο οἱ Πέρσαι· αὐτοὶ δὲ συνεφόρησαν τὰ γέβρα<sup>84</sup> ἔρκος εἶναι σφί.

(100) Ὡς δὲ ἄρα παρεσκευάδατο<sup>85</sup> τοῖσι "Ελλησι, προσήϊσαν πρὸς τοὺς βαρβάρους. Ἰοῦσι δὲ σφί φήμη τε ἐσέπτατο ἐς τὸ στρατόπεδον πᾶν, καὶ κηρυκίον<sup>86</sup> ἐφάνη ἐπὶ τῆς κυματωγῆς<sup>87</sup> κείμενον. ἡ δὲ

79. ἀπέβησαν κτλ.] ἀποβαίνειν ἐς χωρία χαλεπὰ καὶ πετρώδη, Thu. iv, 9; ἐς τὴν αὐτῶν, πολεμίων ὄσων, ἐπ' "Αθηναίους ἀποβαίνειν, ib. 12; Iso. Pg. 24. SS.

80. κεφαλὰς] 'individuals.' In distributive computation, we say "so much a (i. e. for every) head." Liv. xxv, 14.

81. φυλάσσειν] τὰ τῆς M. ἄκρα φυλάττειν, Poly. vii, 45; Diod. xi, 33. WE. VK.

82. τοῖσι κατεδόκεον] This construction would be inadmissible in an Attic writer. In all other passages our author puts the verb either (1) absolutely, i, 22; 79; 111; viii, 4; or (2) before an accusative and an infinitive, iii, 27; vi, 16; viii, 69; ix, 57; or (3) with an accusative simply, iii, 69; and in these places the verb differs little in signification from the simple verb δοκέειν. Here the preposition denotes 'against'; 'they formed an opinion against them,' i. e., 'an opinion unfavour-

able' or 'prejudicial to them'; they entertained strong suspicions, owing to which they condemned them in their own minds.' In this sense the verb would more regularly take a genitive; but this class of verbs in Herodotus is followed by a dative. SW. i, 79, 61; iii, 155, 95.

83. νεοχμὸν] ix, 104; Soph. An. 162; WE. νέον, SW. νεότερον, καινόν.

85. παρεσκευάδατο] In some places this form is found, where the singular παρεσκεύαστο is required; but such passages are doubtful. MA, 198, obs. 2. The Ionians, however, sometimes couple a plural verb with a nominative in the neuter plural. Here πάντα is understood. SW. Many instances of such a construction are adduced from Hom. in MA, 299.

86. κηρυκίον] The 'herald's staff' was a wand, with two serpents entwined round it, like the caduceus of Mercury. LAU.

φήμη διηλθέ<sup>88</sup> σφι ὦδε, 'ὥς οἱ "Ἕλληνες τὴν Μαρδονίου στρατιὴν 'νικῶν ἐν Βοιωτοῖσι μαχόμενοι.' δῆλα δὴ πολλοῖσι τεκμηρίοις ἐστι τὰ θεῖα τῶν πρηγμάτων, εἰ καὶ τότε τῆς αὐτῆς ἡμέρης συμπίπτουσης<sup>89</sup> τοῦ τε ἐν Πλαταιῇσι καὶ τοῦ ἐν Μυκάλῃ μέλλοντος ἔσεσθαι τρώματος, φήμη<sup>90</sup> τοῖσι "Ἕλλησι τοῖσι ταύτῃ ἑσπικέτο, ὥστε θαρσῆσαι τε τὴν στρατιὴν πολλῶ μᾶλλον, καὶ ἐθέλειν προθυμότερον κινδυνεύειν. (101) Καὶ τότε ἕτερον συνέπεσε γενόμενον, Δήμητρος τεμένηα Ἐλευσινίης παρὰ ἀμφοτέρας τὰς συμβολὰς εἶναι. καὶ γὰρ δὴ ἐν τῇ Πλαταιίδι παρ' αὐτὸ τὸ Δημήτριον ἐγένετο, ὥς καὶ πρότερόν<sup>90</sup> μοι εἴρηται, ἡ μάχη, καὶ ἐν Μυκάλῃ ἔμελλε ὡσαύτως ἔσεσθαι. γεγονέαι δὲ νίκην τῶν μετὰ Πausaniew Ἑλλήνων ὁρθῶς σφι ἡ φήμη συνέβαινε ἐλθοῦσα. τὸ μὲν γὰρ ἐν Πλαταιῇσι πρῶτ' ἐτι τῆς ἡμέρης ἐγίνετο τὸ δὲ ἐν Μυκάλῃ, περὶ δεῖλιν. ὅτι δὲ τῆς αὐτῆς ἡμέρης συνέβαινε γίνεσθαι, μηνός τε τοῦ αὐτοῦ, χρόνῳ οὐ πολλῶ σφι ὕστερον δῆλα ἀναμνησθάνουσι ἐγένετο. ἦν δὲ ἀρῶδῃ σφι, πρὶν τὴν φήμην ἑσαπικέσθαι, οὐ τι περὶ σφῶν αὐτῶν οὕτω, ὥς τῶν Ἑλλήνων, μὴ περὶ Μαρδονίῃ<sup>91</sup> πταίσῃ ἢ Ἑλλάς. ὥς μέντοι ἡ κληρδῶν<sup>92</sup>

87. ἐπὶ τῆς κυματωγῆς] αἰγιαλοῦ. ΓΑ. ἐν ἀκτῇ, ἔθνα τὰ κύματα ἔχονται, Eust. παρὰ τὴν κυματωγὴν, 'along the beach,' iv, 196; καθήμενον ἐπὶ τῆς κυματωγῆς, L. of Hom. 19; ἐκοιμάτο ἐπὶ τῆς κ. ib. 34. It was an observation of Democritus that not only birds collect in large quantities but even inanimate things, καθάπερ ὄντων πάρεστι ἐπὶ τε τῶν κοσκινευομένων σπερμάτων καὶ ἐπὶ τῶν παρὰ ταῖς κυματωγαῖς ψηφίδων, Sex. Emp. c. Math. vii, p. 395. WE.

88. φήμη διηλθε] οἱ περὶ τὸν Λεωτυχίδην, οὗ πω μὲν πεπυσμένοι περὶ τῆς νίκης, ἀφ' αὐτῶν δὲ πλάττοντες τὴν εἰημερίαν, ἐφάνησαν στρατηγήματα ἐνεκεν τοῦτο πεποιθέναι, Diod. xi, 35; Poly. i, 33. VK.

89. τῆς αὐτῆς ἡμέρης συμπίπτουσης] The pronoun is redundant: SW. καὶ τότε ἕτερον συνέπεσε γενόμενον, 'and another coincidence happened which was this,' ix, 101; συνέπιπτε ὥστε ταῖς αὐταῖς ἡμέραις τὰς τε ναυμαχίας γίνεσθαι ταύτας καὶ τὰς πελοποννησιακάς, viii, 15; WE. ταύτην τὴν μάχην ἐμαχέσαντο τῇ τετράδι τοῦ Βοηδρομιῶνος ἱσταμένου, κατ' Ἀθηναίους, κατὰ δὲ Βοιωτοὺς τετράδι τοῦ Πανέμου φθίνοντος ὃ καὶ νῦν

ἐτι τὸ Ἑλληνικὸν ἐν Πλαταιαῖς ἀθροίζεται συνέδριον, καὶ δίδουσι τῷ ἐλευθερίῳ διὰ Πλαταιαῖς ὑπὲρ τῆς νίκης. τὴν δὲ τῶν ἡμέρων ἀνωμαλίαν οὐ θαυμαστόν, ὅπου καὶ νῦν, διηκριβωμένων τῶν ἐν ἀστρολογίᾳ μᾶλλον, ἄλλην ἄλλοι μηνὸς ἀρχὴν καὶ τελευτὴν ἔχουσι, Plu. V. xvii, p. 330, f. The 'fourth' day of the Attic month Boëdromion, according to our chronologers, would correspond with the 23d of September; but they have preferred the authority of the same biographer, V. viii, p. 138, a; and M. xxvi, p. 348, f; in both of which places the 'third' of the month (September 22d) is named as the day of the battle. MT, ix, 3. WE.

90. πρότερον] ix, 62; 65. LR.

91. μὴ περὶ Μ. κτλ.] 'lest Greece should stumble, as it were, over Mar-donius,' i.e. 'lest he should be an impediment which she could not remove or surmount, but which would overset and ruin her:' ἐπιστάμενοι τὸν βάρεον αὐτὸν περὶ αὐτῷ τὰ πλείω σφαλέντα, 'being himself, as it were, the rock on which his fortune split,' Thu. i, 69; ἦν σφαλωσὶ, κτλ. περὶ σφίλων αὐτοῖς τὰ πλείω πταίσων, id. vi, 33; ὁ μὲν

αὕτη σφι ἐσέπτατο, μᾶλλον τι καὶ ταχύτερον τὴν πρόσδοον ἐποιεῦντο. οἱ μὲν δὴ Ἕλληνες καὶ οἱ βάρβαροι ἔσπευδον ἐς τὴν μάχην, ὥς σφι καὶ αἰ νῆσοι καὶ ὁ Ἑλλήσποντος ἀέθλα προέκειτο.

(102) Τοῖσι μὲν νυν Ἀθηναίοισι<sup>93</sup> καὶ τοῖσι<sup>94</sup> προσεχέσι τοῦτοισι τεταγμένοισι, μέχρι κου<sup>95</sup> τῶν ἡμίσεων, ἡ ὁδὸς ἐγίνετο κατ' αἰγιαλὸν τε καὶ ἄπεδον χῶρον· τοῖσι δὲ Λακεδαιμονίοισι καὶ τοῖσι ἐπεξῆς τοῦτοισι τεταγμένοισι, κατὰ τε χαράδρην καὶ οὐρεα. ἐν φ' δὲ οἱ Λακεδαιμόνιοι ἔτι<sup>96</sup> περιήϊσαν, οὗτοι οἱ ἐπὶ τῷ ἑτέρῳ κέρει καὶ δὴ ἐμάχοντο. ἕως μὲν νυν τοῖσι Πέρσῃσι ὄρθια ἦν τὰ γέβρα, ἡμύνοντό τε καὶ οὐδὲν ἔλασσον εἶχον τῇ μάχῃ· ἐπεὶ δὲ τῶν Ἀθηναίων καὶ τῶν προσεχέων ὁ στρατὸς, ὅπως ἐωυτῶν γέννηται τὸ ἔργον καὶ μὴ 'Λακεδαιμονίων' παρακελευσάμενοι, ἔργον εἶχοντο προθυμότερον, ἐνθεῦτεν ἤδη ἑτεροιοῦτο τὸ πρῆγμα. διωσάμενοι γὰρ τὰ γέβρα οὗτοι, φερόμενοι ἐσέπεσον ἄλλες ἐς τοὺς Πέρσας. οἱ δὲ, δεξάμενοι καὶ χρόνον συχρὸν ἀμυνόμενοι, τέλος ἔφευγον ἐς τὸ τεῖχος.<sup>97</sup> Ἀθηναῖοι δὲ καὶ Κορίνθιοι καὶ Σικυώνιοι καὶ Τροιζήνιοι, οὕτω γὰρ ἦσαν ἐπεξῆς τεταγμένοι, συνεπισπόμενοι, συνεσέπιπτον<sup>98</sup> ἐς τὸ τεῖχος. ὥς δὲ

πρὸς αὐτῶν στρατὸς περὶ αὐτῷ σφαλεῖς ἔφηνεν, Dion. A. R. vii, 4; *AO*. ὅταν ἐκ πονηρίας τις ἰσχύσῃ, ἡ πρώτη πρόφασις καὶ μικρὸν πταίσμα ἅπαντα ἀνεχαίτῃσιν καὶ διέλυσεν. οὐ γὰρ ἔστιν, ἀδικοῦντα καὶ ἐπιπορκοῦντα καὶ ψευδόμενον, δύναμιν βεβαίαν κτήσασθαι· ἀλλὰ τὰ τοιαῦτα εἰς μὲν ἀπαξ καὶ βραχὺν χρόνον ἀντέχει, τῷ χρόνῳ δὲ φωρᾶται καὶ περὶ αὐτὰ καταρρεῖ, Dem. O. ii, 4; s. i, 108, 58.

92. κληδὼν] on comparing this with ix, 100, 90; ἡ φήμη with τῇ κληδόνι, v, 72; and iii, 153, 82; φ. and κ. will appear synonymous: οὐ μόνον Ἡσίοδος δὲδὼν αὐτὴν (φήμην) ἀνυμνεῖ, ἀλλὰ καὶ Ἀθηναῖοι, τὴν ἐν Μυκλήρ μάχῃ αὐθημερὸν ἐγνωκότες, 'οὐκ ἀνεκτὸν' ἔφασαν 'εἰ μὴ δὲδὼν ἡγούντο τὴν φ.' Proco. the Soph. E. lii; φήμη δημοσίᾳ δίδωμεν ὡς δεφ., Aesch. F. L. 45. *WE*. The passage of Hesiod, which is quoted by Aeschines, is φήμη δ' οὐ τίς πάμπαν ἀπόλλυται, ἦν τινα πολλοὶ λαοὶ φημίζουσι, δεδὼς νύ τίς ἐστι καὶ αὐτῇ, O. D. 761.

93. Ἀθηναίοισι] They were commanded by Xanthippus, son of Ariphron, who was then the archon of the year: ix, 114; Pau. iii, 7. *LR*.

94. τοῖσι κατλ.] namely, the Corinthians, Sicyonians, and Troezenians, as is said below. *LR*.

95. μέχρι κου] 'somewhere about.' 96. ἔτι] formerly stood after κέρει; its transposition was suggested by *SW*, and approved of by *STG*.

97. τὸ τεῖχος] ix, 96. *LR*.

98. συνεσέπιπτον] iii, 78. If the *Mss* are correct, συμπίπτειν also is used in the same sense: οἱ δὲ κατόπιον ἐκόμενοι, συμπεσόντες, τῆς πόλεως ἐκράτησαν, Poly. ii, 35; συνηκολούθησεν αὐτοῖς καὶ συνέπεσον εἰς τὴν πόλιν, iii, 9, 45; vi, 1, 2; *VK*. οἱ Κρήτες πρὸς τοὺς κατὰ τὴν ὑπερδῆξιον πόλιν ἐξέλθοντας τῶν μισθοφόρων συμμίξαντες, ἠνάγκασαν αὐτοὺς οὐδενὶ κόσμῳ βίψαντας τὰ ὄπλα φεύγειν· οἷς ἐπικείμενοι καὶ προσφύροντες τὰς χεῖρας, συνείσπεσον διὰ τῆς πόλης· ἐξ οὗ συνέβη πανταχόθεν ἅμα καταληφθῆναι τὴν πόλιν, Pol. iv, 71, 11; περὶ τῷ στρατοπέδῳ δεισαντες, ἀκόσμος ἐς αὐτὸ κατέφευγον, ὡς ἀπ' αὐτοῦ τοὺς πολέμιους ἀμυνόμενοι. 'Ρωμαῖοι δ', αὐτοῖς παραθέοντες, συνέπεσον ἐς τὸ στρατόπεδον καὶ ἦν ἄλλη φυγὴ τῶν Ἀντιοχείων ἐκείθεν ἄκοσμος, App. R. x, 19; οἱ 'Ρ. δρόμῳ τοῖς φεύγουσι συνέπιπτον

καὶ τὸ τεῖχος ἀραίρητο, οὐ. τ' ἔτι πρὸς ἄλκην ἐτράποντο οἱ βάρβαροι, πρὸς φυγὴν τε ὁρμέατο οἱ ἄλλοι, πλὴν Περσέων. οὗτοι δὲ, κατ' ὀλίγους<sup>99</sup> γινόμενοι, ἐμάχοντο τοῖσι αἰεὶ<sup>100</sup> ἐς τὸ τεῖχος ἐσπίπτουσι Ἑλλήνων. καὶ τῶν στρατηγῶν τῶν Περσικῶν δύο μὲν ἀποφεύγουσι, δύο δὲ τελευτῶσι· Ἀργαῦντης μὲν καὶ Ἰθαμίτρης, τοῦ ναυτικοῦ στρατηγέοντες, ἀποφεύγουσι, Μαρδόντης<sup>1</sup> δὲ καὶ ὁ τοῦ πεζοῦ στρατηγὸς Τιγράνης<sup>2</sup> μαχόμενοι τελευτῶσι. (103) Ἐτι δὲ μαχομένων τῶν Περσέων, ἀπίκοντο Λακεδαιμόνιοι καὶ οἱ μετ' αὐτῶν, καὶ τὰ λοιπὰ συνδιεχειρίζον. ἔπεσον δὲ καὶ αὐτῶν τῶν Ἑλλήνων συχνοὶ ἐνθαῦτα, ἄλλοι τε, καὶ Σικυνῶνιοι, καὶ στρατηγὸς Περίλεως. τῶν δὲ Σαμίων οἱ στρατευόμενοι, ἐόντες τε ἐν τῷ στρατοπέδῳ τῷ Μηδικῷ καὶ ἀπαραιρημένοι τὰ ὅπλα<sup>3</sup>, ὡς εἶδον ἀντίκα κατ' ἀρχὰς γινομένην ἐτεραλκεία<sup>4</sup> τὴν μάχην, ἔρδον ὅσον ἐδυνάετο, προσωφελείην ἐθέλοντες τοῖσι Ἑλλησι.<sup>5</sup> Σαμίους δὲ ἰδόντες οἱ ἄλλοι Ἴωνες ἄρξαντας, οὕτω δὴ καὶ αὐτοὶ, ἀποστάντες ἀπὸ Περσέων, ἐπέθεντο τοῖσι βαρβάροις. (104) Μιλησίοισι δὲ προστετέακτο μὲν τῶν Περσέων<sup>6</sup> τὰς διόδους τηρεῖν, σωτηρίας εἵνεκά σφι, ὡς, ἦν ἄρα σφέας καταλαμβάνη οἷά περ κατέλαβε, ἔχοντες ἡγεμόνας, σώζωνται ἐς τὰς κορυφὰς τῆς Μυκάλης· ἐτάχθησαν μὲν νυν ἐπὶ τοῦτο τὸ πρῆγμα οἱ Μιλησίοι, τούτου τε εἵνεκεν, καὶ ἵνα μὴ, παρεόντες ἐν τῷ στρατοπέδῳ, τι νεοχμὸν ποιεοίεν. οἱ δὲ πᾶν τὸ ἐναντίον τοῦ προστεταγμένου ἐποίηον, ἄλλας τε κατηγεόμενοι σφι ὁδοὺς φεύγουσι, αἱ δὲ ἔφερον ἐς τοὺς πολεμίους, καὶ τέλος αὐτοὶ σφι ἐγίνοντο κτείνοντες πολεμώτατοι. οὕτω δὴ τὸ δεύτερον Ἴωνίη ἀπὸ Περσέων ἀπέστη.<sup>7</sup>

ἐς τὸ στρατόπεδον, καὶ τὴν νίκην ἐς τέλος ἐχειργάσαντο, ib. xi, 44; ἵνα μὴ οἱ πολεμιοὶ σφίσι συνεσπέσοιεν, C. i, 50; iv, 77; αὐτῷ συνεσπίπτειν ὁ στρατὸς ἅπας· καὶ φυγὴ τῶν βαρβάρων ἐγένετο, καὶ φόνος, R. xi, 50; vii, 32; xii, 26; C. ii, 62; iv, 78. SW.

99. κατ' ὀλίγους] the same as ὀλίγοι, s. viii, 113; SW. except that the preposition is distributive; there were but few in any one place, but there were a few in more places than one.

1. Μαρδόντης] vii, 80; viii, 130. LR.  
2. Τιγράνης] ix, 96. LR. He had been formerly general of the Medes; and he was one of the Achæmenidæ; vii, 62.

3. δ. τὰ ὅπλα] ix, 99. LR.  
4. προσωφελείην τοῖσι Ἑ.] This is one of the verbs which signify 'to help,' or 'to injure,' and govern either

a dative or an accusative. MA, 384, 7.  
6. τῶν Περσέων] ix, 99. The construction may be ἐτέτακτο πρὸς τῶν Π. WE. VK. s. i, 108, 58; with ἐτάχθησαν just below, and "ἡμέας ἀπέπεμψε τὸ κοινὸν τῶν Ἰόνων φυλάξοντας τὴν θάλασσαν· ἡμεῖς μὲν νυν ἐπ' οὗ ἐτάχθημεν, ταύτῃ πειρησόμεθα εἶναι χρηστοί," v, 109. SW, however, thinks this construction inadmissible; and makes the genitive depend on τὰς διόδους, 'the passes for the retreat of the Persians.' The genitive will then be put for the dative, in order to avoid ambiguity from the collision of two datives, Μιλησίοισι and τοῖς Πέρσιν. s. i, 219, 11.

7. ἀπέστη] The Ionians were subjugated first by Harpagus, i, 164 &c. Their first revolt and second subjugation form the main subject of book v,



(105) 'Εν δὲ ταύτῃ τῇ μάχῃ 'Ελλήνων ἡρίστευσαν 'Αθηναῖοι' καὶ 'Αθηναίων, 'Ερμόλυκος<sup>8</sup> ὁ Εὐθύνου, ἀνὴρ παγκράτιον<sup>9</sup> ἐπασκήσας. τοῦτον δὲ τὸν 'Ερμόλυκον κατέλαβε ὕστερον τούτων, πολέμων<sup>10</sup> ἐόντος 'Αθηναίοισι τε καὶ Καρυστίοισι, ἐν Κύρῳ τῆς Καρυστίας χώρας ἀποθανόντα ἐν μάχῃ, κείσθαι ἐπὶ Γεραιστῷ. μετὰ δὲ 'Αθηναίους, Κορίνθιοι καὶ Τροιζήνιοι καὶ Σικυνῶνιοι ἡρίστευσαν.

(106) 'Επεὶ τε δὲ κατεργάσαντο οἱ "Ελληνες τοὺς πολλοὺς, τοὺς μὲν μαχομένους, τοὺς δὲ καὶ φεύγοντας τῶν βαρβάρων, τὰς νέας ἐνέπρησαν καὶ τὸ τείχος ἅπαν, τὴν ληΐην προεξαγαγόντες ἐς τὸν αἰγιαλόν' καὶ θησαυροὺς τινὰς χρημάτων εὑρον. ἐμπρήσαντες δὲ τὸ τείχος καὶ τὰς νέας, ἀπέπλεον. ἀπικόμενοι δὲ ἐς Σάμον, οἱ "Ελληνες ἐβουλεύοντο περὶ ἀναστάσιος<sup>11</sup> τῆς 'Ιωνίης, καὶ ὅπῃ<sup>12</sup> χρεῶν εἴη τῆς 'Ελλάδος κατοικίαι, τῆς αὐτοὶ ἐγκρατέες ἦσαν, τὴν δὲ 'Ιωνίην ἀπεῖναι τοῖσι βαρβάροισι. ἀδύνατον γὰρ εἶναι εἶναι ἐκ τῶν τε 'Ιώνων προκατῆσθαι<sup>13</sup> φρουρέοντας τὸν πάντα χρόνον' καὶ, ἐκ τῶν μὴ προκατημένων, 'Ιωνας οὐδεμίαν ἐλπίδα εἶχον χαίροντας πρὸς τῶν Περσέων ἀπαλλάξιν. πρὸς ταῦτα Πελοποννησίῳ μὲν τοῖσι ἐν τέλει<sup>14</sup> εἶσι ἐδόκεε, τῶν μηδισάντων ἐθνέων τῶν

and of the commencement of the next book. LR.

8. 'Ερμόλυκος] παγκρατιαστής, to whom a statue was erected in the citadel at Athens; Pau. i, 23. WE. LR.

9. παγκράτιον] This consisted of the two exercises of wrestling and boxing: from the former it borrowed the custom of throwing down; from the latter that of striking adversaries. PC, ii, 21.

10. πολέμου] πρὸς Καρυστίους αὐτοῖς ἀνεν τῶν ἄλλων Εὐβοέων πόλεμος ἐγένετο, καὶ χρόνῳ ξυνέβησαν καθ' ὁμολογίαν, Thu. i, 98; in 467 B.C. LR.

11. ἀναστάσιος] 'removal, migration, change of settlement:' Thu. ii, 14; D. Cass. p. 174; 268; 342; App. R. vii, 4. BF.

12. ὅπῃ] The Ionic form is ὅκη, v, 87. WE.

13. προκατῆσθαι] viii, 36. WE.

14. τοῖσι ἐν τέλει] iii, 18; τοῖς ἐν τέλει βεβῶσι, Soph. An. 67; οὐκ αἰτιώμαι κείνον, ὥς τοὺς ἐν τέλει πόλις γὰρ ἐστὶ πᾶσα τῶν ἡγουμένων, στρατὸς τε σύμκας, Ph. 389; 'those in power;' WE. the leading men; 'οἱ ἐν ἀξιώματι;

'men of rank and influence, and high in office:' πρὸς τινὰς τῶν ἐν τ. ὄντων 'Αργείων, Thu. v, 27; οἱ ἐν τ. ὄντες (Συρακοσίων) i.e. as presently follows, οἱ ἄρχοντες, Thu. vii, 73; Αἰγυπτίων οἱ ἐν τ. Phi. J. p. 363, n; οἱ ἐν τ. Περσῶν, p. 778 n; κλύειν τὸν ἱσθλὸν ἄνδρα χρῆ τῶν ἐν τ. Æschylus (Sophocles? Aj. 1369.) in Sto. p. 63, 31; τῶν ἐν τ. κ. τό τ' ἑνδικόν με καὶ τὸ συμφέρον ποιεῖ, Soph. Ph. 948. The word τέλη was used more peculiarly of the magistrates of Lacedæmon; τὰ τ. τῶν Λακεδαιμονίων, Thu. i, 58; iv, 86; VK. οἱ προδρόχοντες τῶν Α. οἱ γὰρ Λακεδαιμόνιοι τοὺς ἄρχοντας τ (λ)η ἐκδ- λουν, διὰ τὸ αὐτοὺς τὰ τ. τοῖς πράγμασι τιθέναι, Schol. but not exclusively so, τὰ μέγιστα τ. ἐν ἐκάστῃ πόλει, Xen. H. vi, 5, 3; σημαίνει ἡ λέξις ποτὲ μὲν τὰς ἀρχὰς καὶ τὰ δξιώματα, Did. A herald (in Æsch. Th.) commences his proclamation with δοκοῦντα καὶ δόξαντ' ἀπαγγέλλειν με χρῆ δήμου προβούλοις τῆσδε Καδμείας πόλεως, and concludes with τοιαῦτ' ἔθοξε τῷ γε Καδμείων τέλει: the reply to the proclamation begins thus, ἐγὼ δὲ Κ. γε

Ἑλληνικῶν τὰ ἐμπόρια ἐξαναστήσαντας, δοῦναι τὴν χώραν Ἴωσι ἐνοικῆσαι· Ἀθηναῖοι δὲ οὐκ ἐδόκεε ἀρχήν, Ἴωνίν γενέσθαι ἀναστατον, οὐδὲ Πελοποννησίοις<sup>15</sup> περὶ τῶν σφετέρων ἀποικιῶν βουλεύειν. ἀντιτεινόντων δὲ τούτων, προθύμως εἶξαν οἱ Πελοποννήσιοι. καὶ οὕτω δὴ Σαμίους τε καὶ Χίους καὶ Λεσβίους καὶ τοὺς ἄλλους νησιώτας, οἱ ἔτυχον συστρατευόμενοι τοῖσι Ἕλλησι, ἐς τὸ συμμαχικὸν<sup>16</sup> ἐποίησαντο, πίστι τε καταλαβόντες<sup>17</sup> καὶ ὀρκίοις, ἐμμένειν<sup>18</sup> τε καὶ μὴ ἀποστήσασθαι. τούτους δὲ καταλαβόντες ὀρκίοις, ἔπλεον τὰς γεφύρας λύσοντες· ἔτι γὰρ ἐδόκεον ἐντεταμένους εὐρύσειν. Οὗτοι μὲν δὴ ἐπ' Ἑλλησπόντου ἔπλεον.

(107) Τῶν δὲ ἀποφυγόντων βαρβάρων ἐς τὰ ἄκρα τε τῆς Μυκάλης κατειληθέντων, ἐόντων οὐ πολλῶν, ἐγένετο κομιδὴ ἐς Σάρδεις. πορευομένων δὲ, κατ' ὁδὸν Μασίστης ὁ Δαρείου, παρατυχὼν τῷ πάθει τῷ γεγονότι, τὸν στρατηγὸν Ἀρταῦντην ἔλεγε πολλὰ τε καὶ κακά, ἄλλα τε καὶ γυναικὸς<sup>19</sup> κακίῳ φᾶς· αὐτὸν εἶναι τοιαῦτα· στρατηγήσαντα, καὶ ἄξιον εἶναι παντὸς κακοῦ, τὸν βασιλεὺς οἶκον· κακώσαντα. παρὰ δὲ τοῖσι Πέρσῃσι· γυναικὸς κακίῳ· ἀκούσαι δένοντος<sup>20</sup> μέγιστός ἐστι. ὁ δὲ, ἐπεὶ πολλὰ ἤκουσε, δεινὰ ποιούμενος, σπᾶται ἐπὶ τὸν Μασίστην τὸν ἀκινάεα, ἀποκτείνειν θέλων. καὶ μιν ἐπιθέοντα φρασθεὶς<sup>21</sup> Ξειναγόρης ὁ Πρηξίλει, ἀνὴρ Ἀλικαρνησσεὺς, ὅπισθε ἐστὼς αὐτοῦ Ἀρταῦντεω, ἀρπάζει μέσον<sup>22</sup>, καὶ ἐξάρας παίει ἐς τὴν γῆν· καὶ ἐν τούτῳ οἱ δορυφόροι Μασίστεω<sup>23</sup> προέστη-

προστάταις λέγω, 1007...1027. DU. Philological remarks on the expression will be found in BF, and AO, on Th. i, 58. To the above examples add Eur. S. 955; Thu. ii, 10; vi, 88; BL. Xen. C. viii, 5, 27. MV. Synonymous with τοὺς γεραίτερος Περσῶν καὶ τὰς ἀρχάς, ib. 22; i, 6, 15; 5, 7. SD.

15. Πελοποννησίοις] If this dative is to remain, we must understand σὺν before it. BTH.

18. ἐμμένειν] 'to remain firm': Thu. ii, 2; μὴ τόδ' ἐμμένει καὶ μήποτ' ἐκτακείν, Aesch. P. V. 545. BF.

19. γυναικὸς] ix, 20; Theophyl. H. M. iii, 8; vobis picta croco et fulgenti murice vestis; desidia cordi; juvat indulgere choreis; et tunicae manicas, et habent redimicula mitra. O vere Phrygia, (neque enim Phryges, ite per alta Dindyma, ubi assuetis biforem dat tibia cantum, tympana vos

buxusque vocant Bercynthia matris Idea: sinite arma viris, et cedite ferro, Vir. A. ix, 614. WE.

20. δένοντος] Lyc. A. 774; κακὰ δένοντων ῥήμαθ', ἃ δαίμων, κοῦδεις ἀνδρῶν, ἐδίδαξεν, Soph. Aj. 243; WE. οὐ χαλάρων ἐπιψόγοις δένονταίς ἐμέ, An. 769; Eur. Rh. 948; MV. ib. 922; δένοντος· δνειδος. δένονταίς διαβάλλειν, βλασφημεῖν, ὀνειδίζειν. BNS.

21. φρασθεὶς] ix, 19; ἐπιφρασθεὶς, iv, 200; vii, 239; καταφρασθεὶς, iv, 76. A.

22. ἀρπάζει μέσον] medium arripit Servium, elatumque e curia in inferiorem partem per gradus deficit, Liv. i, 48; μετέωρον ἐξαρκάσας, Dion. A. R. iv, 38; WE. συναρπάσας ἐξῆρε, Xen. C. p. 35, 340; ἄρας μετέωρον, ἐς τὸ βάραθρον ἐμβαλῶ, Arist. Eq. 1359; sublimem medium arripierem, et capite pronum in terram statuerem, Ter. VK.

23. Μασίστεω] is the genitive after

σαν. ὁ δὲ Ψειναγόρης ταῦτα ἐργάσατο, χάριτα αὐτῷ τε Μασίστῃ τιθέμενος καὶ Ψέρξῃ, ἐκσώζων τὸν ἀδελφεὸν τὸν ἐκείνου· καὶ διὰ τοῦτο τὸ ἔργον Ψειναγόρης πάσης ἤρξε Κιλικίης, δόντος βασιλέως. τῶν δὲ κατ' ὁδὸν πορευομένων, οὐδὲν ἔτι πλέον<sup>24</sup> ἐγένετο τούτων, ἀλλ' ἀπικνέονται ἐς Σάρδις. ἐν δὲ τῇσι Σάρδισι ἐτύγγχανε ἐὼν βασιλεὺς ἐξ ἐκείνου τοῦ χρόνου, ἐπεὶ τε ἐξ Ἀθηνέων, προσπαίσας τῇ ναυμαχίῃ, φυγῶν ἀπίκετο.

(114) Οἱ δὲ ἐκ Μυκάλης ὀρμηθέντες Ἕλληνες ἐπ' Ἑλλησπόντου πρῶτον μὲν περὶ Λέκτον<sup>25</sup> ὄρμεον, ὑπὸ ἀνέμων ἀπολαμφθέντες· ἐνθεῦτεν δὲ ἀπίκοντο ἐς Ἀβυδὸν, καὶ τὰς γεφύρας εὗρον διαλελυμένας, τὰς ἐδόκεον εὐρήσιν ἔτι ἐντεταμένας, καὶ τούτων οὐκ ἤκιστα εἵνεκεν ἐς τὸν Ἑλλησπόντον ἀπίκοντο. τοῖσι μὲν νυν ἄμφι Λευτυχίδα Πελοποννησίοισι ἔδοξε ἀποπλέειν ἐς τὴν Ἑλλάδα· Ἀθηναίοισι δὲ καὶ Ψανθίπῳ τῷ στρατηγῷ, αὐτοῦ ὑπομείναντας<sup>26</sup>, πειρᾶσθαι τῆς Χερσονήσου. Οἱ μὲν δὴ ἀπέπλεον· Ἀθηναῖοι δὲ, ἐκ τῆς Ἀβύδου διαβάντες ἐς τὴν Χερσονήσον, Σηστὸν ἐπολιόρκειον. (115) Ἐς δὲ τὴν Σηστὸν ταύτην, ὥς ἐόντος ἰσχυροτάτου τείχεος τῶν ταύτῃ, συνῆλθον, ὥς ἤκουσαν παρῆναι τοὺς Ἕλληνας ἐς τὸν Ἑλλησπόντον, ἕκ τε τῶν ἄλλων τῶν περιουκίδων, καὶ δὴ καὶ ἐκ Καρδίας πόλιος Οἰόβαζος, ἀνὴρ Πέρσης<sup>27</sup>, ὅς τὰ ἐκ τῶν γεφυρέων ὄπλα ἐνθαῦτα ἦν κεκομμάς. εἶχον δὲ ταύτην ἐπιχώριοι Αἰολεῖς, συνῆσαν δὲ Πέρσαι τε καὶ τῶν ἄλλων συμμάχων συχνὸς ὄμιλος. (116) Ἐτυράννευε δὲ τούτου τοῦ νομοῦ Ψέρξεω ὑπαρχος Ἀραύκτης, ἀνὴρ μὲν Πέρσης, δεινὸς δὲ καὶ

προέστησαν, 'stood before Masistes to protect him.' SW. The idea of 'protection' is also implied sometimes in the Latin preposition *prae*, as *praesidium*; and *praetendere* followed by a dative either of the object protected, *segeti p. sarcem*, Vir. G. i, 270; or of the object to be guarded against, *Marti (or mortis) p. muros*, A. ix, 509.

24. ἔτι πλέον] Very probably ἐπὶ π. as in vi, 42, 46; and elsewhere frequently: SW, but s. ix, 121, 41.

25. Λέκτον] *Eumenes rex, conatus primo ab Helleponto reducere classem in hiberna Eleam, adversis deinde ventis quum aliquot diebus superare Lecton promontorium non potuisset &c*; Liv. xxxvii, 37. WE. Now Cape Baba Bornou. LR.

26. ὑπομείναντας] ἐπειδὴ Μῆδοι ἀνεχώρησαν ἐκ τῆς Εὐρώπης, νικηθέντες καὶ ναυαὶ καὶ περὶ ὑπὸ Ἑλλήνων, καὶ οἱ καταφυγόντες αὐτῶν ταῖς ναυσὶν ἐς

Μυκάλῃ διεφθάρησαν, Λευτυχίδης μὲν ὁ βασιλεὺς τῶν Λακεδαιμονίων, ὅσπερ ἡγεῖτο τῶν ἐν Μυκάλῃ Ἑλλήνων, ἀπεχώρησεν ἐπ' οἴκου ἔχων τοὺς ἀπὸ Πελοποννήσου ξυμμάχους· οἱ δὲ Ἀθηναῖοι, καὶ οἱ ἀπὸ Ἰωνίας καὶ Ἑλλησπόντου ξύμμαχοι, ἤδη ἀφιστηκότες ἀπὸ βασιλέως, ὑπομείναντες Σηστὸν ἐπολιόρκειον Μήδων ἐχόντων, καὶ ἐπιχειμάσαντες εἶλον αὐτὴν ἐκλιπόντων τῶν βαρβάρων. καὶ μετὰ τοῦτο ἀπέπλεον ἐξ Ἑλλησπόντου ὥς ἔκαστοι κατὰ πόλεις, Thu. i, 89; WE. ὁμῶν, (ὁ Λακεδαιμόνιοι,) οὐκ ἐβλησάντων παραμεῖναι πρὸς τὰ ὑπόλοιπα τοῦ βαρβάρου, ἡμῶν δὲ προσελθόντων τῶν ξυμμάχων καὶ αὐτῶν δεηθέντων ἡγεμόνας καταστήναι, ib. 75. AO.

27. ὁ Πέρσης] Xen. A. i, 6, 1; A. Aistoph. Acts viii, 27; *Harudum millia hominum xxiv*, Ctes. G. i, 23; *homines Afri*, Gell. arg. viii, 13; *HU*. s. vii, 173, 11.

ἀτάσθαλος· ὃς καὶ βασιλέα ἐλαύνοντα ἐπ' Ἀθήνας ἐξηπάτησε<sup>28</sup>, τὰ Πρωτεσίλειω<sup>29</sup> τοῦ Ἰφίκλου χρήματα ἐξ Ἑλαιούντος ὑφελόμενος.<sup>30</sup> ἐν γὰρ Ἑλαιούντι τῆς Χερσονήσου ἐστὶ Πρωτεσίλειω τάφος τε καὶ τέμενος περὶ αὐτὸν, ἐνθα ἦν χρήματα πολλὰ, καὶ φιάλαι χρύσειαι καὶ ἀργύρεαι, καὶ χαλκὸς, καὶ ἐσθῆς, καὶ ἄλλα ἀναθήματα, τὰ Ἀρταύκτης ἐσύλησε, βασιλείος δόντος. λέγων δὲ τοιάδε, *Ἰέρξεα διεβάλετο*· “*Δέσποτα, ἔστι οἶκος ἀνδρὸς Ἑλληνος ἐνθαῦτα, ὃς ἐπὶ γῆν τὴν σὴν στρατευσάμενος, δίκης κυρήσας, ἀπέθανε. τοῦτου μοι δὸς τὸν οἶκον, ἵνα καὶ τις μάθῃ ἐπὶ γῆν τὴν σὴν μὴ στρατευσθαι.*” Ταῦτα λέγων, εὐπετέως ἔμellte ἀναπίσειν *Ἰέρξεα* δοῦναι ἀνδρὸς οἶκον, οὐδὲν ὑποποτηθέντα τῶν ἐκεῖνος ἐφρόνεε. “*ἐπὶ γῆν δὲ τὴν βασιλείος στρατευσθαι Πρωτεσίλειων*” ἔλεγε, νοέων τοιάδε· τὴν Ἀσίην πᾶσαν νομίζουσι ἐωντῶν<sup>31</sup> εἶναι Πέρσαι, καὶ τοῦ αἰεὶ βασιλεύοντος. ἐπεὶ δὲ ἐδόθη τὰ χρήματα, ἐξ Ἑλαιούντος ἐς Σηπτόν ἐξεφόρησε, καὶ τὸ τέμενος ἔσπειρε καὶ ἐνέμετο. τότε δὲ ἐπολιορκέστο ὑπὸ Ἀθηναίων, οὔτε παρεσκευασμένοι ἐς πολιορκίην, οὔτε προσδεκόμενοι τοὺς Ἑλληνας· ἀφυλάκτῳ<sup>32</sup> δὲ κως αὐτῷ ἐπέπεσον. (117) Ἐπεὶ δὲ πολιορκεμένοισι σφι φθινόπωρον ἐπιγίνετο, καὶ ἡσχαλλον οἱ Ἀθηναῖοι, ἀπὸ τε τῆς ἐωντῶν ἀποδημόντες καὶ οὐ δυνάμενοι ἐξελεῖν τὸ τεῖχος, ἐδέοντό τε τῶν στρατηγῶν, ὅπως ἀπάγοιεν σφεας ὀπίσω· οἱ δὲ οὐκ ἔφασαν, πρὶν ἢ ἐξέλωσι, ἢ τὸ Ἀθηναίων κοινόν σφεας μεταπέμψηται. Οὕτω δὲ ἔστεργον τὰ παρεόντα.<sup>33</sup> (118)

28. ἐξηπάτησε] διεβάλετο, below. L.R.

29. Πρωτεσίλειω] Hom. II. B, 695 ... 710. L.R.

30. ὑφελόμενος] in this passage must be equivalent to καὶ ὑφείλετο, as διώξαντες πολλοὺς ἀνείλον, Diod. vi, 52; i. e. ἐδίωξαν καὶ ἀνείλον. H.E., on VG, vi, 1, 18.

31. ἐωντῶν] i, 4, 25; vii, 11. L.R. Artaxerxes, who founded the dynasty of the Sassanides, πᾶσαν τὴν ἀντικειμένην ἡπειρον Εὐρώπην, καὶ διαιρουμένην Αἰγαίῳ τε καὶ τῷ πορθμῷ τῆς Προποντίδος, Ἀσίαν τε πᾶσαν καλουμένην, προγονικὸν κτῆμα ἡγουμένος, τῇ Περσῶν ἀρχῇ ἀνακτήσασθαι βούλεται, φάσκων· ἀπὸ Κύρου τοῦ πρώτου τὴν ἀρχὴν ἐκ Μήδων εἰς Πέρσας μεταστήσαντος, μέχρι Δαρείου τοῦ τελευταίου Περσῶν βασιλέως, οὗ τὴν ἀρχὴν Ἀλέξανδρος ὁ Μακεδὼν καθέλει, πάντα μέχρις Ἰωνίας καὶ Καρίας ὑπὸ σατράπαις Περσικοῖς

διεκτῆσθαι. προσθῆκειν οὖν αὐτῷ Πέρσαις ἀνανεώσασθαι πᾶσαν ὀλόκληρον, ἣν πρότερον ἔσχον ἀρχὴν, Herod. vi, 6; ‘εἶναι γὰρ αὐτὰ Περσῶν προγονικὰ κτῆματα,’ ib. 11. W.E.

32. ἀφυλάκτῳ] ἐπιθέσθαι [s. i, 26, 61;] τοῖς πολεμοῖσι καθέδουσι καὶ ἀφυλάκτοις, Poly. viii, 36; τὸν Ἀριστοδήμον ἄσπλον καὶ ἀφύλακτον παρυσπέντες διαφθεῖρουσι, Plu. t. ii, p. 262, c; οὕτω γὰρ φετο ἀφυλάκτους καὶ ἀπροόπτως αὐτοῖς ἐπελεῖσσεσθαι, Herod. vi, 12; W.E. ἀφυλάκτους διακειμένους τῶν Ἀργείων, Pol. iv, 36, 4. S.W.

33. ἔστεργον τὰ παρεόντα] s. vii, 160, 19; E.D. στέργει μὲν τὰ παρόντα, ζητεῖ δὲ τὰ βελτίω, Isoc. D. p. 8, v; W.E. tentantem majora, fere presentibus æquum, Hor. i E. xvii, 24. F. The construction of this verb with the accusative (as well as the dative), in the sense of ‘being contented with any thing,’ is noticed, in M.A., 403, obs. 1.

Οἱ δ' ἐν τῷ τείχεϊ ἐς πᾶν ἤδη κακοῦ ἀπιγμένοι ἦσαν οὕτω, ὥστε τοὺς τόνους<sup>34</sup> ἔψοντες τῶν κλινέων ἐσιτέοντο. ἐπεὶ τε δὲ οὐδὲ ταῦτα ἔτι εἶχον, οὕτω δὴ ὑπὸ νύκτα οἰχονται ἀποδράντες οἱ τε Πέρσαι καὶ ὁ Ἀρταύκτης καὶ ὁ Οἰόβαζος, ὕπισθε τοῦ τείχεος καταβάντες, τῇ ἦν ἐρημύτατον τῶν πολεμίων. ὥς δὲ ἡμέρη ἐγένετο, οἱ Χερσονησίται ἀπὸ τῶν πύργων ἐσήμηναν τοῖσι Ἀθηναίοισι τὸ γεγονός, καὶ τὰς πύλας ἀνοίξαν. τῶν δὲ οἱ μὲν πλεῖνες ἐδίωκον, οἱ δὲ τὴν πόλιν εἶχον. (119) Οἰόβαζον μὲν νυν ἐκφυγόντα ἐς τὴν Θρητικήν Θρηήικες Ἀψίνθιοι λαβόντες ἔθυσαν Πλειστώρῳ<sup>35</sup>, ἐπιχωρίῳ θεῷ, τρώπῳ τῷ σφετέρῳ, τοὺς δὲ μετ' ἐκείνου ἄλλῃ τρώπῳ ἐφόνευσαν. οἱ δὲ ἀμφὶ τὸν Ἀρταύκτην, ὕστεροι ὀρμηθέντες φεύγειν, καὶ ὥς κατελαμβάνοντο ὀλίγον ἰόντες ὑπὲρ Αἰγὸς Ποταμῶν<sup>36</sup>, ἀλεξόμενοι χρόνον ἐπὶ συγχόν, οἱ μὲν ἀπέθανον, οἱ δὲ ζῶντες ἐλάμβθησαν. καὶ συνδήσαντες σφεας οἱ Ἕλληνες ἦγον ἐς Σηστόν, μετ' αὐτῶν δὲ καὶ Ἀρταύκτην δεδεμένον, αὐτόν τε καὶ τὸν παῖδα αὐτοῦ. (120) Καί τεψ τῶν φυλασσόντων λέγεται ὑπὸ Χερσονησιτέων, ταρίχους ὀπτῶντι, τέρας γενέσθαι τοιόνδε· οἱ τάριχοι ἐπὶ τῷ πυρὶ κείμενοι ἐπάλλοντο<sup>37</sup> τε καὶ ἡσπαιρον<sup>38</sup>, ὅκως περ ἰχθύες νεοάλωτοι.<sup>39</sup> καὶ οἱ μὲν περιχυθέντες ἐθώμαζον. ὁ δὲ Ἀρταύκτης, ὥς εἶδε τὸ τέρας, καλέσας τὸν ὀπτῶντα τοὺς ταρίχους, ἔφη· “ἤϊνε Ἀθηναῖε, μηδὲν φοβέο τὸ “ τέρας τοῦτο· οὐ γὰρ σοὶ πέφηνε· ἀλλ' ἐμοὶ σημαίνει ὁ ἐν Ἐλαιούντι “ Πρωτεσίλωε, ὅτι, καὶ τεθνεὺς καὶ τάριχος<sup>40</sup> ἐὼν, δύναμιν πρὸς “ θεῶν ἔχει τὸν ἀδικέοντα τίνεσθαι. νῦν ὦν ἀποινά μοι τάδε ἐθέλω

34. τοὺς τόνους] ‘the cordage made of strips of hide.’ WE.

35. Πλειστώρῳ] Of this deity nothing is known. WE. LR.

36. Αἰγὸς Ποταμῶν] ‘Goat’s-Rivers:’ a spot celebrated for the total defeat of the Athenians by Lysander in the last year of the Peloponnesian war. LR. A.

37. ἐπάλλοντο] ἰχθύς π. i, 141; δελμάτι παλλόμενοι, vii, 140; ἐν δέ μοι αὐτῇ στήθεσι πάλλεται ἦτορ ἀνὰ στόμα, Hom. II. X, 451; παλλόμενος καὶ τρέμων, Plu. V. xlii. SW.

39. νεοάλωτοι] A rare word; τῶν νεοαλώτων τυτὲς καὶ δαλμάται σὺν αὐτοῖς ἐπανέστησαν, D. Cass. xlix, p. 473, z. WE. A similar prodigy is related, by Ulysses, as happening when his companions had slain the heifers of the Sun, εἰρπὸν μὲν βῖνοι, κρέα δ' ἀμφ' ὀσελοῖς ἐμαμύκει, ὀπταλὰ τε καὶ ὠμά· βοῶν δ' ὡς γίγνεται φωνή, Hom. O. M, 395.

LR. This story will remind many readers, of the white, red, blue, and yellow fish; which, after they were half-fried, on being struck with the myrtle-wand by the mysterious lady, deliberately answered the question which she put to them, to the great amazement of the fine cook-maid who came from the emperor of the Greeks; Arab. Ent. N. xix.

40. τάριχος] Philo. H. p. 672; VK. πάντων ἄτιμον κῆφιλον διήσκειν χρόνῳ, κακῶς ταριχενθέντα παμφόρῳ μέρῳ, Æsch. Ch. 289; τὸ γῆρας ἔμε μαραινον ταριχεύει, Sophr. Hence is the contracted form ταρχύνω ‘to bury,’ Apol. Rh. i, 83; τὸν νέκυν ἀποδώσω, ὁδρα fe ταρχύσωσιν Ἀχαιοί, Hom. II. H. 84; BL. i. e. δάφναι: τὰ τάρχεα ‘funeral obsequies.’ Schol. TR. ἐνθα fe ταρχύσουσι κασιγνήτοί τε, γέται τε, τύμβῳ τε στήλη τε· τὸ γὰρ γέρας ἐστὶ δαυόντων, II, 456; 674. DAM.

“ἐπιθεῖναι· ἀντὶ μὲν χρημάτων, τῶν ἔλαβον ἐκ τοῦ ἱροῦ, ἑκατὸν  
 “τάλαντα καταθεῖναι τῷ Θερῷ· ἀντὶ δ’ ἐμειωντοῦ καὶ τοῦ παιδὸς  
 “ἀποδώσω τάλαντα δικήσῃσι Ἀθηναίοισι, περιγενόμενος.” Ταῦτα  
 ὑπισχόμενος, τὸν στρατηγὸν Ψάνθιππον οὐκ ἔπειθε. οἱ γὰρ Ἑλαιοῦ-  
 σιοι τῷ Πρωτεσίλει τιμωρέοντες ἐδέοντό μιν καταχρησθῆναι, καὶ  
 αὐτοῦ τοῦ στρατηγοῦ ταύτη ὁ νόος ἔφερε. ἀπαγαγόντες δὲ αὐτὸν  
 ἐς τὴν ἀκτὴν, ἐς τὴν Ψέρξης ἔζευξε τὸν πόρον, (οἱ δὲ λέγουσι, ἐπὶ  
 τὸν κωλωνὸν τὸν ὑπὲρ Μαδύτου πόλιος,) σανίδα προσπασσαλεύσαν-  
 τες <sup>41</sup>, ἀνεκρέμασαν· τὸν δὲ παῖδα, ἐν ὀφθαλμοῖσι τοῦ Ἀρταύκτεω,  
 κατέλευσαν. (121) Ταῦτα δὲ ποιήσαντες, ἀπέπλεον ἐς τὴν Ἑλλάδα,  
 τὰ τε ἄλλα χρήματα ἄγοντες, καὶ δὴ καὶ τὰ ὅπλα τῶν γεφυρών, ὥς  
 ἀναθήσοντες ἐς τὰ ἱρά. καὶ κατὰ τὸ ἔτος τοῦτο οὐδὲν ἐτι πλεόν <sup>41</sup>  
 τούτων ἐγένετο.

(122) Τούτου δὲ τοῦ Ἀρταύκτεω τοῦ ἀνακρεμασθέντος προπά-  
 τωρ, Ἀρτεμβάρης, ἐστὶ ὁ Πέρσης ἐξηγησάμενος λόγον, τὸν ἐκείνοι  
 ὑπολαβόντες Κύρῳ προσήνεικαν, λέγοντα τάδε· “Ἐπεὶ Ζεὺς Πέρ-  
 “σῃσι ἡγεμονίην διδοῖ, ἀνδρῶν δὲ σοί, Κῦρε, κατελὼν Ἀστυάγεα·  
 “φέρει, γῆν γὰρ ἐκτμήμεθα ὀλίγην καὶ ταύτην τρηχέην <sup>42</sup>, μεταναστάν-  
 “τες ἐκ ταύτης, ἄλλην ἔχωμεν ἀμείνω. εἰσι δὲ πολλοὶ μὲν ἀστυγεί-  
 “τονες, πολλοὶ δὲ καὶ ἐκαστέρω. τῶν μίαν σχόντες πλέοσι ἐσόμεθα  
 “θωμαστότεροι· οἶκος δὲ ἄρχοντας ἄνδρας τοιαῦτα ποιεῖν. κότε  
 “γὰρ δὴ καὶ παρέξει κάλλιον, ἢ ὅτε γε ἀνθρώπων τε πολλῶν ἀρχο-  
 “μεν, πάσης τε τῆς Ἀσίας;” Κῦρος δὲ ταῦτα ἀκούσας καὶ οὐ  
 θωμάσας τὸν λόγον, ἐκέλευε ‘ποιεῖν ταῦτα· οὕτω δὲ’ αὐτοῖσι  
 παραινέε κελεύων ‘παρασκευάζεσθαι, ὥς οὐκέτι ἄρξοντας <sup>43</sup>, ἀλλ’  
 ‘ἄρξομένους· φιλέειν γὰρ ἐκ τῶν μαλακῶν χώρων μαλακοὺς ἄνδρας  
 ‘γίνεσθαι· <sup>44</sup> οὐ γὰρ τοι τῆς αὐτῆς γῆς <sup>45</sup> εἶναι καρπὸν τε θωμαστὸν

41. σ. προσπασσαλεύσαντες] Ἀρ-  
 ταύκτην πρὸς σανίδα προσδιεπασσάλευ-  
 σαν, vii, 33. The construction here is  
 πασσαλεύσαντες πρὸς σανίδα, WE. s. i,  
 108, 58.

43. παρασκευάζεσθαι, ὥς ἄρξοντας]  
 MA, 550, obs. 4. This construction of  
 π. with the future participle is not un-  
 frequent in Thu. (ii, 7 &c;) but else-  
 where rather rare. Xen. C. i, 3, 13.  
 BF.

44. γίνεσθαι] Hippocrates, after de-  
 scribing the advantages which the tem-  
 perate part of Asia possesses over Greece,  
 adds that the men of the former coun-  
 try are not naturally bold or courageous,

and that they do not voluntarily endure  
 fatigue or labour; de Aër. Aq. et Loc.  
 33, t. i, p. 347. This opinion moreover  
 is confirmed by experience. Greece  
 conquered Asia; the Romans over-  
 came both Greece and Asia; and though  
 they subdued likewise the Gauls, the  
 Germans, and other northern nations,  
 it was because those people were un-  
 disciplined and ignorant of the art of  
 war. For when they acquired this  
 science, they in their turn became  
 masters of the world, and dismembered  
 the Roman empire. The Franks con-  
 quered the Gauls, the Lombards Italy,  
 and the Visigoths Spain. In short, the

‘φύειν, καὶ ἄνδρας ἀγαθοὺς τὰ πολέμια.’ ὥστε συγγόντες Πέρσαι οἷχοντο ἀποστάντες, ἔσσωθέντες τῇ γνώμῃ πρὸς Κύρου, ἄρχειν τε εἶλοντο, λυπρὴν οἰκέοντες, μᾶλλον ἢ, πεδιάδα σπείροντες, ἄλλοισι δουλεύειν.<sup>46</sup>

inhabitants of the north have always overcome those of the south. [The reference to Pol. iv, 31; is erroneous, and I have been unable to rectify it. ED.] MONTESQUIEU has discussed this point at considerable length. LR. The statement of Seneca, *ferè itaque imperia penes eos fuere populos, qui mitiore cælo utuntur: in frigora septentrionemque vergentibus immansueta ingenia sunt, ut ait poeta, "suoque simillima cælo,"* I. ii, 16, 1; is an apparent exception. On comparing the Germany and Gaul and Britain of the Augustan age with those same countries at the present day, one would be tempted to exclaim, *nemo adeo ferus est, ut non mitescere possit, si modo culturæ patientem commodet aurem*, Hor. 1 E. i, 39. WE.

45. γῆς] Cyrus, when the Persians wished, ἀντὶ τῆς ἐαυτῶν, οὐσης δρειωῆς καὶ τραχεύας, πεδιάδα καὶ μαλακὴν χώραν λαβεῖν, οὐκ εἶπεν, εἰπὼν ὅτι “καὶ τῶν φντῶν τὰ σπέρματα καὶ τῶν ἀνθρώπων οἱ βίῃ τοῖς χώραις συνεξομοιοῦνται,” Plu. M. xvi, p. 172, ε; *fertilissimus ager, eoque abundans omnium copia rerum est regio, et imbelles (quod plerumque in uberi agro evenit) barbari sunt*, Liv. xxix, 25. VK. s. GK, on M. A. iv, 39. BÆ.

46. δουλεύειν] To follow the history in a chronological order, a reader, after finishing Herodotus, should take up Thucydides at i, 89; and read to 117; inclusive: he should then go back to 24; and read on from thence to 88 inclusive; after which he should proceed directly to 118. AO.

## EXAMINATION QUESTIONS.

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### BOOK IX.

1. With what force is Mardonius said to have entered Attica?
2. How does the fable of "The old man, his sons, and the bundle of sticks," illustrate the advice of the Thebans to Mardonius?
3. In what peculiar sense does *προέχων* occur with an accusative?
4. Is more than one person mentioned who suffered summary punishment in consequence of proposing to accede to the terms held out by the Persians?
5. How were the Athenian women designated, and why?
6. What particulars are mentioned of the Hyacinthian festival?
7. To what tradition may the honours paid to the Æacidæ be traced?
8. What is the origin of the phrase *δρι τάχος*?
9. What reasons may be assigned for the employment of the Helots in war by the Spartans?
10. What was the office that Pausanias held?
11. Describe the operations of Cleombrotus at the isthmus.
12. What was the ancient signification of *hostis*? and what word anciently bore the same signification as *hostis* in after times?
13. Who were the *πεπλοῦκοι* in Laconia? in what relation did they stand to the Spartans?
14. What was the designation of the chief magistrates of Thebes and Bœotia?
15. What is the force of *διὰ* in *διαπίνειν*? In what verbs has the preposition a similar signification?
16. What difference is there in the correlatives of *ὑστερος* and *ὑστατος*?
17. What two different meanings has *βοηθέειν*? and what do the tragedians use as synonymous with it?



18. When cavalry are said ἀποστῆσαι, what is to be understood?
19. What instances are recorded of horses' manes being cut off as a sign of mourning?
20. Draw a plan of the battle of Plataea, from the text and notes.
21. Give the dates of the expeditions of the Heraclidæ.
22. Why was the speech of the Tegeatans ill-judged?
23. Which construction appears most original — τὸν ἰκνέεται, or ἐς τὸν ἰκνέεται?
24. When is σ, in the perfect passive, changed into δ before the Ionic plural termination -αται?
25. How may the idiom ἡμῖν δίκαιον ἢ ὑμῖν be accounted for?
26. What plays of Euripides are founded on circumstances referred to in the Athenian speech, delivered in support of their pretensions to command one of the wings?
27. Who were the Cadmeans?
28. What does Herodotus say of the Greek cavalry at Plataea? Who were the horsemen that he mentions?
29. What force has the preposition in ἀποκηδέειν and similar verbs?
30. What appears to have been the original form of the imperfect ἦν?
31. What is the force of the term ἐπέχειν in military tactics?
32. Who were the Hermotybians and Calasirians?
33. Why is the reading Ἰαμιδέων Κλυτιάδην suspicious?
34. Why did delay appear advantageous to both sides, at Plataea?
35. What is the force of the middle voice in προσποιέσθαι πόδα?
36. Why might Δρνὸς Κεφαλαί be also called Τρεῖς Κ.?
37. What does Demosthenes say of the political honesty of the Greeks in his day?
38. In what play does Euripides allude to the plunder of Delphi by the barbarians? Who were these barbarians, according to Appian?
39. Does ἦν govern the same mood as εἰ?
40. What people were ἰκποροζόται? and what was their mode of fighting?
41. How can we account for ἀλλὰ γάρ, followed by γάρ, and afterwards by δέ?
42. What is the Homeric form of ὀκίῳνες?
43. Does νῆσος necessarily denote 'an island'?

44. Explain the change of moods in *μετανέστησαν ἵνα καὶ ὕδωρ ἔχωσι καὶ οἱ πολέμοι σφεας μὴ σινοίατο*.

45. What were the watches of the night among the Greeks, the Romans, and the Jews?

46. From what intermediate form between *λήβω* and *λαμβάνω* are some of the tenses derived?

47. Who denies the existence of a Pitanensian company? Is there any authority to support Herodotus?

48. What were the *λόχος* and the *μόρα* of the Spartans?

49. What characters are given of the Spartans by a tragic and by a comic poet? Should we expect to find these poets agree? Why?

50. Explain the words *βάδην*, *ὁμίλῳ*, *γέβρον*, and *ὠθισμός*.

51. Does Herodotus use the word *οὐδένες* in any peculiar sense?

52. What use was occasionally made of the *γέβρα*?

53. Why were the Persians called *ἄνοπλοι*? what terms are synonymous with this?

54. What is the force of *συστρέφειν* or *συστρέφεσθαι*?

55. Why was the fall of Mardonius decisive of the day?

56. Describe the Persian dress. Was not that of the Greeks equally cumbersome?

57. What is the proper meaning of *ἀνακτόριον*? and what is the other form of the word?

58. What is meant by *meiosis*?

59. What is the Homeric sense of the words *φόβος* and *φοβέεσθαι*?

60. To what may we attribute the want of skill which the Spartans showed in conducting sieges?

61. What is the force of a participle with its article when placed in the predicate?

62. What is the primitive signification of *εἵλειν*? and how is the sense of the military term *κατείλειν* derived from it?

63. How can the discrepancy between the accounts of Herodotus and the monuments of antiquity, to which Plutarch appeals, be satisfactorily accounted for?

64. In what propositions may the relative stand for the interrogative pronoun?

65. Explain the difference between *ῥῦσαι* and *λῦσαι*.

66. What celebrated persons were natives of Cos?

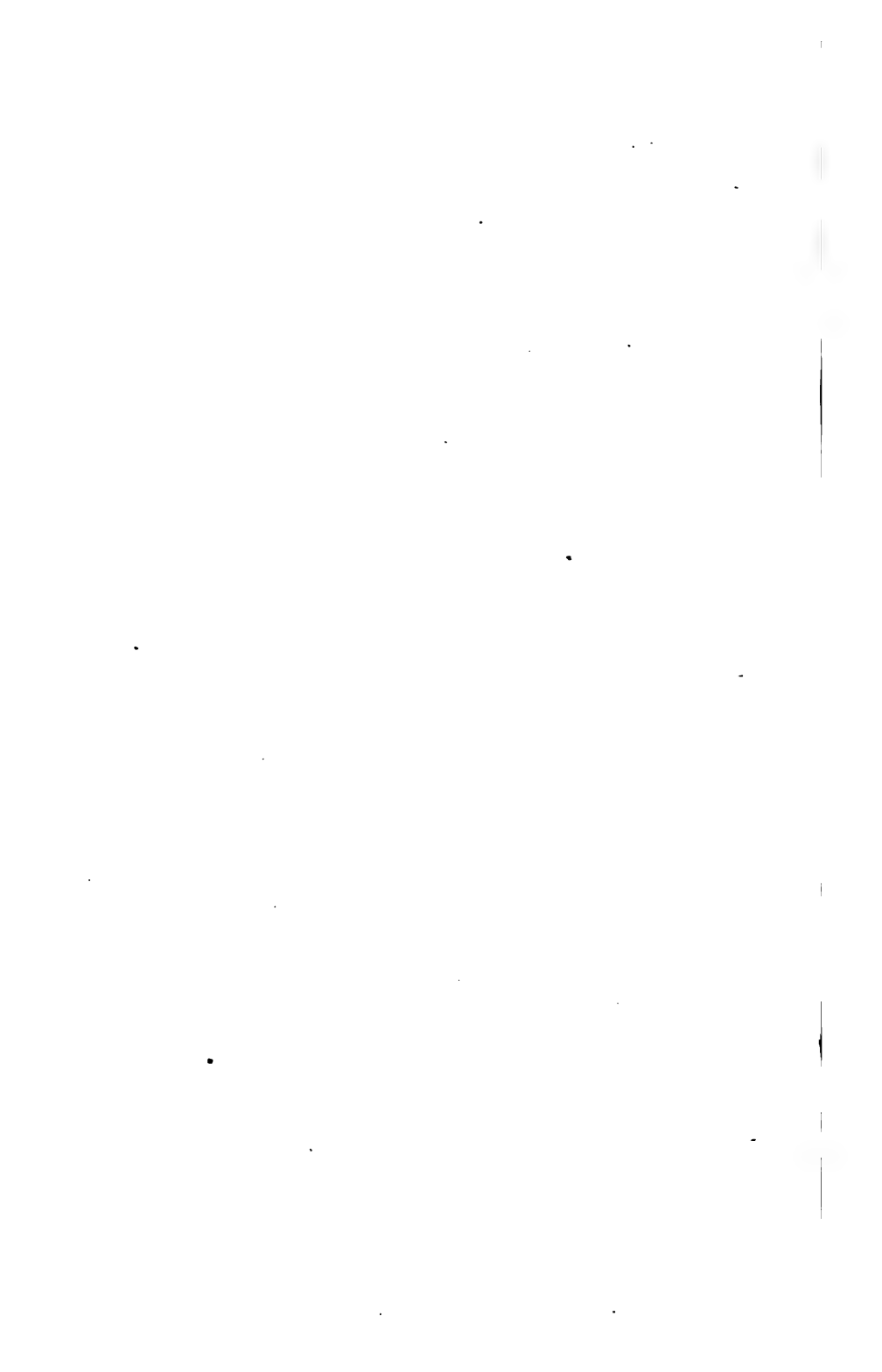
67. What was the force of the appellation *γύναι*?

68. In what different ways may the ellipsis be supplied in the phrase *ἀποδιδόναι τὴν ὁμοίην*?

69. What is the construction of *λυμαίνεσθαι*?

70. Explain the difference between *κατασκευή* and *παρασκευή*.

71. What observation is a Sybarite said to have made on the frugal meals and the valour of the Spartans?
72. Who was surnamed "the Achilles of Germany"?
73. Who are said to have had one solid bone instead of teeth?
74. What names did the Lacedæmonians apply to boys of different ages?
75. Give the derivation of ἀπεστώ and εἰεστώ.
76. What person in modern times did the πρόξεινος partly resemble?
77. What instances are given of attention among the ancients to ominous names?
78. Was the Ionian sea the same as the sea of the Ionians?
79. Who are meant by Πόννιαι?
80. Who was the last king of Athens?
81. What is the Ionic noun κτιστὺς equivalent to?
82. What was the ἀποδάθρη?
83. What verbs compounded with κατὰ 'against' are followed by a dative in our author?
84. What was the form of the herald's wand?
85. Give the date of the battle of Platæa?
86. What was the pancratium?
87. What was signified by the expression οἱ ἐν τέλει? Where was the word τέλη more peculiarly used?
88. Of what twofold construction does *prætendere* admit?
89. Who founded the dynasty of the Sassanidæ?
90. What great battle was fought at Ægos-potami?
91. What is the other form of ἀσπαίρειν?
92. What is the signification and the derivation of ταρχύειν?
93. What observation has been made by Montesquieu as to the comparative prowess of northern and southern nations? What does Seneca state as to this point?



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